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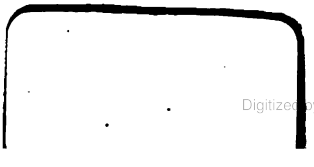

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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XVII.

BEING VOLUME VII. OF THE NEW SERIES.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1880.

THE PRIVILEGE OF LIVING IN THIS AGE.

IT is of course clear enough that no one has the power of election respecting the time, place, and circumstances of his birth; and it is equally obvious to common sense that there is no merit in being born in the purple, and no dishonour in being swaddled in rags. There are palaces for princes, and piles of "Union" bricks for paupers; but the Royal Highness and the Vulgar Lowness know nothing of the difference when they respectively utter the first feeble cry of life; and the heirs of broad acres and those of brooms for street-sweeping are equally helpless things in infancy.

But all this does not prevent a reader of history from comparing epochs, and mentally giving his preference to one age over the others as that in which he could have chosen to live and act, had choice been possible. There stand out occasionally in the world's history great deeds which are the landmarks of time; and great men appear at intervals as if specially chosen for some peculiar work which was the necessity, and forms the historical peculiarity, of the time. The issues of those historic epochs, which it is wholly unnecessary to name here, affect society, nations, and churches to this hour. The lights and shadows of the past are with us yet, and will so continue until an event occur whose unspeakable, overwhelming, and world-wide importance will secure universal attention, and dwarf all historic epochs into insignificance, except so far as it shall be found that they were its providential heralds.

That many of them will be so found, is certain; for though the story of man is rough and entangled, frequently presenting passages so weird and awful as to suggest to the superficial observer the absence of controlling wisdom and overruling power, yet we know, in the words of Daniel to the king of Babylon, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Events which, viewed by themselves, seem in every way unfitted to minister to any beneficent purpose, will be found part

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of a great scheme, so framed as to permit the free agency of men and the wild play of evil, whose ministry, like that of the Baptist in the wilderness, shall be to prepare the way of the Lord.

These or kindred impressions are being felt by thinkers, without respect to political or ecclesiastical leanings. None but the merest handful of heartless sceptics can imagine it possible to preserve the world and its inhabitants from utter ruin without a controlling and overruling God. Even where little or nothing of what we understand by Christian belief exists, men *feel* that Atheism "will not do." The human race cannot afford to lose God!

The corollary from this fact is plain. If there be, as there is, an ineradicable conviction in the human heart that God *is*, it must be accompanied by the thought, or belief, or hope—call it what you please—that He will some day subdue evil and bring good out of it; for a Divine Being without moral activity is an absurdity. Even what is called "natural religion" will accompany us thus far without hesitancy. When we turn to the sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place, until the morning star that heralds the sun arise, and think of the wonderful movements that are going on all over the world, we feel it a privilege for which to be profoundly thankful that we live *now*. "The time of the end" is near—the end of trouble, exile and oppression to Daniel's "people," and of the treading down of Daniel's "land," and consequently the end of misgovernment and social disquietudes in all other nations, when the Ancient of Days, as seen in Daniel's glorious vision, shall place the sceptre of universal empire in the hands of "One like unto the Son of man." For the Church we have no dates. It was chosen in Christ before the ages, and will be with Him for ever; but for the seed of Abraham there are dates, and the world's future is inseparably associated with them.

One of the signs of the time of the end—until which the prophet was commanded to "shut up the words and seal the book"—is thus given: "Many shall run to and fro, and knowledge shall be increased." Is not this superlatively and marvellously true of the age? The manufacture of newspapers is an enormous branch of modern industry; there are "Correspondents" in all lands; and the electric telegraph brings us tidings continually from every part of the world, neither mountain range nor ocean depth preventing. The Bible has been translated into two hundred languages; Christian missionaries are found wherever travellers can penetrate; and the ambition of the tourist now is not to visit the old cities of Europe only, but the kingdoms of the world, and the islands of the sea. Verily, this prophecy is astonishingly fulfilled. Many other predictions which lay in the sealed books of prophecy unnoticed and unknown for ages are being fulfilled before the eyes of all men, if they would but take the trouble to look. The history of to-day all the world over is just an unveiling and unfolding of Divine

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purposes, as these were "noted in the Scripture of truth" by men who wrote under the influence of the Holy Spirit thousands of years ago. The books are no longer sealed, if with anointed eyes we will but read them, as God intended them to be read at the time of the end by those who cherish the coming of the Lord as a "blessed hope."

And here we touch the spring of a great secret. It is only those who look for that blessed hope that *can* read prophecy. They only, as a matter of fact, *care* to do it; and where there is no desire for such information as prophecy imparts, of course, in the nature of things, it cannot be granted. If the coming of the Lord is supposed to mean death, and the soul is believed immediately to pass into glory, it is mentally *impossible* to understand one—*any* one—of the multitude of unfulfilled predictions in both Testaments respecting the happy future of both Church and world, simply because they are all connected with the literal return to our world of the "same Jesus" that left it in the presence of witnessing men and angels. (Acts i.) "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10); and that testimony is explicit and abundant to His personal return and to the manifold blessings to the nations of the world that directly result from His presence here. But ignore the advent, and all these predictions are so much fog.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. xii. 12.) And blessed are those who love and work now for the glory of Christ and the enlightenment of their fellow men. A rare privilege is ours if we know its value, and the honour it confers upon us. Our testimony may be rejected and even scorned by our fellow Christians; nevertheless we can have the joy of knowing that we lovingly and faithfully bore that testimony on the eve of the day which is to see the government of the world transferred to Him whose right it is; and that so far as we are concerned, we fulfilled the beautiful prophecy which says: "Thy saints shall bless Thee: they shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom."

EDITOR.

THE TESTIMONY OF BOTH TESTAMENTS TO THE KINGDOM.

IF Scripture does not warrant the doctrines prominently taught in this Journal, we are helpless. Our sole appeal is to the Word of the Lord. If that refuses to sanction us, we have no other, and wish no other, and *will have* no other resource. Fathers, Popes, and Councils are nothing to us; "ecclesiastical authority" is a phrase

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without meaning, and creeds and confessions we set aside, with all reverence to the memory of their venerable compilers, that we may see for ourselves what the Divine Book says to us. Once a man begins to incline his ear to priestly authority in religious matters, he is in danger; he may get entangled more and more until his manhood is surrendered to the bondage of papal delusion. He may receive a scarlet hat for his reward, but it is a sorry substitute for the brow bathed in sunshine holding itself erect in the glorious liberty wherewith Christ makes free.

Our loving Lord is jealous. He wants our undivided allegiance; and if we accept other authority than His, we may do so, but it is perilous. We are then on the inclined plane, and will descend with increased rapidity until we believe a lie.

In the name of all that is noble and holy let us keep to the "one Lord"—let us "hear Him!" The Scriptures of truth are not our best chart—they are our *only* one; they are not our supreme standard, but our exclusive and perfect one. A "subordinate standard," be it the dictate of a man, or the doctrine of a book of human authorship, is an impertinence and absurdity. Let us then gather a few passages without note or comment from both Testaments respecting the Kingdom, and believe them, all traditional or theological teaching to the contrary notwithstanding.

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. ii. 6-8.)

"Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre." (xlv. 6.)

"Give the King Thy judgments, O God, and Thy righteousness unto the King's Son. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (lxxii. 1, 8.)

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. ix. 6, 7.)

"And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it." (Ez. xxxiv. 24.)

"And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. (xxxvii. 22.)

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom

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shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (vii. 13, 14, 27.)

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. (Mic. v. 2.)

"And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." (Zech. xiv. 9.)

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth His sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." (Matt. xxv. 31-34.)

"Thou shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke i. 31-33.)

"A certain nobleman went unto a far country to receive for himself a kingdom, and to return." (xix. 12.)

"Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel." (xxii. 28-30.)

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead." (Acts x. 42.)

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (xv. 16.)

"He hath appointed a day in the which He will judge the world in

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righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead." (xvii. 31.)

"God shall judge the secrets of men by Jesus Christ." (Rom. ii. 16.)

"Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in His times He shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords." (1 Tim. vi. 14, 15.)

"The Lord Jesus Christ shall judge the quick and the dead at His appearing and His kingdom." (2 Tim. iv. 1.)

"Unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." (Heb. i. 8.)

"A Kingdom which cannot be moved." (xii. 28.)

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying: We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because Thou hast taken to Thee Thy great power, and hast reigned." (Rev. xi. 15–17.) EDITOR.

LIGHT AND DARKNESS TWO HUNDRED AND THIRTY-THREE YEARS AGO.

"Part of the very words of a petition to be humbly presented to the Common Counsell by the grave and judicious ministry of London. Subscribed by the appointment and in the name of the Society of Zion College." *January* 12, 1647.

"THAT great and glorious appearance of our Lord Jesus Christ in His churches, by His spirit and power (so often foretold in the Holy Scriptures, for the calling of the Jews, which belong to the election of grace, and for bringing in the fulness of the Gentiles, that all kingdoms of the earth may become the kingdoms of the Lord and of His Christ), seems to us to be now coming upon the wing, in the midst of those formidable concussions of all nations, to make way for His glory that the earth may be filled with knowledge of the Lord as the waters cover the sea.

"As a preludium and preparative to this great work, we observe that generally other kingdoms, commonwealths, and cities of eminency and honour, begin to look towards the study and advancement of the Oriental languages with greater care than in former ages—as it were by a secret instinct and strong impulsion—making ready to receive of that blessing and grace which we cannot fully

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describe, yet constantly expect. Hence it is that not only in Italy and Spain, but in Germany, France, and Switzerland, the Netherlands, and other States, the magistrates are zealous promoters magnificent patrons of the illustrious professors and profession of those tongues with honourable maintenance at the public charge.

"The too great defects of able and profitable professors of those tongues in this kingdom (except in the universities), the strong apprehensions of many men of the difficulties of attaining those languages, together with the small success of the various attempts of sundry smatterers in those studies which have rendered them both obscure and contemptible, do plainly declare the great necessity of public countenancing and advancing more apt and effective means to facilitate and carry on so great a work.

"Manifold and inestimable are the benefits of it. Thereby shall industrious men see more clearly with their own eyes the very mind of God, in that same tongue wherein Himself uttered it, and be not only better settled in the truth of our own translations, but able to understand those ancient versions of the holy Bible in those learned languages, and other authors of worth and use; as also with greater advantage to converse and traffic with the Eastern nations in their own languages, which marvellously winneth upon the natives of any kingdom wherever travellers or merchants come.

"Besides, it will greatly propagate this kind of learning, whereby not only the present age but our posterity will be more capable of the spiritual advantages of the Jews' conversion, if not to contribute to it."—*From pages 91 and 92 of a "Discourse concerning the Eastern Tongues," by Christian Ravis, of Berlin, 1650.*

It may be interesting and serviceable to consider this document in several points of view.

I. This document is not the expression of the views of one man on the subjects which it contains. It embodies the thoughts of a goodly number of Christian teachers.

In this respect it is a valuable index of the state of Christian thought more than 230 years ago.

II. These men are not obscure country clergy, for they are London ministers of a period when the metropolis stood relatively higher as to ministerial ability than it does to-day. By this we do not mean any disrespect to the good men who labour there, but only to express the thought that a larger proportion of trained workers are now to be found beyond the limits of the metropolis.

III. They had decided views as to the Jews not being shut out of the gracious purposes of God, and looked for their restoration to His favour. But after all they were only like the man in the gospel whose sight our Lord restored by degrees. At one stage of the process, he said, "I see men as trees walking." So it is with these good men. The return of that ancient people to God, as revealed in Christ, they do see; but their return to the land which He

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gave to their fathers, and in which their fathers had *before dwelt*, with hundreds of exquisite utterances connected with that return and meaningless without it, these London ministers in 1647 do not appear to have seen. They are like one who is colour-blind in a garden of flowers; when they enter the Eden of the Hebrew bards, all the beautiful tints are in their eyes melted into one hue. They cannot see anything in the prophets but just what they bring to them. Even that which they do specify is chiefly taken from the New Testament, which never was given to supersede the Old in the matter of the restoration of Israel.

Its clarion note to all the world sounding through the ages is: "I am not come to destroy the law or the prophets, but to fulfil." "Till heaven and earth do pass, not one jot or tittle shall fail."

Grand moral and spiritual changes must come over them, according to the prophets; but this is not and never was the whole truth as to their past or future.

IV. These men have further some notion that the restoration of the Jews will be attended by extraordinary displays of the spirit and power of our Lord, but no definite utterance as to "His *personal coming*" to effect that restoration. Many are to-day in the same dimness of vision. One is almost tempted to ask whether these men believe in the *very Christ* of the gospels?

If they do, how can they fail to feel the need of His personal coming to deal with the woes and miseries of men, and realise the glorious pictures of peace and plenty given us in prophecy? What think ye of Christ as a worker of miracles having immediate reference to man as a citizen of the earth? Were those wonders wrought for the passing hour? or were they the antepast of a feast of blessing to be provided in the age to come? Not the former merely, but much more the latter. The arm of His power is not shortened, His right hand of mighty ministry has not lost its cunning, and what He was in reference to human danger, want, or pain, He will be again.

Then what was He when here on earth? Did He not manifest a power to meet human necessity far surpassing all that the world ever knew before?

What of bodily disease and hereditary defect? "He healed all manner of diseases and sicknesses among the people."

What of the unmanageable forces of nature, such as the wild storm at sea—that terrible element of difficulty and danger whose frequent outbursts of fury fill so many homes with desolation, and so many hearts with anguish? He was perfect master of it when in its wildest moods. Who else can make the highway of the world become a safe and pleasant waterway from land to land? No government, nor all governments united, can touch this source of trouble; no combination of men of science or philosophy can cure this evil—but Jesus can; and with this one He is master of every other meteorological irregularity affecting human health and the

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supply of men's wants. Famine, in the course of history, has filled some of its saddest pages; and if there were historians who gave us the true condition and experience of the common people, its records would be almost maddening to read, as the effects have been really maddening to endure.

What government ever perfectly secured its subjects from want in this respect? To the Christ this was no difficulty when He was here before, and never will be when He comes again.

And then, who among men can clear the asylums of their inmates, and restore all to sound reason? None! But He has proved that it will be easy for Him.

Go, ye soul doctors, who seek to save a *fraction* of the man and not *the whole*, and see how much you can do with the lunatics and the idiots of our too numerous hospitals. The true Saviour is the Saviour of the "body, soul, and spirit." Even in power to effect what men are trained to do and can do in measure, Christ is better and greater in all things. He is a better fisherman than Peter and six more practised hands (John xxi.). No agriculturist can raise an increase of food so rapidly as He repeatedly did, no miller or baker so soon have it ready for the hungry multitude. Even in the matter of rescuing from a watery grave, His loving hand was better to Peter than a lifeboat. Then He surpassed all rabbis in the art of teaching, and physicians in the art of healing, and all rulers in His power to restrain the wild passions of a mob, up to the time when he voluntarily yielded to the power of His adversaries. With such a worker here, what hope for the world!

But we shall be told that those London ministers did expect a mighty manifestation of the power of our exalted Lord more than is ordinarily shown. Yes; but what evidence is there that these men, or those who now tread in their steps, believed that that power would control the tempest on sea and land, regulate the rainfall so as to give the former rain and the latter rain moderately—as Joel has it—correct the periodical droughts in various regions of the earth, rebuke the devourer for His people's sake, and thus prevent the ravages of the grasshopper and the locust, and a host of other corrupters of the labour of man? What proof is there that they believed that in *any day* to come the savagery of nature would be subdued by him, so that the wolf shall dwell with the lamb and the leopard lie down with the kid, the calf and the young lion and the fatling together, and all the rest of the picture so charming? If this be not done, how can the promise made to goat-masters, sheep-owners, and keepers of cattle—that "they shall lie down at night in safety"—be accomplished?

It is written (see Hosea ii. 18): "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down in safety."

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Tell us, ye spiritualisers, how this is to be effected? Can a goat-master go comfortably to sleep if he knows that the leopard may be out in the night among his kids with the same instinct for devouring them as he now has? So with the shepherd: if his lambs are in danger of the wolf, can he rest in his bed? And he whose wealth is a herd of cattle, can he rest if the unchanged lion or tiger or bear may attack his calves or fatlings any night of the year? Manifestly impossible!

And then will there be quiet and security while the serpent brood wield their deadly power over the life of man?

Manifestly, moral and spiritual changes there must be; but they cannot heal all "the ills that flesh is heir to." Power controlling elements of danger too strong for man, single or united, must come into play to meet the needs of the world and fulfil the oracles of the word of God.

Paul was second to none in working for moral and spiritual changes in men, but he looked for much more than these. He looked for the creation itself being delivered from the slavery of corruption, and sharing "the liberty of the glory of the sons of God." And he looked for a display of the exceeding greatness of the power of God acting through all nature to effect a glorious change therein, as well as through our whole manhood. But that power with him was ever in the hand of Christ, who was coming to this world again to put it forth. It is very long since any credible displays of supernatural power relieving physical woe accompanied the preaching of the Word; and its ministers hold too loosely the witness of the Word to the fact that they once attested it. So the outsiders proudly walk the earth, and daringly scan the heavens, and cry, "Where is the promise of His coming?"

We have found out all supposed miracles to be a delusion, for "all things continue as they were from the beginning of the creation." Nay, some are so profoundly versed in the past that they are ready to pooh-pooh creation as a fancy. They have grown so clever as to have made a full survey of illimitable space and report that it is full of other furnishing, and so has no room for heaven.

The treatment of prophecy by those who should teach and learn its lessons, as given by Isaiah two thousand six hundred years ago, is fulfilled to-day, and so is his sketch of public worship. The confusion of mind among the counsellors of the nations, and the daring atheism of the students of nature, all grouped in chapter xxix., tell those with whom the secret of the Lord is found how to answer the question of verse 17: "Is it not yet a very little while, and Lebanon shall be turned into a Carmel"—the fruitful field—"and the fruitful field be esteemed a forest?"—a standard millennial picture. Only one answer can truly be given: yes, it is near; "The coming of the Lord draweth nigh." But these London ministers saw not this.

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About the conversion of the Jews, too, they speak with hesitancy which would not suit "the Society for propagating Christianity" among this people They are not clear as to how Gentile Christians stand related to it.

Whether we are to be active agents in bringing it about, or recipients of its attendant blessings, they leave undecided. And this shows a want of perception of dispensational truth, so painfully present in the teaching of to-day, and indeed in the teaching of nearly eighteen centuries. If these good men had perceived the "distinct calling and glory of the Church," they might not have spoken with such bated breath.

When the Lord comes the second time to the earth, attended by His glorified Church, arrayed in His own beauty, then the people of Israel shall indeed be moved to holy emulation at sight of them, and shall feel how much they have lost by rejecting the Lord Christ; for He shall be glorified in His saints and admired in all them that believe; but this is very different from our preaching effecting their conversion to Christ. When they nationally turn to the Lord, we shall be above the reach of any saving power which they shall be honoured to exercise.

The views of these London ministers on the value of a knowledge of Oriental languages to Christians deserve a distinct paper.

J. H.

CHRIST FEEDING THE MULTITUDE.

Matt. xiv.; Mark vi.; Luke ix.; John vi.

AMONG all the wondrous works which our Lord performed while here on earth, there is none perhaps more full of picturesque beauty than the miracle of the five loaves. Recorded with varying details by each of the four evangelists, it evidently took firm hold of the hearts and memories of those that witnessed it.

John the Baptist had been imprisoned and slain by the cruel hand of Herod, and now the tyrant was making inquiries about Christ, and desiring to see him. The Saviour, not coveting such an interview, called His disciples to come apart into a desert place and rest. But the people thronged Him in multitudes—poor sheep without a shepherd—and he began to teach them many things, and spake unto them of the kingdom of God; for He was moved with compassion toward them, and He healed such as had need of healing.

The Saviour was the prince of field preachers. By the seaside and in the wilderness, away from the haunts of men, He poured forth the tender sympathies of His loving heart, to refresh the weary and heavy-laden multitudes who surrounded Him. For this was God's flock. Long had they sung, "We are His people, and the sheep of His pasture," and yet they were untended and unfed, de-

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spised by proud Pharisees and godless priests, and left to seek sympathy and help at the hands of the despised Nazarene.

It was a motley throng that came. Not many mighty or noble mingled in it, though here and there might be seen the curled lip of the haughty Sadducee, and the self-satisfied sneer of the Pharisee or Scribe; but the poor were here, the broken-hearted, and the sick. From their hovels of poverty and houses of shame came also the outcasts and wanderers. Here and there mingled in the throng sinful ones with fair faces and aching hearts; for all who were distressed, or sad, or needy, found an indescribable charm in the teachings of Him who was a man of sorrows, and acquainted with grief.

The day wore away. It was time that the assembly should disperse, and the disciples came to Him and said, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals, for we are here in a desert place." But Jesus said unto them, "They need not depart, give ye them to eat." And turning to Philip, who was a native of the region, He said, "Whence shall we buy bread that these may eat?" And this He said to prove him, for He Himself knew the secrets of His own power, and understood well what He would do. Philip answered Him, "Two hundred denarii * worth of bread is not sufficient for them, that every one of them may take a little." He saith unto them, "How many loaves have ye? go and see." And when they knew, Andrew saith unto Him, "There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?" And Jesus said, "Make the men sit down." And so in a hundred ranks, of fifty each, the men were disposed in order; and when He had taken the five loaves and the two fishes, He looked up to heaven and gave thanks, and distributed them to the disciples, and the disciples to those that were set down, and likewise of the fishes, as much as they would.

It was a strange sight. Each little fragment of a loaf grew larger and larger as it was divided and subdivided, and as the disciples passed along, the people gazed to see the wonder grow. All were astonished, all were pleased, and all were filled. And when the wants of all had been supplied—five thousand men, besides women and children—He, giving them a lesson of wise and careful economy, said to them, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves and two fishes which remained over and above unto them which had eaten.

There are many lessons in this wonderful occurrence. We see the power of Christ, who still by perpetual miracle year after year multiplies the seed we sow till it returns to us thirty, sixty, and an

* A denarius was about 7½d.

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hundredfold, repeating again and again the miracle of the loaves before our admiring gaze. We see here the utter and absolute power of Christ over the elements of nature. We also see His tender compassion for weary, hungry men and women; His sympathy for those in distress; and that His desire to benefit them was not confined to the supply of their spiritual needs, but took in the bodily necessities of all those hungry, fainting men and women.

We see also that little and unlooked-for instrumentalities, under His directing hand, become memorable through all the ages; and she who bakes five barley cakes for her little boy, and he who, hurrying away into the wilderness carries this scanty provision, both contribute to the miracle by which Christ feeds the multitude. He needs our help. He asks of us all that we can do, nor does He begin to exercise His power until we have reached the limit of our own. Our little loaves must be devoted to feed the hungry thousands, before He interposes with the might of His omnipotence to accomplish the work; but with His blessing what great results come from most insignificant sources! No matter how small our loaves, if Christ shall break them, the hungry multitude shall be fed. And yet with all this bounty there is no excess, no waste; every fragment is gathered up, and a sacred awe makes carelessness and indifference impossible.

Then those men who had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world;" greater than Moses, mightier than any of those who had worn the prophetic mantle,—at last He had come and could do all things; for His victorious power could govern the very elements of nature, and subdue the world to Himself. They sought to take Him by force and make Him a King, but He eluded their grasp; and though some of them afterwards followed Him for the loaves and fishes, others, lifted to a higher and more adoring reverence, turned their thoughts to the true bread from heaven, the bread of God which cometh down from heaven, and giveth life unto the world, and said unto Him, "Lord, evermore give us this bread." H. L. H.

NO MORE SEA.

"*And there was no more sea.*" Rev. xxi. 1.

I.

SUMMER Ocean, idly washing
This grey rock on which I lean;
Summer Ocean, broadly flashing
With thy hues of gold and green:
Gently swelling, wildly dashing
O'er yon island-studded scene;

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Summer Ocean, how I'll miss thee,—
Miss the thunder of thy roar,
Miss the music of thy ripple
Miss thy sorrow-soothing shore,—
Summer Ocean, how I'll miss thee,
When "the sea shall be no more."
Summer Ocean, how I'll miss thee,
As along thy strand I range;
Or as here I sit and watch thee
In thy moods of endless change—
Mirthful moods of morning gladness,
Musing moods of sunset sadness;
When the dying winds caress thee,
And the sinking sunbeams kiss thee,
And the crimson cloudlets press thee,
And all nature seems to bless thee;—
Summer Ocean, how I'll miss thee,—
Miss the wonders of thy shore,
Miss the magic of thy grandeur,
When "the sea shall be no more!"

II.

And yet sometimes in my musings,
When I think of what shall be,
In the day of earth's new glory,
Still I seem to roam by thee;
As if all had not departed,
But the glory lingered still;
As if all that made thee lovely
Had remained unchangeable.
Only that which marred thy beauty,—
Only *that* had passed away,
Sullen wilds of Ocean-moorland,
Bloated features of decay,
Only that dark waste of waters,
Line ne'er fathom'd, eye ne'er scann'd,
Only *that* shall shrink and vanish,—
Yielding back the imprison'd land.
Yielding back earth's fertile hollows,
Long-submerged and hidden plains,
Giving up a thousand valleys
Of the ancient world's domains.
Leaving still bright azure ranges,
Winding round this rocky tower;
Leaving still yon gem-like island,
Sparkling like an ocean-flower.
Leaving still some placid stretches,
Where the sunbeams bathe at noon,

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Leaving still some lake-like reaches,
Mirrors for the silver moon.
Only all of gloom and horror,
Idle wastes of endless brine,
Haunts of darkness, storm and danger,—
These shall be no longer thine.
Backward ebbing, wave and ripple,
Wondrous scenes shall then disclose;
And like earth's, the wastes of ocean
Then shall blossom as the rose.

THE DIVINITY OF CHRIST.

IN accepting the Bible as a creed we must be true to it, regardless of results. To it we must bow, and where we cannot comprehend we must nevertheless receive the Word as the revelation of God. Many things are above reason which are not contrary to reason; and opposites are not always contradictories. All we must know in reference to any doctrine is, Is it revealed in the Bible? and if so there is necessarily an end of all questioning. Who can comprehend the eternity of God? Yet we gladly and adoringly accept the truth that He is "from everlasting to everlasting."

To relieve the mind from mystery, men may be tempted to speculate concerning the nature of our Redeemer; but we must remember that His nature is the subject-matter of a revelation, and, as such, purely the object of faith. The Bible tells us who He is, and what He is. To gain rest of mind in the comprehension of the objects of belief, men are tempted to set aside what they do not understand and cannot explain. But, after all our negations, we shall find many dear truths demanding our belief which are essential to our happiness, but which we cannot comprehend. The process of negation is very dangerous. If persisted in, it may result in the sacrifice of heart to mere cold intellectuality; and after all this we are as far from the mental repose of understanding the why and the how as the mariner shut in fields of ice is from a clear polar passage, to discover which he left the green fields and warm waves of practical navigation. The doctrine of the resurrection of the dead is to be received by pure faith; all attempts to explain it, and so to philosophise on identity as to make it easy for the Lord to raise the man, must be set aside. The future life is based upon the promise and power of Jehovah. He can, and will, raise the dead.

As to the nature of our Redeemer, what does the Bible teach us? If we find there that He is Divine and the object of our adoration, then when others speculate let us bow down before Him with

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deepest worship, and in our communings with Him "our hearts" will "burn within us." Frequently the heating of the head results in the cooling of the heart.

That Christ is more than mere man is evident from those Scriptures which speak of Him as assuming human nature; a Personality is spoken of, who takes the nature of man: "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same, that through death He might destroy him that had the power of death." The word "partake" in reference to the children, has this meaning: "have been sharers," "have one common nature of blood and flesh." He, in like manner, partook of these; that is, He took that nature also. To say "a man took the nature of the rest of men" has no meaning. Here is a nature common to all men which He did not have, but which He assumed for a purpose. The purpose was that He might die, and bring immortality to the believer. He was made a little lower than the angels for this very purpose, that He might by the grace of God taste death for every man. To taste death for man, He must be "made a little while inferior to angels"—must become a man. "He was rich, and for our sakes became poor." He was not rich on this earth. He was rich in the possession of a grandeur of claim which belonged to His essential nature.

Can there be any meaning in the words used in reference to a mere man, "He came in the flesh," and to make that coming in the flesh a point of faith? "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." This is John's language, and it is in harmony with the gospel; "The Word was made flesh and dwelt among us." This is what the apostle means by the coming in the flesh.

But what nature did Christ possess in assuming the nature of humanity? Was it a superior angelic nature, or was it a Divine nature? What was that glory which He "had with the Father before the world was?" The question of Christ's age, and not as to whether He existed in the Divine purpose, brought out the startling utterance: "Before Abraham was I am." To make Christ say He existed in the Divine purpose, when the Jews had reference to His age, telling Him He was not fifty years of age, appears to be meaningless, and no reply to their objection. We are informed in Heb. ii. 16 that He did not lay hold on angels to redeem them, but the seed of Abraham; and to effect this purpose He took not angelic, but human nature. "It behoved Him in all things to be made like unto His brethren." In the language of John, to "come in the flesh," and to be "made flesh."

If His purpose had been the redemption of angelic nature, then He would have assumed angelic nature. Phil. ii. 6-11 will explain all; it tells the grand story of redemption, in the real, literal condescension of our Divine Christ: "Who, being in the form of God, thought it not robbery to be equal with God. But made Himself

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of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ('was made flesh'—'came in the flesh'), and being found in fashion as a man, He humbled Himself." Do the expressions, "likeness of men," "form of servant," and "fashion as a man," prove only a resemblance to humanity, or real humanity? Most certainly—real humanity. Then "form of God," as its opposite in the text, proves real Divinity. So, though a real man is implied in "likeness of men," and "fashion as a man," He must be more than mere man of whom such words are spoken. To say of any mere man, "He was found in fashion as a man and humbled himself," has no meaning. What was that nature which took human likeness? It is called "the form of God." To say man is in the form of God, in His image and likeness, does not meet the position; for this expression, "form of God," is used as the antithesis of "form of servant and likeness of men;" and it would be absurd to tell us that as a mark of humility, a man condescended to appear as a man.

I invite attention to a translation of this remarkable passage by Moses Stuart: "Let the same mind be in you which was in Christ Jesus; who, being in the condition of God, did not regard His equality with God as an object of solicitous desire, but humbled Himself (assumed an inferior or humble station), taking the condition of a servant, being made after the similitude of men." "Such is the rendering," says Stuart, "which after laborious examination I am persuaded the Greek of this passage not only admits, but demands." Here was the voluntary humility of Jesus, for which let us adore Him. He laid aside the prerogatives which belonged to His essential Divine nature, and united that Divine to human nature, to redeem man.

Let us consider some of the attributes which are ascribed to Him. In Jeremiah xvii. 10 we read: "I the Lord (the Jehovah), search the heart, I try the reins, even to give to every man according to his ways." Who does not see that this searching the heart is the great work of the Jehovah? But compare this with Rev. ii. 23: "And all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." This is the language of the Lord Jesus Christ. What would we think of a mere man or an angel, however lofty, using these words? Here Christ is the heart-searcher; "He that searcheth the hearts knoweth what is the mind of the Spirit." "Serve Him with a perfect heart and willing mind, for the Lord (the Jehovah) searcheth all hearts, and understandeth all the imaginations of the thoughts." Well might the disciples, praying to the Lord, who had appointed twelve apostles, say to Him when they wanted one to fill the place of Judas: "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Is it one of the attributes of the Divine nature to be everywhere present at the same time? Our blessed Redeemer is

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with us: "Where two or three are gathered together in My Name, there am I in the midst of them. Lo, I am with you alway, even unto the end of the world."

The work of creation is ascribed to Him. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not any thing made that was made." Irenæus, a disciple of Polycarp, who was acquainted with the Apostle John, tells us that "John being anxious to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published His gospel, in which he acquaints us that there is one God, who made all things by His Word—and not as they say one who is the Creator of the world, and another who is the Father of the Lord—one the Son of the Creator, and another the Christ, from the super-celestial abodes, who descended upon Jesus, the Son of the Creator." Now of this very Word it is said, "He made all things." Ginomai, among other places, we find again in James iii. 9: "Men which are made (Gegonotas, having been made) after the similitude of God." Does not this refer to the formation, production, or creation of man? "Egeneto"—"There was a man sent from God." Does not this refer to the fact of the existence of such a man? Does it not have the force of the Latin Esse, to be? Then does not the Greek Egeneto, "was produced," show how the thing came to be or to have an existence? "Through Him everything was"—egeneto. By Him everything had a generation, or being, or existence. "The world was made (egeneto) by Him," brought into existence, generated by Him—"By Him the world was"—that is, He is the Creator of the world.

Let us read Col. i. 15-17: "Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." It is said the Hebrews term Jehovah "Becoro shel olam," "the first born of all the world, or of all creation," to signify His having created or produced all things. (See Adam Clarke on this text.) Do we not here have the same idea, the producer of all things, or one through whom all things were, and without whom nothing was that was? "The first-born from the dead" appears to be another thought, belonging to His humanity, "as first-born of every creature" belongs to His Divinity; that in all things (both in being before creation, and the first to possess immortality of the race of men) He might have the pre-eminence in the first creation, and also in the second or new creation. "For it has pleased the Father that in Him should ALL fulness dwell."

Consider His titles—"The Word was with God, and the Word was God." Compare Isa. vi. 5-10 with John xii. 37-41: "Mine

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eyes have seen the King, the Lord (the Jehovah) of hosts." "These things said Esaias, when he saw His glory and spake of Him." Let those of us who are looking for the second coming of the Lord Jesus, and cherish this as our only hope, rejoice that we are looking for such a Saviour. For whom are we looking? Hear Paul to Titus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

From an essay on the Greek article, I quote the following:—"It has now been completely proved and irrefragably established by the labours of learned men, that, independently of the common laws of syntax, the Greek prepositive article is governed by a very remarkable rule, to which it is universally subjected. The rule is this: When two or more personal nouns of the same gender, number, and case are coupled together by the conjunction kai, and the article is prefixed to the first, but not to the second, third, &c., these two or more nouns, whether they be substantives or adjectives, denote one and the same person. . . . When two personal nouns are united by the conjunction kai, and these nouns are descriptive of two different persons, but imply qualities which might meet in the same person, the article must be prefixed to both, or prefixed to the last only, or prefixed to neither." In the texts: "The publicans and the sinners," "The Pharisees and the Scribes," there are two classes presented, and in the Greek the repetition of the article, though not appearing as translated in our language. "The God and Father of our Lord"—here is no repetition, and one person is spoken of in the two titles; also, "to the Shepherd and Bishop of our souls." Here the Shepherd and Bishop are one and the same person. Then look at our grand text according to this rule, and see the glorious and precious Being for whom we are looking: "The great God and our Saviour Jesus Christ." No repetition of the article; it is not "the great God and the great Saviour of us, Jesus Christ," but "the great God and Saviour of us, Jesus Christ." "The glorious manifestation of the great God and Saviour of us, Jesus Christ." This is in harmony with the description of the second advent of our Lord in Zechariah: "Then shall the Jehovah go forth and fight against those nations, . . . and in that day shall His feet stand on the Mount of Olives." Then, again, "Our Lord shall come and not keep silence;" "Lo, this is our God, and we have waited for Him." Of His coming kingdom, "Unto the Son He saith, Thy throne is for ever and ever."

He is the object of angelic as well as human worship. The angel refused worship from John; but it is written, "Let all the angels of God worship Him." "In the name of Jesus every knee must bow." "The four living ones and four and twenty elders fell down before the Lamb." Just as we see in the previous chapter iv. 10: they "fall down before Him that sat on the throne." "Every creature which is in heaven, and on the earth, and under

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the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Let us consider, in connection with this, the Ante-Nicene Patristic testimony.

Clement says, quoting from the Prophet Isaiah, "Behold the Lord God will come, . . . His reward is with Him and His work before Him." Now, it is evident that the Lord God for whom Clement was looking is the Saviour, who shall come "the second time." "Brethren, we ought to think of Jesus Christ as God." "Our Lord Jesus Christ who has saved us, being first a spirit, was made flesh." "Let us every hour expect the kingdom of God . . . because we know not the day of God's appearing."

Barnabas: "The Lord was content to suffer for our souls, although He be the Lord of the whole earth, to whom God said, before the beginning of the world: Let US make man after OUR image." "That He might abolish death and make known the resurrection from the dead, was content as it was necessary to appear in the flesh." "He clearly manifested Himself to be the Son of God, for had He not come in the flesh, how should men have been able to look upon Him, that they might be saved." "Behold, saith the Lord, 'I will put in them hearts of flesh;' because He was about to be made manifest in the flesh, and to dwell in us." "But because it might hereafter be said that Christ was the Son of David, therefore David, fearing and well knowing the errors of the wicked, saith, 'The Lord said unto my Lord,' &c.; and again, Isaiah, 'The Lord said unto Christ my Lord, I have laid hold on His right hand.' . . . Behold how both David and Isaiah call Him Lord, and the Son of God."

Ignatius: "According to the will of the Father and Jesus Christ our God." "There is one physician both fleshly and spiritual, made and not made, God incarnate, true life in death, Himself appearing in the form of man for the bestowal of eternal life." "Jesus Christ, who was with the Father before all ages, and appeared in the end to us." To Polycarp: "I wish you all happiness in our God, Jesus Christ."

Polycarp: "Whosoever does not confess Jesus Christ is come in the flesh is antichrist." This expression "coming in the flesh," he quotes from the Apostle John, with whom he was acquainted. What the Apostle taught by the words "come in the flesh," we see from the gospel, "The Word was made flesh."

Hermas: "This rock and this gate are the Son of God. I replied, Sir, how can this be, seeing this rock is old and the gate new? Hear, said he, O foolish man, and understand; the Son of God is indeed more ancient than any creature, inasmuch as He was in council with His Father at the creation of all things. But the gate is therefore new because He appeared in the last days as the

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fulness of time." Justin Martyr says that Christ appeared to Abraham under the oak of Mamre, and with Him Abraham interceded for Sodom. Irenæus tells us that Christ was adored by the prophets; that He was the God of the living, and the living God; that He spoke to Moses in the bush, and the same person after this refuted the doctrine of the Sadducees, who denied the resurrection of the dead.

Such is our blessed Jesus who has redeemed us with His blood. John, speaking of this glorious Being, when describing His second advent, says, "His name is called the Word of God." It is the same person of whom we read in the gospel: "The Word was God" and "the Word was made flesh and dwelt among us." "Great is the mystery of godliness."

Negation is only safe where the Bible denies. It is not safe, neither does it gain intellectual rest from mystery to refuse to believe the incomprehensible. True mental repose is found in the reception of the Bible as the revelation of God. This blessed revelation tells us that we have a Divine Redeemer. He shines in the midst of the seven golden candlesticks. To Him Stephen committed his spirit as he fell asleep to wait the grandeur of the resurrection morning. Our immortality comes from Him. In Him alone is eternal life.—*Selected.*

WHAT IT IS TO EAT THE BREAD OF LIFE.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *His* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—JOHN vi. 47—58.

BECAUSE our Lord, at the institution of that ordinance which He appointed in memory of Himself, said of the bread, "This is my body," and of the cup, "This is my blood," some have applied the words at the head of this paper to the same rite, and affirmed that the eating and drinking of the bread and wine—used in showing forth His death—is what our Lord referred to as being indispensable to living for ever. This, we think, is a serious misapplication of the Lord's words.

The proper observance of that memorial rite is indeed of the highest moment, not only on account of its Divine appointment, but also for its

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hallowing and salutary effect on those who love the Saviour, and are waiting for His return. But the blessing that comes to us in this observance is of a purely moral kind. Through the influence of the remembrance of the deeds and words of Him who loves us, and not by any mysterious communication of saving grace through the bread and wine partaken of, do we derive any benefit from the observance of this ordinance.

There is no good reason to believe that our Lord had that ordinance before His mind when He spoke the words we have quoted from John vi. A reference to the context will show that the immediate cause of Jesus speaking of Himself as the bread of life which came down from heaven was a remark which some of His audience made regarding their fathers having been miraculously fed by manna in the desert. "Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Jesus replied, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, for the bread of God is He which cometh down from heaven, and giveth life unto the world. I am that bread of life," &c.

When Jesus spoke of His *flesh* and *blood*, He meant *Himself*, according to a common use of language when a part is used for the entire person. To see this, look at verse 54: "Whoso eateth My flesh and drinketh My blood hath eternal life;" and with this compare verse 57: "As the living Father hath sent Me, and I live by the Father, even so he that eateth ME shall live by ME." It is the living Christ Himself, who is the bread of life, that must be eaten by mortal men if they would live for ever.

But how can that be done? Jesus explains to His disciples what He spoke in parables. When many of His disciples took offence at His teaching, and turned back, and went no more with Him, Jesus, turning to the twelve, inquired, "Will ye also go away?" Peter, for himself and his fellow disciples, replied: "Lord, to whom shall we go? Thou hast the words of eternal life."

This utterance was but the echo of the Lord's own words (verse 63): "It is the spirit that quickeneth—the flesh profiteth nothing; the WORDS which I speak unto you, they are spirit, and they are life." The reception of the words of Jesus, then, is equal to the reception of Himself. It is so from the necessity of the case. All who believe that Jesus is the Son of God—that Christ which should come into the world—must receive His words and obey them; otherwise their confession is a sham. His words, His doctrine, His WILL, is the food which God has provided for the salvation of a perishing world.

The bread, however, must be *eaten* in order to our obtaining its life-giving qualities. The inhabitants of a district are dying of starvation—destitute of all means of sustenance. A rich and benevolent gentleman in a distant province sends them abundance of food, free of all charge. The good news is announced to them that whosoever will may come and take abundantly of the bounty. What more is needed that the famishing multitudes may not die? *They must use the food* so bountifully given. So is it with regard to the bread of life. God has given it freely; but unless we eat it we shall perish, as surely as if this bread had not been given.

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How stands the case with yourself, dear reader? Do you believe? Are you *sure* that Jesus is the Christ—the Son of the living God—and that His blood has been shed for the remission of your sins? That is well. What effect has this belief produced in you, and on your life? Admiring food and extolling its qualities do not serve the purposes of eating it, and, as we derive nourishment from the food we eat to the extent only in which it becomes assimilated and incorporated with our bodies, so do we derive nutrition from the bread of life. We must make it our own by a cordial faith and implicit and constant obedience. That is eating the bread of life!

Here let it be noticed that the *analysing* of food does not aid our digestion. How many healthy and robust men are utterly ignorant of the chemical constituents of that fare on which they thrive so well! A life's study of its elements would not yield them one whit more nutriment. So it is with the bread of life. "If any man EAT of this bread, he shall live for ever." Yet there are some persons so foolish as to insist that unless we thoroughly understand the whole mystery of God manifest in flesh, and have mastered the whole of the revealed purpose of God, regarding man and his future, and the everlasting kingdom of the Lord Jesus Christ, the bread which came down from heaven will do us no good! Knowledge, real, accurate knowledge of these matters is good, invaluable; but it is "he who *doeth* the will of God that shall abide for ever." There is a possibility—tremendous in its results—of dying the second death in spite of the attainment of much knowledge of God's revealed will. "If a man love Me," said Jesus, "he will keep My words." That is the product of our affection—the result of believing "with the heart unto righteousness."

By the manifestation of such results let us recommend the bread of life to others. Suppose a stranger were to land upon our shores, and discourse with much earnestness and eloquence regarding an article of diet on which he and his countrymen had abundantly fed, and which he asserted had most wonderful properties of giving health and nutrition to all who used it, while he himself was a miserably emaciated and sickly-looking man—would not thoughtful hearers tell him that his appearance was against him? And how can we expect men to believe the message we bring them about the bread of life, if we ourselves present the appearance of poor, famished, abject worldlings?

Let us, then, so feed on the bread of life—the words of Jesus our Lord—as to be strong, healthy, ruddy, robust Christians, doing healthy service for God and our fellow-men. And so men will conclude that a faith which produces and nourishes such a life must be the right one; and so we may interest the careless and indifferent in the word of life, who otherwise might be driven away never to look at it again.

W. LAING.

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A HAPPY NEW YEAR.

NEW Year, New Year, I cannot tell
What gifts thou hast for me.
"*Nor can the New Year know, sweet friend,*
What he shall have from thee."

New Year, New Year—a stranger here—
Warm welcome thou shalt gain.
"*The open heart, all unawares,*
May angels entertain."

New Year, New Year, I will not ask
What thou for me dost bring.
"*Oh, well is all—whate'er befal—*
That comes with Christ thy King!"

Hastings. MRS. JOSEPH FEARN.

(Author of "Plain Rhymes on the Pentateuch," &c.)

THE SECOND COMING OF THE LORD.

HAVING for many years been looking for that blessed hope, and the glorious appearing of the Great God and *our Saviour*—who gave Himself for us, and has promised to come again and receive us unto Himself, that where He is there we may be also—I have felt called upon for some time past to bear testimony to this my only hope. First, then, let me ask, *Who is it we are looking for? When will He come? How will He come?* and *Where will he come?* First, then, we say that we are looking for the coming of a MAN, not the Archangel Michael, or any other angel, but the Man; not God, who is a spirit (John iv. 24), but the Man, Christ Jesus, the mediator between God and men; not God who fills heaven and earth (1 Kings viii. 27), but the Son of Man (Mark x. 33).

Yes, we look for no other than that man, our kinsman-Redeemer, who was a man of sorrows and acquainted with grief. We look for the coming of that same Jesus which was taken up into heaven, and shall so come as He was seen to go into heaven.

Well, where is He, and where has He been for more than eighteen hundred years? He entered heaven as our high priest, passed into the heavens (Heb. iv. 14), the holy place, as the unchangeable priest making intercession for us, and is seated on the right hand of the throne of the Majesty in heaven (Heb. viii. 1, 2); nor has He ever vacated that position, since He went up, to come to this earth, either at the death of His saints or in Providence; for if HE were on earth, He would not be a priest (Heb. viii. 4). And we know from numerous other passages that He is the only man who has passed into the heavens, and into the holy place; and His people are as yet *all* (without any exception) outside,

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waiting the resurrection from the dead; and there He remains alone, the only glorified man, till He come to fetch all who sleep in Him, and the living ones who look for His appearing.

I cannot understand how any Christian could or would dare to say that that Man Christ Jesus, the once crucified, has ever been down to this earth since He went up; and, if it be true that about 21,600 deaths take place every hour, how can it be that He is *bodily* present in all these places at once and the same time, and in millions of other places also in Providence? And if He is so here, why do we yet hope for His coming? But we do hope for that which we see not yet accomplished, and we do with patience wait for Him; and whilst we look back to Bethlehem with an ever stronger faith and deeper love—as every year adds its witness to the blessed and abiding salvation of which angels made shepherds the ambassadors—and forward to Olivet with an ever *holier fervour* of expectation, our hearts glow within us as the *little while* is swiftly and hourly diminishing betwixt our present standpoint and our full and final felicity. Yes; the Master's watchword, "*I* come quickly," is ever ringing in our ears, and the blessed words of warning given by John six times to the seven churches of Asia encourage us to patiently look for the coming of our Lord. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for He will come and will not tarry; and blessed are our eyes which see that the coming of the Lord runs like a thread of gold through the entire Scriptures, declaring that the Lord Jesus shall have a future visible kingdom over the nations of the earth, while existing as now in their *mortal*, unglorified state, and that *He* shall reign over *them* as literally as David reigned over the kingdom of Israel. His coming is foretold by Dan. vii. 13, Jude 14; Himself, Matt. xxv. 21; John xiv. 3; Acts iii. 20; 1 Tim. vi. 14; and also by angels, Acts i. 9-11, and indeed by all Scriptures. And the dead in Christ shall rise, and be caught up with the living waiting ones (1 Thess. iv. 16-17). Then it is the Man Christ Jesus we look for—He who lived, and died, and rose again, and is now even at the right hand of God—and when the set time shall come, it is from thence He shall descend, first for His people, and next to judge the world.

What a precious subject is this—the most precious which the Christian can dwell upon, and which is spoken of more than any other; and yet it is not known, or almost forgotten, and certainly it is the least regarded by the bulk of professing Christians of the present day.

When will He come? When the gospel of the kingdom shall have been preached in all the world for a witness unto all nations; then—yes, then—shall the end be (Matt. xxiv. 14). Has this been done? Yes; verily, the sound of the gospel went into all the earth, and its words unto the ends of the world (Rom. x. 14-18); the gospel was preached to every creature under heaven (Col. i. 23), and at this present time the gospel has been translated into more than two hundred tongues, or all the known languages of the earth. Surely, then, the Lord is at hand, and must come soon! Unto them who look for Him will He soon appear (Heb. ix. 28).

How will He come? As He was seen to go (Acts i. 9); with the clouds of heaven (Dan. vii. 13); the Lord Himself shall descend from

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heaven (1 Thess. iv. 16); the people of the earth shall see the Son of Man coming in the clouds of heaven with power and great glory (Matt. xxiv. 30). Has this ever yet taken place? He shall come, and all His holy angels or saints with Him (Matt. xxv. 31); and the people of the earth shall wail because of Him (Rev. i. 7). He shall come sitting upon a white cloud, and on His head a golden crown (Rev. xiv. 14). Thus, thus shall Jesus, the once despised Nazarene, come!

Where will He come? First in the air, where we shall meet Him, and we shall be for ever with the Lord (Rev. xxi. 2, 3). Next He will come to this earth; for His feet shall stand upon the Mount of Olives. And here on this earth we shall reign with the Lord (Rev. v. 10). And the kingdoms of this world will become the kingdoms of our Lord Christ; and He shall reign for ever and ever (Rev. xii. 15). The Lord and His saints shall descend to the earth (Rev. xx. 4). Jerusalem shall be the city of the great King (Psa. ii. 6 and xlviii. 2). He shall be the King over *all* the *earth* (Zech. xiv. 9; Psa. ii. 6-8; lxxii. 8-11). All *nations* shall go up year by year to Jerusalem to worship the Lord there (Psa. lxv. 1, 2; Isa. ii. 1-3; Isa. lvi. 7; lxvi. 18-23; Jer. iii. 17; Zech. viii. 20-22; xiv. 16; Luke ii. 32). And the name of the city shall from that day be Jehovah Shammah—the Lord is there (Ezek. xlviii. 35. Isa. lix. 20-21, and chapters lx. lxi. lxiii.) JAMES ODOM, SEN.

AN HYMNE OF HEAVENLY LOVE.

(FROM SPENSER.)

O BLESSED Well of Love! O Flower of Grace!
O glorious Morning Star! O Lamp of Light!
Most lively image of Thy Father's face,
Eternal King of Glory, Lord of might,
Meek Lamb of God, before all worlds behight,
How can we Thee requite for all this good?
Or what can price that Thy most precious blood?

Yet nought thou askst, in lieu of all this love,
But love of us, for guerdon of Thy pain:
Ay me! what can us less than that behove?
Had He required life of us again,
Would it be wrong to ask His own with gain?
He gave us life, He it restorèd lost;
Then life were least, that us so little cost.

But He our life hath left unto us free,
Free that was thrall, and blessed that was band;*
Not aught demands but that we loving be,
As He Himself hath loved us aforehand,
And bound thereto with an eternal band,
Him first to love that us so dearly bought,
And next our brethren, to His image wrought.

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* Bound.

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Him first to love great right and reason is,
Who first to us our life and being gave,
And after, when we farèd had amiss,
Us wretches from the second death did save;
And last, the food of life, which now we have,
Even He Himself, in His dear sacrament,
To feed our hungry souls, unto us lent.

Then next, to love our brethren, that were made
Of that self mould, and that self Maker's hand,
As we; and to the same again shall fade
Where they shall have like heritage of land,
However here on higher steps we stand,
Which also were with self-same price redeemed
As we, however light by us esteemed.

And were they not, yet since that loving Lord
Commanded us to love them for His sake,
Even for His sake, and for His sacred word,
Which in His last bequest He to us spake,
We should them love, and with their needs partake;
Knowing that whatsoe'er to them we give,
We give to Him by whom we all do live.

Such mercy He by His most holy reed
Unto us taught, and to approve it true,
Ensampled it by His most righteous deed,
Shewing us mercy (miserable crew!)
That we the like should to the wretches show,
And love our brethren; thereby to approve
How much, Himself that lovèd us, we love.

Then rouse thyself, O Earth! out of thy soil,
In which thou wallowest like to filthy swine,
And dost thy mind in dirty pleasures moil,
Unmindful of that dearest Lord of thine;
Lift up to Him thy heavy clouded eyne,
That thou His sovereign bounty may'st behold,
And read, through love, His mercies manifold.

Begin from first, where He encradled was
In simple cratch, wrapt in a wad of hay,
Between the toilful Ox and humble Ass;
And in what rags, and in what base array,
The glory of our heavenly riches lay,
When Him the simple shepherds came to see,
Whom greatest Princes sought on lowest knee.

From thence read on the story of His life,
His humble carriage, His unfaulty ways,
His cankered foes, His fights, His toil, His strife,

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His pains, His poverty, His sharp assays,
Through which He passed His miserable days,
Offending none, and doing good to all,
Yet being hated both of great and small.

And look, at last, of how most wretched wights
He taken was, betrayed, and false accused;
How with most scornful taunts, and fell despites,
He was reviled, disgraced, and foul abused;
How scourged, how crowned, how buffeted, how bruised:
And lastly how 'twixt robbers crucified,
With bitter wounds through hands, through feet and side!

Then let thy flinty heart, that feels no pain,
Empiercèd be with pitiful remorse,
And let thy bowels bleed in every vein,
At sight of His most sacred heavenly corse,
So torn and mangled with malicious force;
And let thy soul, whose sins His sorrow wrought,
Melt into tears, and groan in grievèd thought.

With sense whereof, whilst so thy softened spirit
Is inly touched, and humbled with meek zeal
Through meditation of His endless merit,
Lift up thy mind to th' Author of thy weal,
And to His sovereign mercy do appeal;
Learn Him to love that lovèd thee so dear,
And in thy breast His blessèd image bear.

With all thy heart, with all thy soul, and mind,
Thou must Him love, and His behests embrace;
All other loves, with which the world doth blind
Weak fancies, and stir up affections base,
Thou must renounce and utterly displace,
And give thyself unto Him full and free,
That full and freely gave Himself to thee.

Then shalt thou feel thy spirit so possest,
And ravished with devouring great desire
Of His dear self, that shall thy feeble breast
Inflame with love, and set thee all on fire
With burning zeal, through every part entire,
That in no earthly thing thou shalt delight,
But in His sweet and amiable sight.

Thenceforth all world's desire will in thee die;
And all earth's glory, on which men do gaze,
Seem dirt and dross in thy pure-sighted eye,
Compared to that celestial beauty's blaze,
Whose glorious beams all fleshly sense do daze
With admiration of their passing light,
Blinding the eyes and lumining the spright.

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Then shall thy ravished soul inspirèd be
With heavenly thoughts far above human skill,
And thy bright radiant eyes shall plainly see
The image of His glory present still
Before thy face, that all thy spirits shall fill
With sweet enragement of celestial love,
Kindled through sight of those fair things above.

A CONVERSATION.

CHAPTER II.

"BUT, to proceed with our theme, may I ask if you have paid any regard to what is called Spiritualism?"

"To speak honestly," I replied, "for some years, I laughed at it as mere childish nonsense, the outcome of sleight of hand, supported by ridiculous credulity."

"And you have seen reason to alter your opinion?"

"Very much so; and, I think, not without sufficient cause. I am acquainted with more than one whose probity and judgment I can rely upon, who not only vouch for the reality, but are themselves the subjects of the visitation—as they allege—from the world of spirits. I never sought for a practical demonstration—the whole matter being obnoxious to me, not only as repugnant to my feelings, but contrary, as I believe, to the revealed will of God. Allowing for a great deal of nonsense and trickery on the one hand, and over-credulity on the other, with all that is said about mysterious natural forces brought to bear upon the production of the phenomena, I am, nevertheless, convinced that something more remains behind which neither science nor nature can explain; while the names of many who are regarded as men of the highest character for probity, knowledge, and understanding, and generally discriminating judgment, are to be found among its advocates and supporters, which affords still further proof that it is based upon the supernatural."

"What power or influence do you impute it to?"

"In answering the question, I am compelled to throw a doubt on some I have just spoken of as men of wisdom; but perhaps they are only deceived by its character. I fear the agency can be none other than Satanic. There is so much that is utterly foolish in connection with the visitations, while in no case, as I have heard, has any good resulted from them, that I can impute it to no other source."

"My dear sir," replied my companion, "I believe you are perfectly right in your conclusion. It is mysterious, but the evidences seem conclusive; and I doubt not this system of spiritualism is to be reckoned among the 'lying wonders' of the last days. Will you excuse me if I put another question? How do you regard the Scripture statements on the second coming of our Lord, and the signs of that great event?"

"Well, that may be more difficult to answer," said I—and I confess, Bertram, that I felt a touch of uneasiness respecting my answer.

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"You have admitted so many things that, to my mind, are closely connected with that event, that I am somewhat curious to know in what light you regard it," responded my companion.

"My mind has certainly been occupied with the teachings of pre-millenarians; but these seem to be connected with much that is confusing; whilst expounders have so often been mistaken, that I have been tolerably content to let the matter rest. That view which represents 'the coming' spoken of in the New Testament as the time when the Lord comes to judgment on Jerusalem, at an individual's death, or at the great and final judgment of all, seemed to me the most satisfactory. At all events, it formed a spot on which I could rest; but I cannot say my mind was ever made up one way or other."

"That is to say, you mean that the emphatic assertions and positive statements of a personal coming of the Lord is to be regarded merely as metaphorical, or having only a spiritual significance," he returned. "Do you think that there is any warrant for such an interpretation judged by the light of the prophecies and facts of the first Advent of Christ—of course, you are familiar with both?"

I felt this question a very close one. It was like cutting the ground beneath my feet, Bertram; yet it had to be answered, and I said:—

"There can be no doubt that the predictions relating to the Advent of the Saviour were *literally* fulfilled—so much I freely admit; but I have sometimes thought that the prophecies relating to the establishment of His kingdom and glory in the world, and also of what is said of His second coming, might be met by the progress of the Gospel, the spread of a Christianised civilisation, and a large outpouring of the Spirit of God, in conjunction also with the eternal glory and blessedness of the redeemed in heaven."

"Yet, with all the advantages we possess in the dissemination of the truths of the Gospel, and the Scriptures sown broadcast over the world—with all our great organisations and machinery in full operation—we are rather receding than advancing in the *real* work, and the spiritual power of the Church is at a very low ebb. You agree with me that things generally show decadence both in the Church and the world; and I am of the opinion that the flashes of energy, now and again manifested, indicate the increased pulsation of a fevered patient, rather than of healthy life. You see that most of our institutions and organisations, social, religious, and political, are corrupt—that all are going from bad to worse—and yet the means in use are to bring about the desired end with a large pressure from the Holy Spirit! I know you will excuse my freedom; but is there not some inconsistency in cherishing such an expectation from the premises?"

"Very probably. But instead of my answering you, I would like to know your mind on the subject. I am alive to the difficulties of the case as I put it. But my mind has been somewhat confused, and it may be I have not gone so deeply into its consideration as I ought," was all I could say in reply.

"Willingly do I respond to your wish," he said, "and feel thankful that your interest is awakened; but, lest it should escape me, I will at once make a remark with regard to the supposed good that is to result from the spread of the Gospel—and that is, we should do well to inquire

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if the Scriptures offer any encouragement for such a hope in the present dispensation? My firm conviction is that the promises refer to the future, and another dispensation. But, to the more immediate question. We have touched upon various topics of importance to the well-being of man, as such, placed under governing influence, whether religious, political, social, or commercial, and all are found wanting. We are both agreed that anything like reformation is not likely to come from either of these systems; for, as with a man struck with a fell disease, it is well-nigh certain that, if its progress be not arrested by the application of *outward* and sometimes severe remedial agents, he will die. So, when we see the decay of principle in systems, we feel certain they will expire if it be not arrested by some energising agent outside themselves. Principles are the very life-blood of systems. Corrupt them, and the blood is poisoned; introduce laxity in their circulation, and they will bleed to death. Thus, from history we see vast empires dwindling down to ruin and extinction; and once flourishing communities of Christians, known as Churches, have been extinguished; and thus individuals of great promise have become mere wrecks, and their life a caricature of what it had been. My belief is that the seal of decay and destruction is stamped upon all things of human origin and device, and only that shall remain and live which is Divine! Man has tried and is trying all his schemes to bring about a Millennium after his own ideal. The Church has also descended from her high vocation and privilege to mix in the effort with the children of the earth; but at the first nothing but a flimsy structure can their builders raise, which will assuredly break down and crumble to pieces in the day of trial by its own inherent weakness, and the Church will then find out her mistake. Her strength would have been to have sat still, and leant only on the arm of Omnipotent love that was engaged to protect and prosper her. The mischief that has been done by spiritualising theories," he continued, "is incalculable. Thus prophecy is made to be nothing like what it is. They are predictions of real and coming events, of something that is to be, something that has to be done, something that will be enjoyed, and something that is to be feared. By this means the Word of God has become a mere enigma; and people, instead of bringing a humble, meek, receptive, and perceptive mind to listen to its voice, use every kind of intellectual ingenuity to explain away its purport, and destroy its meaning by the perverse substitution of some vague and shadowy interpretation. If you have a lingering doubt of the truth of my bold assertions, I would ask you to examine *closely* fulfilled prophecy; take the predictions in their entirety, whether relating to individuals, communities, or systems—whether they relate to God's ancient people, or the nations by whom they were surrounded, and were more or less affected; you will then soon perceive that, whether the language employed be symbolical or perfectly plain, the circumstances were real, that the events invariably turned out as predicted. On the face of this fact—patent to every one who will take the trouble to look—I ask by what right does any one set up a spiritual, shadowy, and, therefore, *unreal* interpretation of prophecy relating to the Church and the world of the future?"

"I will give," he proceeded to say, "a small, yet sufficient illustration of my meaning. It was my fortune to hear an able man—whose ex-

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positions of doctrinal truth I generally admired—deliver a discourse on the promise of Christ to His disciples (which you will find in Matt. xix. 28), that 'in the regeneration, when the Son of man shall sit in the throne of His glory, they should also shall sit upon twelve thrones, judging the twelve tribes of Israel.' He insisted that anything like a literal interpretation was so carnal and worldly it could not for a moment be tolerated. He then went on to show that it meant something quite different to what the words expressed—that when Christ rose from the dead and ascended on high, He entered upon His mediatorial reign as the King of grace, and the King of glory, dispensing gifts to whomsoever He would; and that the promise was *then* fulfilled. The Apostles were put in commission already; but on the day of Pentecost they were armed with the Royal credentials, and entered upon their subordinate reign, occupying seats of authority and power over the Church of God—designated by the term, 'the twelve tribes of Israel'—and that this spiritual rule of authority would advance and extend with the growth of the Church, which, in other words, was the kingdom of Christ, until the Church became commensurate with the world. So far, the preacher. Now, one naturally asks if any of the Apostles considered such an interpretation the natural one, or is there any evidence that they were at all influenced by it? It needs but a glance to discover in their writings that the power and glory which they hoped for were still in the future. 'Through much tribulation they must enter the kingdom.' Power and authority *were* vested in the hands of the Apostles for and on behalf of the Church, but there was to them as yet no kingdom. Its germ was being formed, and has been developing with varied success; but, so far as the world is concerned—though wonderfully sustained and upheld by the grace and power of God—it has only existed on sufferance. Can you look upon any phase of the Church's history as answering to the requirements of this prediction on such a method of interpretation—that is, a conscious possession of real power, of perfect repose in the exercise of it, and of satisfaction and enjoyment in the result, which it naturally implies, as it was meant to do, for it was a word of special comfort in the prospect of much trial?"

"I cannot refer to such a period," I replied. "The time when the professed Church dominated the world then civilised is not a case in point, because the Church was corrupted from the simplicity of Apostolic rule and doctrine, and had become intensely worldly, and therefore could not then have answered to the conditions of the prediction, even under a spiritualising interpretation."

"And surely, sir, you will agree with me," he returned, "that our Lord never led His disciples to expect anything from the world of such a character under the existing state of things, and that neither did the Apostles, either in their writings or in their preaching, give the least sign that they expected anything from the world but difficulty and hardship; while it is perfectly indisputable that they were eagerly looking for the coming of the Lord and the establishment of His kingdom as at once their final rest, the consummation of their hopes, and the fulfilment of all the predictions of glory, power, and blessedness in perfection. If you have never done so, I would like you to note all the passages in the New Testament which relate to that coming, the blessings promised

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in connection with it, and the hopes the Apostolic writers founded thereon. If you place them by themselves—so as to have them ready at a glance—I think the evidence they will show will for ever cure you of mere vague spiritualising tendencies. And, I make bold to add, if you will let the light from Old Testament prophecies fall upon them, you will be so convinced of the utter fallacy of such attempts, that you will be inclined to ask if such efforts are not some of the glamouring tactics adopted by the 'father of lies,' in order to daze the mind of even good and intelligent people, and so blind their eyes to the truth—thus robbing the soul of at least one great stimulus to hope for that coming and labour to be ready, that a loving acceptance and a full reward may be gained in that day. 'The coming of the Lord draweth nigh.' It is nearer by more than eighteen centuries than when these words were first addressed to the Church. The signs of that coming are growing more and more distinct. It is so in every complication of human systems. In our conversation we have noticed the primary ones. If only one phase manifested itself, the observation might be regarded as paying a compliment to an ignorant and superstitious credulity. But each and all are strongly marked—each and all are on their trial—and, ere long, the word Ichabod will be written on them by a Hand of power, who will break down that He may build up a temple fitted to His praise in this our sin-distracted world.

"The very characteristics of the age so clearly defined by yourself," he continued after a pause, "are part and parcel of those signs. 'The old order changeth, yielding place'—to what?—the poet says to 'new.' Yes, but not by the easy process of transmutation through supposed improvements in the systems already in existence, which is our favourite idea; but by the breaking up and the suppression of all by One who alone has the power and ability to shape 'all things after the counsel of His own will.' That 'which is imperfect shall be done away,' in order that that 'which is perfect,' may take its place. The world-powers and the world's maxims will be things of the past. A new reign, new order, and new principles, will inaugurate the new age, when He shall govern whose right it is. 'The kingdoms of this world will become the kingdoms of our God and His Christ,' and the redeemed worthy ones will rule *on* the earth. Then will the world behold and rejoice in a government of strict equity, based on peace and goodwill. Evil will be crushed, while none but righteous principles and righteous people, shall prevail and prosper; the pursuit of wrong and oppression will become impossible by the stringency and the *certainty* of execution of the Divine laws. No complications of statecraft will then be too deep for the clear unravelment of those who will be in the counsels of the Great King. No evasions of right and just principles; fraud and deceit will prove altogether vain and profitless; while every one shall prosper who loves and serves the Lord, and hails the glorious reign of the Prince of Peace, Christ the Blessed!

"Man has done his best and his utmost to govern and dominate his fellows on his own principles. Every opportunity has been afforded him; he has employed all the forces within his reach, but he has all along left God out of his thoughts. The Divine will has been consulted last, or not at all, or been tampered with to suit human expedients.

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Hence the uncertainty and rottenness of all human power. System after system has been tried, and failed. Dynasty after dynasty has been raised, bearing all but universal sway. They have decayed by their own inherent weakness, or received their death-blow from the hands of their successors, who built other empires on their ruins; and these, too, have become things of the past. Now we have the great race for self—self-gratification, self-assertion, self-aggrandisement, and self-glorification. Competition is more fierce and more lawless than ever; selfish advantages are pursued under colour of false assertions, and by unlawful force; honest men are made dishonest, or must suffer martyrdom for their allegiance to God and to principle; the political atmosphere becomes more complicated every day, and charged with the elements of destruction; crime increases with fearful strides; confidence and goodwill are becoming generally bankrupt; life everywhere is artificial, and bleeding to death from the mighty strain; and yet men say, 'We are advancing—this is progress!' Oh, sir, we are indeed living under high pressure. If we go on at this rate, explosion is inevitable, the machine cannot bear the strain. Things have to be done that make a man of conscience and a tender heart weep with dismay, and cry, 'Lord, how long to the end?'

"Turning from the world to the professing Church, we behold her—dazed with the flattery and blandishments of the world, coquetting with its hollow pretences, and forsaking the purity of her first love; while many torn and bleeding hearts mourn and pant for the coming of the delivering Bridegroom, who shall at once heal their wounds, and emancipate them from their thraldom into the glorious liberty of the sons of God. Yet, mark well, with all this a spurious Christianity is advancing with civilisation; the world is rapidly opening up; the Gospel is being preached as a witness to all nations: 'Many are running to and fro, and knowledge is increased;' and now and again signs of a healthier pulsation are manifested, which men seize hold of as indications that *their* work is proving successful—that the patient is improving, and will at length be fully restored to health—yet only to end in disappointment and failure. Like the aged near dissolution, in response to medical aid there is the answering rally, the improvement of a few days or weeks; but life is doomed, and after the flickering of its light again and again—causing the anxious watchers to hope that it is going to recover its full and steady brilliancy—it at length expires, and life goes out in darkness. We may dream of progress and prosperity under our existing organised institutions—it will be but a dream. They are doomed; the end is near! It will be our highest wisdom, then, to prepare for the coming wreck. The inevitable crisis approaches, and only those will be truly safe whose lives 'are hid with Christ in God.' *Their* treasure is secure, and the possession of the inheritance reserved for them is very near. May it be our supreme happiness, my dear sir, to be found ready when the Lord shall come.

"We are now drawing near our journey's end, and must stop our conversation," he said after a pause of several seconds, during which I was under the spell of his earnestness. His manner was indescribable, and evidently under the power of contending emotions, while his voice and expression varied with his theme. At times, under the influence of

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the most tender feeling, there was a sad pathos in his utterances, at others they were exultant, as if the work on which he was dilating were already achieved. Bertram, I shall never forget that conversation. He continued :—

"I trust our talk has not been altogether unprofitable. If it does but lead you to look more closely into the subject in the light of God's Word, we shall both have reason to thank Him that we have met this day."

I told him I felt most thankful for being aroused to its consideration, while his intense earnestness would stimulate me to exercise diligence and perseverance in my investigations, being convinced thereby of its vast importance. I moreover rejoiced at the opportunity which our journey offered in bringing us in contact with each other. "But," said I, "I foresee I shall be something like a traveller wandering over strange ground without a guide, and the task for searching for the way will be somewhat difficult. If I could but have the advantage of your wise experience, it would much facilitate my progress."

"Man is but a broken reed at the very best," he replied. "It will not do to lean hard on any. The Word of God is firm and sure; to that we must all come to ask questions and receive answers, and on that alone must we rest. Nevertheless, men can be helpful in endeavouring to bring each other to the same resting-place, and if I can be of any service I shall be glad. Probably I shall remain in Manchester the next four weeks, and you can find me at that address"—giving me a card bearing the names of a firm we both knew, with his private address written on the back. "If your business will permit you to spend an evening or two with me during my stay, it will be a grateful relief to my leisure, and possibly may prove somewhat serviceable."

Heartily thanking him, I told him that nothing would give me greater pleasure. At the same time, there must be no one-sided arrangement on this point, but that I hoped to be favoured with his society at the home we both call "ours," where I was very sure he would be heartily welcomed by my good brother Bertram as well as by myself.

"May I ask if he is in sympathy and fellowship with you in the Blessed One?"

"Yes," I joyfully responded; "he is my near kinsman by nature and grace."

"I am indeed rejoiced to hear it, and will be glad to come at a convenient opportunity. How delightful it must be to have such a brother for time and eternity!" he added suddenly, in a tone in which I detected a shade of sadness. "But I have not said all I desired on the earlier part of our conversation—the unsatisfactory state of all things that are commonly supposed to be progressive, and on which we are substantially agreed. If you will examine the signs of the age, with the indications given in the New Testament of the approaching end of this dispensation, which are to be found in the utterances of our Lord and the Apostolic writings, together with the rise of the Antichrist and the influences that will operate in the support of his power, you will discover, I think, that all goes to prove that the end is very near, and that the testimony of the times in the Church and the world are most striking. The rise of this pernicious and destructive power is predicted in the Old Testament prophecies, and notably so in the Book of Daniel. I would recommend a

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close study of this book in the light of historical events. Above all things, remember the Word of God is the *sole* authority on the matter. He that knoweth all things from the beginning has most graciously informed His servants what to expect and how to be prepared to meet the coming days of trouble. And now, as the train is stopping for the collection of our tickets, I leave the matter in your hands, in the meantime thanking you for your patience and interest."

I heartily thanked him, and gave the assurance that I would seize the first opportunity of examining the passages referred to. A few minutes more, and we bade each other farewell in the most cordial manner, and went our separate ways.

Bertram: Well, it was a most remarkable conversation, and I would like to have been present. What impression has it left on your mind at the present, Sydney?

Sydney: At the first I found my ordinary view of things very much disturbed, and not only so, but I felt I had been walking in error—not wilfully so, of course; but because it was easier to go with the stream than to examine into the probabilities, or otherwise, of prophetic expositions, which, I must own, I had ever found bewildering. Yet the broad principles marked out by this gentleman convinced me of the true teaching of many passages which I had evaded or glossed over; and though I have not as yet gone at all deeply into the matter, I am now more convinced of its importance, and more than ever satisfied with the truth of its conclusions. In saying this, Bertram, you will readily acknowledge that I am preparing to bid 'good bye' to some much-cherished ideas.

Bertram: Yes, indeed; that is true. Yet I am glad to hear this from you, Sydney, for you are my elder brother, and through your guidance the light of truth first dawned into my soul. I have long been in a state of unrest on this very subject; the common mode of interpretation never satisfied me, while the works I have read on the other side have appeared inconclusive, whilst evidently containing germs of truth. Have you seen your friend since?

Sydney: Once. I met him in Fountain Street yesterday, and accepted his invitation to visit him to-morrow evening, when he expressed the hope that I should be able to induce my brother to accompany me. What say you, Bertram?

Bertram: With all my heart. I shall be delighted. There is more in this meeting than at first appears. It may be, Sydney, that the question long pressing on my mind may find a solution. What time do you go?

Sydney: He named seven as a convenient hour.

Bertram: I will be ready. Oh, Sydney, if it be true that this poor, sin-distracted, misgoverned world, is soon to pass under the direct rule and government of the Prince of Peace and His saints, what a blessed time, and what a glorious destiny awaits her! God grant it may prove so!

Sydney: Amen, my brother. "Even so, come, Lord Jesus!"

S. B.

(To be continued.)

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"GROANING TO BE DELIVERED."

I THOUGHT o'er my chequered life
As I read your prophetic page,
And I long'd for the time when the poison of strife
Should be lost in the coming age—
An age when love and peace and joy
And truth shall flourish without alloy.
I thought of the links of the chain,
How broken and incomplete,
When they all shall be gather'd up again,
And nature's joys replete;
When His kingdom on earth shall be fully come,
And His will on earth as in heaven be done;
When sin and sorrow which yet contend,
Till the birth-pangs of earth's great struggle end;
When this fair earth shall be restored
To man, its former legal lord;
When "the multitudes in the isles shall sing,"
Convinced these isles have had a King,
Whose guardian care has never slept—
Secure this wayward Israel kept;
And Israel's* stiff-neck'd sons shall own
They are the seed His Word hath shown,
With blessings so divinely fair,
No other people's can compare;
And Israel's faithless sons shall see
That Israel's God *can* faithful be;
When all shall rejoice in the new creation,
A theme so worthy our exultation:
Then!—"Love's redeeming work be done;
The battle fought, the victory won."

"A HIDDEN ONE."

GABRIEL'S OWN KEY TO HIS SEVENTY WEEKS.

DANIEL ix. 24-27.

PART II.

[The first chapter must be read as a synopsis of those which follow. Page 514, read fifty-six for fifty.
"Jerusalem in History and Prophecy," in the RAINBOW of November, forms a valuable prelude to our subject.]

IT must be clearly understood that we are perfectly impersonal towards any modern author; but as to parties, schools, or modes of interpretation of the Holy Scriptures, we shall do our utmost to expose error wheresoever found, however specious, well received, and popular, if

* Anglo-Saxons.

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impracticable in its unity with Divine revelation, in its common-sense meaning of the words in their literal construction in relation to the persons or the objects of the particular prophecy.

We have entered upon the fourth quarter of a century of our pilgrimage, and from our youth—in fashion and out of fashion—have, in theory at least, believed in the literal meaning of the words of prophecy, to the utter exclusion of popular modes, methods, and systems of interpretation, to which experience has taught us to add all chronology (except Gabriel's) —heathen, Jewish, and more particularly Christian, in its modern Judeo-Mystic Babylonish mixture, confounding the true Messiah with the world's prince, the Anti-Messiah of the Old Testament—the Antichrist of Paul and John in the New.

Gabriel foretold us by Daniel of two Messiahs in verse 26, where we have the sovereign, eternal, covenant-keeping true Messiah, who Gabriel foretold would be cut off in his (Gabriel's) 62nd week. If Gabriel has misinformed us, how thankful we ought to be to the modern interpreters who correct his mistake, and assure us it was not in Gabriel's 62nd week, but in their 69th week. Yet, as we believe Gabriel has told us the truth, what must be the position of those who contradict him! But we prefer Gabriel's own statement: "But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things but Michael your prince" (x. 21). Thus we believe Gabriel to have infallibility. His 62nd week and Isaiah liii. 8, "He was cut off," synchronise. We are perfectly aware of the old Jewish trick to dishonour our blessed Redeemer by shifting the 62nd week to the 69th, by taking in seven years to build the temple; but this will be refuted as we proceed.

We are now writing for the plain wayfaring Christian, to show him how he has been led into error on the subject. In the meantime, we copy a fair specimen of the modern Judeo-Babylonish heresy, or anti-Gabrielic teaching. We are, happily, in total ignorance of the author's name, but select the quotations following from a small tract—"The Seventy Weeks of Daniel":—

"Seventy weeks—Dan. ix. 24-27. Verse 24, 'takes in the whole period of seventy weeks.' Verse 25, 'gives seven weeks to build Jerusalem by Ezra and Nehemiah.' 'Seven years count one week;' 'consequently, it was forty-nine years ere Jerusalem was rebuilt.' 'From that time, sixty-two weeks, and Messiah shall be cut off.' 62 multiplied by 7 is equal to 434: 'so it was 434 years after Jerusalem was rebuilt that Messiah was cut off.' Add 62 to 7, and the 69 weeks are fulfilled. Now the 70th remains to be accounted for, and, no doubt, yet to be fulfilled, as the 70 weeks belong entirely to the Jews."

This we consider to be a fair specimen of the system of interpretation in the year 1879.

Gabriel, in verses 25 and 27, has taken into his account the seven weeks of verse 25, and thus introduces his 69th week immediately before his 70th week, when the Anti-Messiah, the Man of Sin, is in full power; or how could he make and confirm the covenant with many for one week, which our unbelieving brethren admit is seven years?

Mark, this contract can only be made with Judah in Jerusalem, and that after their future political return. How is this Man of Sin to sit

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in the temple as God, as 2 Thess. ii. 4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"?

The Apostle Paul, in verses 6 and 7, says that the "mystery of iniquity is the hindrance, and must be removed before Antichrist can be revealed." In our next we shall fully explain not only the popular error, but the blasphemy of those who contradict Paul by stating that the Holy Ghost is this hindrance.

All commentators agree that Gabriel's numbers are not consecutive; if not, then there must be a break somewhere. The question is, Where is it?

There was no completion of Gabriel's predictions in these his weeks until the 62nd was fulfilled, as we before quoted. After the 62nd week Gabriel is silent until his 69th week, when he predicts the Great World's Leader, the Anti-Messiah, the Antichrist, and the Man of Sin will appear in Jerusalem to make his contract

This silence of Gabriel as to any subject in history after his 62nd week, except to the events of his 69th week, yet future, is so marked, that the Jews saw this great fact, and writhed in anguish when they saw prophecy closed against them, and that the God of Abraham, Isaac, and Jacob was calling poor Gentiles!

Judah saw this great fact when too late—that Gabriel's "great pause" began with their destruction as a nation—that the Lo Ammi period, the interregnum, commenced; but they did not see, that having rejected their King, that He was forming His body—out of the Jews first, then the Gentiles—to be completed before he comes, as in 1 Thess. i. 10, and 2 Thess. ii. 8: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Study this well. This one is the false Messiah of Gabriel's 69th week in the 25th and 27th verses; while the events of the 26th verse are in relation to our ever blessed and eternal covenant-keeping Redeemer, the adorable Jesus of Nazareth.

Were we asked, What is prophecy? we should define it to be pre-emergent history.

Verse 25: Here we have two groups of figures, 62+7=69, which brings us beyond the great pause of Gabriel, and to the false Messiah, the world's Great Prince—the personification of Satan incarnate, who is referred to as "he" in the 27th verse. For this reason it would be doing violence to language—and more, even blasphemy—to impute this "he" in the 27th verse to our blessed Redeemer in the 26th verse to serve to cover a misconception of the antecedent.

No; this 25th verse is yet prophetic!

Now, we will state the question between Daniel and Gabriel, his celestial teacher.

Daniel was praying about his people and the holy city Jerusalem. Gabriel came to give him skill and understanding. Gabriel's plain statements begat a natural solicitude. When? To which Gabriel answers as under:—

1st. Dan. viii. 17.—"For at the time of the end—the vision."

2nd. ,, ,, 19.—"Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed—the end."

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3rd. Dan. viii. 23.—"And in the latter time of their kingdom, when the transgressors are come to the full."

4th. Dan. ix. 24.—"Seventy weeks." In these seventy weeks we have the history of the Babylonish captivity—to the second coming of the Messiah as in Dan. vii. 21-27, and in Paul to the Thessalonians.

5th. Dan. x. 14.—"Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days."

6th. Dan. xi. 35.—"Even to the time of the end, because it is yet for many days."

7th. Dan. xii. 4.—"But thou, O Daniel, shut up the words and seal the book (the roll, if you prefer it) to the time of the end."

8th. ,, ,, 9.—"Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

9th. ,, ,, 10.—"None of the wicked shall understand; but the wise shall understand."

The above in conjunction with John xvi. 13: "When He, the Spirit of truth, is come, He will guide you into all truth, and He will shew you things to come."

We have closely studied the history and trouble of the rebuilding the second temple by Ezra and Nehemiah, but we find no prophecy in Dan. ix. 25 and 27, or in Paul's prophecies in the Thessalonians in relation to the Antichrist, that could possibly apply to any other than the third temple—yet future. Judah is well aware of this, and anxiously awaiting this last command to return and build—that is, the pious few; while the wild olive is sleeping—foolish virgins.

Not one of the texts we have quoted from Gabriel was to inform Daniel about Ezra or Nehemiah, but in as plain language as Gabriel could have chosen, in the end of the indignation—the last days—and in a variety of similar terms, as in the last days. Now see Ussher:—

In Dan. ix. he gives before Christ	... 538 years.
Ezra i.	... 536 ,,
Nehemiah xii.	... 545 ,,

Now, let any schoolboy calculate from Dan. ix. to Ezra i., he will only find two years; and from Dan. ix. to Nehemiah's last chapter only seven years can be found. Yet this chronology was printed in our Bibles in the year 1780.

How we ought to prize the word of God! for how is it possible to recognise Gabriel's texts in verses 25 and 27 as having been fulfilled in the days of Ezra and Nehemiah?

When Alexander conquered Darius, among the spoils were found a rich cabinet with the choicest jewels. After some thought as to what he should do with it, Alexander determined that, as the works of Homer were his greatest delight, he would deposit them in that precious cabinet.

So, my dear reader, open your heart, and there deposit these plain declarations of Gabriel, and in believing him you will soon see and pass the obsolete teaching of the Judeo-Mystic Babylonish school, and leave your old teachers to feast upon their dreamy delusions.

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Well might the Master exclaim, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." What would the Master say, in this our day, in finding our learned men correcting the predictions of Gabriel and Paul, and yet more the disciple whom Jesus loved?

Young men, let me deeply impress upon your minds the fact that the subject before us is a most remarkable answer to Daniel's prayer. What is prayer? Montgomery traces it from its first desire until we enter the unseen state. But there is something yet deeper. Ye are the temples of God. The believer prays in the Holy Ghost. "Now, if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). What a stupendous idea—God within us! Oh, the height and the depth of the love in the Father's bosom until it burst forth from His dearly beloved Son's bleeding heart for us! The veil is rent. What is prayer? "God's breath in man returning to its birth." My dear young friends, you may outlive all the God-dishonouring nonsense of this age; but when "Talmud" is sleeping in Jesus, it is for you to expose error. You, who are now studious for the services of God, be Bible Christians, and in a few years among real Christians you may shine as glorious luminaries, both in this age and that to come. TALMUD.

(*To be concluded.*)

CORRESPONDENCE.

THE DEATH OF ADAM.

DEAR SIR,—For many years it has been to me a settled conviction that Adam died literally *in the day* that he sinned, and returned to the dust from which he was made.

The sentence was pronounced as to time by the King, whose law had been broken, according to His own estimate of time. Elsewhere in Holy Scripture we read that "one day is with the Lord as a thousand years" with us. This specific allusion by Peter to the day of judgment sets forth also the general principle of reckoning time as from the Divine side, in contrast with our own.

Taking this Scripture as the key or interpretation of the day in which Adam was to die and return to the dust, the conclusion seems simple enough. Adam lived 930 years, and he died. He did not live out "one day of the Lord." No child of Adam has lived out a thousand years: 969 is the nearest approach to a whole day of the Lord that any one has lived.

In this light the death-sentence has from the beginning been literally applied to both Adam and all his posterity, and does not seem to require any additional interpretation, or contain any further difficulty as to the matter of time.

I am not sufficiently advanced to see that man is so entirely of the dust that in his death nought else remains—that all he is can be or is committed to the grave. There are some great and inexplicable difficulties in the way of my so believing, some of which I hope to invite attention to in my next.

Yours very truly,

EDMUND MICKLEWOOD.

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AN INQUIRY.

DEAR SIR,—I have been of late inquiring into the meaning of John xvii. 3:—"This is life eternal, that (*iva*) they might know Thee," &c. Some take this as a *definition* of eternal life, and a definition of it as a mental or moral state. Others, more correctly viewing the Scripture teaching on eternal life, take the words as equivalent to "this *leads to* eternal life." This is the idea conveyed by Alford's paraphrase: "This is life eternal, *to know* thee," &c.

But is there any good reason why we should transpose the order of cause and effect? The words, as they stand in the common version of the Greek, seem to make the *knowledge* the purpose of the life—not the life the result of the knowledge. The true force of *iva* seems to demand this too. Winer gives one or two exceptional uses of the particle in the New Testament, but it is remarkable that it occurs other seventeen times in John xvii., and on all these occasions has its natural force—viz., to introduce a result or purpose. Does the Peshito help us at all here?

I am, yours sincerely,
Glasgow. M. W. STRANG.

PETER'S CONFESSION.

DEAR SIR,—Just a few words on the subject of "Peter's Confession" (Mat. xvi. 16) referred to by your correspondent "G. J. v. S." in RAINBOW for November.

I have often thought how simple the conclusion would be on reading "Peter's Confession" with context, if the reader would bear in mind that it is the record of a conversation between living men (living stones, 1 Pet. ii. 4, 5). Let us accompany our Lord and His disciples to "the coasts of Cæsarea Philippi." As they journey together, our Lord says to His disciples: "Whom do *men* say that I, the *Son of Man*, am?" They, answering, say: "Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets."

Now, Jesus halts by the way, and looking round on His disciples, inquires; "But whom say ye that I am?" There is a few moments, pause, and "Simon Peter answers: Thou art the Christ, the Son of the living God." Upon his saying this, Jesus looked steadfastly on his face and said: "Blessed art thou, Simon Bar-Jona, for flesh and blood (*i.e.* man) hath not revealed it unto thee, but My Father, which is in heaven." Then Jesus stretched forth His hand towards Peter and pointing to him with His finger said, "And I say unto thee that thou art Peter, and (placing His hand on His own bosom, said) upon this Rock I will build My Church; and the gates of hell (the grave, death) shall not prevail against it" (the Rock [the body of Christ] which "was dead and is alive for evermore, and hath the keys of hell and of death"—Rev. i. 18). From that time forth began Jesus to shew unto His disciples, how that He must go into Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

It is on the risen Rock we build. Peter was one of the first stones laid thereon (Eph. ii. 20).

Further, Jesus said unto them *all*: "I will give thee the keys (knowledge to unfold the mysteries) of the kingdom of heaven; and whatsoever (N.B. not whosoever) thou shalt bind (establish) on earth shall be bound (certified) in heaven, &c."

This reminds me of our Lord's prayer: "Neither pray I for these

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alone, but for them also which shall believe on me through their word" (John xvii. 20). God grant that we may all "earnestly contend for the faith which was once for all delivered unto the saints" (Jude 3.), that in that day—now so near—our souls shall be found "*bound* in the bundle of life with the Lord,"—great David's greater Son (1 Sam. xxv. 29).

Sincerely yours,

C. S.

THE STATE OF THE QUESTION IN AMERICA.

DEAR SIR,—You were kind enough to publish in the RAINBOW for November the brief account of the attempt made by the Clerical Association, of which I was a member, to disfellowship me on the charge of *heresy* for my belief in the doctrine of Conditional Immortality, and of the failure of that effort, which I gave to a friend.

You might be pleased, perhaps, to have me add a few remarks on the state of this question in this country.

I think the question has been more freely and fully discussed with you than with us, and that the advocates of this so-called heresy have conquered a better standing among their Christian brethren in England than in America.

In the early part of this century, the question of the natural immortality of man was agitated somewhat extensively, together with some other doctrines, by a certain class of Christians who were generally regarded as extravagant and irregular—particularly by the Millerites and those who with them looked for the immediate coming of our Lord.

Although the time then designated, and several other dates fixed upon, passed by, the little-communities and Churches organised around this central idea still exist, and one or two hundred of so-called *Second Advent* Churches are now counted, all or nearly all of which hold to the doctrine of eternal life only in Christ. But they are by no means agreed among themselves. Some are out-and-out materialists; others believe in the resurrection of the righteous only; and others hold to doctrines more or less strange and peculiar. Several periodicals of limited circulation are published by these various parties in advocacy of their views. These societies are most of them weak, and exert no great influence upon the Christian public at large.

The larger denominations styling themselves "orthodox," such as the Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians in their various branches, are quite as conservative and tenacious of their traditional creeds as the corresponding bodies in your country, and probably more so. With respect to this particular doctrine of Conditional Immortality, it has hardly been mooted at all until quite recently, and, so far as it has been known, it has been prejudiced by the character of its advocates. And even now, since attention has been called to it by the independent position assumed by certain individual members of these orthodox bodies, and by their publications, and by the efforts made to discipline them and to silence them, very little is known of the merits of the question, or of the arguments by which it is sustained. A persistent effort has been made to still further prejudice the doctrine and those who would advocate it; to misstate it, misrepresent and pervert it, and to prevent, as far as possible, any true view of it, or of the arguments by

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which it is supported, from reaching the public. The leaders in all these denominations, and their various organs, seem to have been animated by one spirit and purpose in this crusade. Very much has been said of late in the pulpit and in the Press in behalf of the old traditional dogma. Long articles and series of articles have appeared in the denominational organs in advocacy of the doctrine of the necessary immortality of all men, and of future and eternal punishment; but nothing, or almost nothing, is allowed to be said on the side of life only in Christ, and—what is more—these arguments are almost altogether in defence of positions which we hold in common with our opposers, or against views we do not hold; and, in this way being ostensibly and avowedly aimed at this new heresy, they are deceptive and misleading. But no opportunity is afforded to correct their misapprehensions through the same channel in which they appear.

I do not know one single organ of these various denominations, whether weekly, monthly, or quarterly, devoted as they are to the discussion of religious questions, that would admit an article, however ably or kindly written, on our side of this question; and I speak not at random, but from a very extensive knowledge of the facts of the case.

I might mention one or two religious weekly papers, however, independent of denominational control, through which we have been permitted to say a few words, but under such restrictions as to render the privilege of little value. But our Christian brethren who conduct these papers and those who oppose us by misrepresentation and abuse; no doubt, many of them think they are doing God service, while they are serving, as they suppose, the interests of their followers, and justifying their own orthodoxy. It is wonderful how religious prejudice, combined with self-interest, will blind good men to the truth, and make them oblivious of the courtesies of life.

But, notwithstanding all this, the drift of public sentiment is evidently toward a better theodicy. The old dogmas pertaining to this question of the future state are losing their hold on the minds of intelligent Christian men. It is not, perhaps, to be regretted that this change goes on no faster. The real danger is not that men will always hold on to the errors of the past, but that they will break away entirely from their moorings before they have found any other anchorage. We are evidently in a transition state. Our doctrinal system, which has come down to us in creeds that have hardly been changed since the days of the Reformation, needs to be revised and to be formulated anew. This is the work of time; not of one mind, but of many, and must be more or less gradual.

There is evidently more tolerance experienced towards those who may venture to inquire and think for themselves on doctrinal questions than ever before in all our Church organisations. The ecclesiastical policy of Congregationalists and Baptists could hardly prevent this if it were attempted by the more conservative men in their bodies. In several instances, the councils in connection with these Churches here by a majority advised against the ordination or installation of a candidate, because of his eschatological unsoundness, and have endeavoured to disown him; but they have rarely carried their point. Strong efforts have been made to provoke those who could not accept heartily the dogma as it has been held—and is

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still held—by the majority, to withdraw, by appealing to their honour, &c. But this they see no good reason for doing. The power is wanting, however strong the inclination, to cut them off. There are not a few ministers in both of these denominations, in the pastoral office, and occupying other honourable stations in the Church, who hold to the doctrine of Conditional Immortality, and openly avow it; and, no doubt, a much larger number who silently hold it.

The same may be said of Episcopal clergymen. There is nothing in their articles or creed to forbid it, and if one is true to his Church in other respects, he is unmolested.

In the Presbyterian and Methodist Churches, there is less freedom of thought and action. Several Presbyterian ministers, in various parts of the country, have recently been tried for heresy on this question, and have been corrected and disowned, or forced to withdraw from the body. No appeal is allowed to the Word of God. Their book of discipline and of doctrine is their highest authority in such cases.

Nor is there any toleration for so great a heresy as this among the regular Methodists. Although there is nothing in their articles against it, the tradition is too strong to admit of any dissent. Not long since, two Methodist ministers were tried by a certain Conference; one of them for a belief in this doctrine. Nothing was alleged against his ministerial or Christian character; indeed, it was conceded by all that he was a faithful and successful preacher, and universally respected and beloved; but he was adjudged unworthy of a standing in the ministry and in the Church, and disowned and excommunicated. The other, a ruling elder, was charged with gross intoxication in the public streets, and the offence was clearly proved; but as he was sorry for his fault, it was condoned, and he was retained in full fellowship as one who had done nothing to forfeit his standing in the Church or in the ministry!

The various trials for heresy on this question, and the oppositions we have experienced on this account, however hard it may be to bear, have borne good fruit in directing attention to the subject and in promoting inquiry; for this doctrine of the natural and inalienable immortality of all men, although so agreeable to the pride of man, and so strongly intrenched in our systems of philosophy and theology, and in the literature of the day, and so thoroughly drilled into all minds in their education, cannot bear the light of discussion or of Scriptural exegesis. It leads to conclusions which are absolutely incredible. It matters but little, so far as the general result is concerned, what may be said either for or against it if the subject is only discussed. This delusion of Satan, the most fondly cherished and widely spread of any the world has ever seen, cannot stand in the light either of science, philosophy, or Scripture. The evidence in behalf of the doctrine of eternal life only in Christ is so clear and full, and in such harmony with the spirit and teaching of God's Word, as well as of sound reason and philosophy, that the intelligent Christian world cannot much longer ignore it or withstand it. Let us do what we can to get the truth before the minds of men, and pray God to open their hearts to receive it.

J. H. PETTINGELL.

1608, Wallace Street,
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LITERATURE.

Thoughts on the Book of Daniel. By B. Gillingham. Melbourne: Bible and Tract Depository.

We welcome this useful exposition from a brother in Australia. There is much in it which we cordially accept; and we hope Mr. Gillingham's labour will call the attention of many Christians in the great colony to the true doctrine of the Kingdom of God.

The Inca's Treasure. Adapted from the German of Franz Hoffman. By Jessie Young. Marlborough & Co.

A striking story, illustrating the wisdom of honest persevering labour, and the folly of hasting to be rich. The legend of Inca's Treasure is startling; and the end of the gold-hunters reads a salutary lesson, which, it is to be feared, men afflicted with the base passion for wealth will not heed.

The Apocalyptic Histories. In plain language, and chronologically arranged into one diagram. London: S. W. Partridge & Co.

Another contribution to the literature of mysticism. It is comforting to reflect that the glorious Book of Revelation remains where it was, after all it has endured.

What is Poetry? A Paper read before the Royal Society of Literature. By G. Washington Moon, F.R.S.L.; author of "The Dean's English," etc. London: Hatchards, Piccadilly.

Mr. Moon says poetry is not his *forte*, though it *is* one of his greatest delights. "Were I asked," he says, "to personify poetry, I should say that 'truth' is its body; 'life' is its very soul; and 'beauty' is its bright adornment." He quotes definitions from a number of authors and critics, and gives illustrations from some beautiful compositions of his own. The piece entitled "A Christmas Reverie," is pathetic and suggestive. "Elijah the Prophet" is grand and powerful. As pleasant and pure reading, the pamphlet is well worth its cost—one shilling.

Crissy's Little Mother. By Emma Leslie. London: E. Marlborough & Co.

A touchingly beautiful little story, exhibiting suffering and sympathy, waywardness and patience, sorrow and joy. Messrs. Marlborough and Co.'s little books are always of the right class—pure, instructive, and Christian.

Now and Hereafter: Verses regarding the Word, Sacraments, and Prayer. Edinburgh: Book Society, 13, St. Andrew Street.

The writer says, "These rhymes are to be read, not as poetry . . . but as a homely and brotherly attempt to exhibit familiar and vital truth." It is a kindly service, which we appreciate, although there are sentiments which we do not accept. The literature of this curious pamphlet is superior; evidently the production of a keen and close thinker. The paraphrases on the Lord's Prayer are expressed in real poetry. The concluding "Meditations," in verse, are striking, and full of thought. The pamphlet is "For a New Year, 1880."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY, 1880.

THE CLOSING DAYS OF CHRISTENDOM.*

IN the name of all thoughtful men who are watching the signs of the "Time of the End," we wish to thank Mr. Wale for the important service he has rendered to Truth in this valuable work. For clearness and point doctrinally, and for arrangement artistically, notwithstanding many errors in orthography and punctuation—clearly the result of a hasty revision of proof-sheets—the book is all that can be desired. We are conscious, in following Mr. Wale through his argument, that we have to do with a man who understands his theme. The diffusion of Divine light, not morbid sensationalism, is his object; and that he is qualified for this high service is proved by his remarkable acquaintance with Scripture. If teachers have anything to say worth listening to in these days, they must know what GOD has said. We are on the eve of marvellous events; and parrot-like repetition of creeds and prayers, instead of personal union with the Redeemer, who will soon be here as Judge of the living and the dead, will not satisfy any man who is in earnest about the momentous future.

"To the Christian Church," says Mr. Wale, "the second coming of Christ bears the same relationship that His first coming did to the Jews. It occupies the most prominent place in the prophetic field, and around it cluster not only the brightest hopes of the Church, but of the world. But as it was at His first advent, so it is now: few are found watching and 'waiting for the consolation of Israel.' It is with a view to stimulate those who *are* thus watching, and to arouse those who are asleep, that this book has been written, and is now committed, in prayer and faith, to the loving care of the COMING ONE." (*Preface.*)

There are some fine passages in this book, which we admire not so much for their eloquence as for the light they cast on the writer's deep personal conviction. He feels sure that he speaks

* "The Closing Days of Christendom, as Foreshadowed in Parable and Prophecy." By Burlington B. Wale. Partridge and Co. 5s.

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truth. He does not dogmatise. Men of strong convictions avoid that; it is one of the characteristics of the half-convinced. Nor does he make fervid appeal to his readers to think with him, hinting at the dark consequence of refusal. Such appeals never come from the lips of strong men. They are always a sign of weakness. We hope this manly book will be read by many, as we can only afford room for a few specimen extracts :—

"THE SIGNS OF THE TIMES."

It seems to be a principle in the moral government of God, and in His dealings with the human race, not to permit a dispensation to pass away without premonitory symptoms of its approaching dissolution; symptoms and signs which, pre-announced on the inspired page, pass into historic fact as the dispensation draws to a close.

Considering that the incarnation and redemptive work of Christ are the central facts round which the moral history of the world revolves, and the pivot on which the hopes and the eternal future of redeemed man turn, it was not to be expected that such stupendous events should enter unannounced upon the stage of time and march across the arena without premonitory intimations, and accompanying phenomena, calculated to arrest and fasten the attention of mankind, and to direct the watchful observer to the event they were intended to illustrate and confirm. Nor were such prodigy and portent wanting, prodigy and portent of that startling character, which "left men no room to doubt the source from whence they came, or the purpose for which they were sent."

It was for the non-observance of these "Signs" that our Lord so sternly rebuked the Scribes and Pharisees: "Ye hypocrites, ye can discern the face of the sky, but can ye not discern the Signs of the Times?" What those signs were we have shown at length in the chapter, "The Aspects of Dying Dispensations," and shall therefore content ourselves with remarking here that there was (1) the Chronological Sign of Daniel's Seventy Weeks; (2) the Celestial Sign—the Predicted Star to arise out of the East (Numb. xxiv. 17), leading the wise men to Jerusalem; (3) the prophecy of Micah pointing to the place of Christ's birth; (4) the wise men coming from the far East with gifts and gold, frankincense,. and myrrh; (5) the departure of the Sceptre from Judah.*

* The Sceptre was the Tribal Rod, not necessarily implying kingly authority, but a rod or staff, or tribal ensign indicating not royal but tribal rule (Num. xvii. 2). Every tribe had one. But the ten tribes had been dispersed, and ceased to be a collective people, centuries before Christ came. But Judah still retained its tribal unity, and therefore its symbolic sceptre rod, or ensign, up to the time that Christ came. Less than forty years after the Crucifixion, it was broken, and the tribe dispersed.

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Above all there were the moral and physical signs of Messiah's presence. As He Himself showed in His reply to the messengers sent by John the Baptist, saying, "Art thou he that should come, or do we look for another? Go and tell John, the blind receive their sight, the lame walk, and the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them." This was the fulfilment of the prophecies in Isa. lxi. 1, xi. 2. The Saviour did not proclaim His Messiahship, nor did He permit His disciples to do so; His works and miracles were to testify of *that;* yet the whole of these signs were disregarded by the religionists of that age—and were utterly ignored by the religious guides and teachers who should have been the first to have noted them, and placed them before the public mind.

Is there no parallelism between the "Signs" which preceded and accompanied the first advent, and those which are to precede and accompany the second? We think there is. There is (1) the Chronological Sign (at least, if we accept the year-day theory); (2) the Political Sign, or the condition of the last of the four Great Monarchies; (3) the Ecclesiastical Sign, or the condition of the professing Church as indicated in Matt. xiii.; (4) the Signs in Dan. xii. 4, and others, the whole of which are dealt with at length in the different chapters of this work, especially the moral and religious features of the age, as explained in chapter ix. To direct attention to these Signs, many of which are in operation around us now, is the special object of the Author; and that the words of the Lord may have due weight on him that writes, and they that read, "Let your loins be girded about and your lights burning, and ye yourselves like unto men that are looking for their Lord, when He will rise up from the wedding."

"The Times of the Gentiles."

A clear apprehension of the meaning of the phrase which constitutes the heading of this chapter,—a phrase which originated with the Saviour,—is all important to the proper study and understanding of unfulfilled prophecy.

What is the meaning of the term? When did the period indicated by the phrase begin? What are its special characteristics? Have we any Scriptural clue to its close? Are we nearing its termination? And if so, what are the circumstances which point more immediately to its termination? By what is it to be succeeded? These are questions which demand our most careful consideration, and to which, as far as possible, we shall endeavour to give Scriptural answers.

The phrase occurs first in our Lord's answer to the question of the disciples as to the signs which were to portend the destruction of the city and temple of Jerusalem (Luke xxi. 24). Speaking of the destruction of the city and the dispersion of the Jews, the Lord

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says :—"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."* By this we learn that the "times of the Gentiles" stand intimately connected with and are representative of the subjugation of Jerusalem and Judea to Gentile dominion and control, and that when the times of the Gentiles are fulfilled Jerusalem and the Holy Land shall be freed from their dominion and restored to their original possessors, the Jews. The language of the Apostle in Rom. xi. confirms this. He says :—"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written: there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."

Remembering then, that the phrase, "the times of the Gentiles" means the subjugation of Jerusalem and Judea to Gentile dominion, we proceed to enquire into the origin of that dominion and the circumstances by which its commencement was accompanied.

From the moment that the Lord began to deliver Israel from Egypt, to conduct them through the wilderness, and to establish them in the promised land, up to the election and reign of Saul as king, the Jewish state was a *Theocracy*, governed, and ruled over by God. The Tabernacle was the palace, the dwelling place, the tent of the "Pilgrim God," the mercy seat was His throne,—the throne of grace, the Holy of Holies His throne room, Jehovah its occupant—the Shekinal cloud the symbol of His presence on earth, and at Jerusalem over and among the Israelites. The Cherubim, or Cherubic figures above the Mercy Seat, were the heraldic supporters of the throne, and the conservators of the glory. "The Mercy Seat" was the covering of the Ark, and the two combined constituted *the throne of the Lord.*

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* In Ezekiel xxx., where Egypt is threatened with desolation and captivity, the same phrase is used as is used here by the Lord to designate the period of Israel's desolation and captivity, 3rd and 4th verses. It shall be the "time of the heathen," *i. e.* the Gentiles. גוים (gojim), compare 26th verse.

The "times of the Gentiles" transpire in an interval between the "times" of the Jews. The "times of the Gentiles" began when Nebuchadnezzar destroyed Jerusalem and the Jewish Monarchy,—and thus terminated the "times of the Jews." The times of the Gentiles are to continue through and during the existence of the four great Monarchies, and when Judea is delivered from Gentile (Turkish) dominion, the times of the Gentiles will be fulfilled, and the "times of the Jews" return. Thus the expression denotes the time of Gentile dominion over the Holy Land. And can the reader doubt, looking simply at the signs of the times, that when the Turkish dominion over Judea (already trembling to its fall), ceases, that the Jews will re-possess their own land, from which they have been exiles eighteen hundred years? The jealousy of the European Powers will ensure this.

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Now, in the days of Eli, this "throne of the Lord" was captured by the Philistines. But the Lord smote them with sore plagues, and thus compelled them to send it back. *The time of Gentile supremacy had not yet come.* In the days of Samuel, Israel demanded a king like the nations around them, and Samuel was sore grieved at the request; but the Lord said:—"They have not rejected thee, they have rejected *Me*, that *I* should not reign over them." With the rejection of God, and the election of Saul as king, the Jewish monarchy was put upon its trial,—though the throne rightfully belonged still to God,—hence it is said of Solomon when he came to the crown, that "Solomon sat upon the throne of the Lord." Upwards of five centuries after the capture, and enforced restoration of the Ark, the "throne of the Lord," by the Philistines, Nebuchadnezzar besieged and took Jerusalem. The Jewish monarchy had been on its trial five centuries, and had failed, and with the conquest of Jerusalem by the king of Babylon the "times of the Gentiles" began. From this time the Ark, the "throne of the Lord" on earth, was missing; whether captured by Nebuchadnezzar, or buried by Jeremiah in Mount Nebo, as stated by the author of the Book of Maccabees, must remain unknown. But as a symbol of the Divine presence with, and rule over Israel, it left Jerusalem then, and has never since been discovered. In harmony with this fact, and as further illustrative of the idea involved in its loss, we find Ezekiel observing and chronicling the vision of the Shekinal cloud of glory, leaving the Holy of Holies; halting at the threshold of the temple, then for a time hovering over the doomed city, and then finally and as it were reluctantly, disappearing on the mountain on the *east* side of the city (chapters x., xi.).

Now this symbol of the Divine presence and power had been with Israel a thousand years. It inaugurated their deliverance from Egypt at the "burning bush;" it came between them and the Egyptians at the Red Sea; it was a light to the one and a darkness to the other; it went before them to choose their halting places during the forty years wandering in the wilderness. It took possession of Tabernacle and Temple when the first was consecrated by Moses, and the other dedicated by Solomon. It rested for a thousand years upon the Mercy Seat, and reflected back its glowing responses upon the Urim and Thummim of the High Priest. The Prophet now sees it leave Israel, reluctantly depart from altar and temple, threshold and city, the "times of the Gentiles" had begun.

Contemporary with Ezekiel was Daniel. God gave to Nebuchadnezzar a vision of this bestowment of power upon himself, as the head of the first four monarchies, as the inaugurator of Gentile supremacy over Jerusalem. Daniel, inspired by God, recalled the dream to the memory of the despotic king, and interpreted it, "*Thou* art this head of gold." He was the first beneath whose feet "Jerusalem was trodden down," and from that hour to this, it has

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never been free from Gentile dominion and control. It passed from Babylonian rule to the Persian on the night in which Belshazzar was slain, and Darius the Median took the kingdom. It was while under Persian rule that Nehemiah wrote the words, "Behold, we are servants this day, and the land which thou gavest our fathers to eat the fruit thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins." When the Persian power was destroyed by Macedon, the rule over Palestine and Jerusalem passed to the Greeks, and from the Greeks to the Romans, and from the Romans to the Saracens and the Turks, as conquerors of that portion of the Roman empire, who are its possessors at the present moment.

Thus the "times of the Gentiles" have lasted already nearly two thousand five hundred years. Is there any indication that we are approaching their close? Yes! (*a*) the *ideal* of government in the mind of God, is the *rule of one*. When He created Adam He made him earth's autocrat. Adam by the fall lost his dominion. (*b*) The Jewish government was the rule of ONE, it was a theocracy; when Israel became unfaithful to its mission and its trust, the theocracy passed away. The times of the Gentiles began in the bestowment of power upon Nebuchadnezzar: "thou art this head of gold;" again it was the rule of *one*. Power in its origin and bestowment is divine—golden; passed into the hands of man it deteriorates. Darius could do nothing to deliver Daniel without consulting his counsellors, and even then, nothing against their will. Nebuchadnezzar cast the Hebrew youths into the furnace without consulting any one but himself, and if his counsellors had opposed the act, would probably have cast them into the furnace too.

The Macedonian monarchy was associated with, and limited by, a military oligarchy,—a farther remove from God's ideal of government (i.e. the rule of one), and so, represented by brass, a metal far inferior to silver, and still more inferior to gold. The depreciation of power continues, and "iron" becomes the representative of Roman power. But in its last stage the "iron" is seen seeking to effect an unnatural and impossible amalgamation with the "clay," in other words the monarchic principle,—the rule of *one*,—seeking to ally itself with the democratic principle or the rule of *all*;—a principle which has chiefly and marvellously developed itself throughout all Europe during the present century, and has within the last two years, been professedly recognised by and incorporated with the stolid despotism of Turkey.

Now it is while this principle is developing itself, and compelling its adoption by the governments of Europe, as in the present day, that the stone cut out of the mountain without hands is seen to smite the image upon its "clay-iron" feet, and God sets up *His* kingdom upon earth, and earth returns to the RULE OF ONE,—the second Adam, the "Lord out of heaven." The times of the Gen-

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tiles will have closed, the fulness of the Gentiles will have been brought in, and there will "come out of Zion the deliverer, and will turn away ungodliness from Jacob."

The prophetic history of the four monarchies which was thus presented to Nebuchadnezzar under the figure of a great metallic image, was presented to Daniel under the figure of four wild beasts, ravaging and desolating the earth. This is God's estimate of the four Gentile Monarchies. In both visions the teaching is the same:—the rise and successive subversion of four universal monarchies, followed by the setting up and establishment of Messiah's kingdom upon earth. But to the man of the world,—the Babylonian monarch, Gentile dominion is typified by a golden image,—while to the Prophet, the man of God, it is represented by a wild beast! The closing scene in the first vision, is the demolition of Gentile dominion by the "stone" smiting the image; and then becoming a great mountain, and filling the whole earth; in the other, the investiture of the Son of Man with supreme authority by the Ancient of days, and the "saints" associated with the "Son of Man" in taking the kingdom.

Now what is the summary and result of this vision's teaching? (1) It is manifest that no careful student of prophecy *could* have expected the setting up of Christ's kingdom upon earth while either of the first *three* empires were in their glory, before the *fourth* had appeared upon the stage. (2) Nor could Messiah's kingdom have been looked for while the fourth empire itself (the Roman) yet retained its individual unity, and had not been split up into a number of separate sovereignties by the inroads of the Goths, Huns, and Vandals; for the vision, by its explicit language, and the angel, by the interpretation given to the vision, would have forbidden such an anticipation. (3) Nor until three of these separate sovereignties had been uprooted by, and in the presence of, another little horn, by which their territories were appropriated, could the stone "cut out of the mountain without hands," be expected to smite the image, and supplant its rule. For (4) the "little horn" is seen to persecute the saints,—and thus a period of prolonged persecution follows the rise of the little horn, before it is consumed and destroyed, and its body given to the burning flame. (5) Nor even then could Messiah's kingdom have been expected, till the democratic principle "the clay" should arise in its power, and compel its recognition, and by forced amalgamation with the principle of autocracy, or despotism, the RULE OF ONE, symbolised by the "iron." But *when* the first three empires had passed away, and when the last—the fourth, the Roman, had appeared, and when that, losing its compact unity, had been divided by invasion and conquest, into a number of separate kingdoms; and when the little persecuting horn had appeared, and uprooted three kingdoms, and persecuted the saints: and when, as the last event in the series,—democracy had compelled its recognition and adoption by the kings

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of the earth and the autocratic principle :—*then* we have the fullest scriptural warrant for constantly and instantly expecting the setting up of Messiah's kingdom. As far as we can see or judge, we have reached the last scene and are gazing upon the last display of Gentile power,—as in a dissolving view it passes away in the glories of Messiah's reign ! (p. 185–193).

TOWARDS ARMAGEDDON.

The following note is condensed from a note by Sir H. C. Rawlinson, which will be found on page 106 of the Proceedings of the Royal Geographical Society for February, 1879.

GEN. x. 4 : "*Tarshish.*" Reduplicate form of Tarsh. Tarsh, as primitive form of the name, will represent the Etruscans of later history, and especially the Tyrsenian or Tyrrhenian Sea, which was an early name for the eastern parts of the Mediterranean Sea.

"*Kittím, Dodaním.*" Races first colonised Cyprus, and then passed on to Latium and Magna Græcia. Kittím = Chittim = Cyprus.

"*Dodaním*"—Early Assyrian inscriptions divide the inhabitants of Western Asia into two great classes, "highlanders and lowlanders." *Highlanders* in Taurus, Ararat and Zagros in the eastern half, including Assyria and Babylon. *Lowlanders* in western half or Syria proper. Highlanders, unial name Akkad = Ankad = Nejd ; also *Tilla*, from *ala*—to be high. Lowlanders, from *Tidan*, from *dan* or *adan*, to be low ; so Tidan = Syria, also called Akhari or Western.

Tidan = *Dedan*, true form of Dodanim. Dedan is cognate form of *Yadnan*, the old *Assyrian* name of Cyprus.

Yadnan, reduplicate form of Yadán ; or in Hebrew, *Vadán*, the old *Jewish* name for Cyprus.

Ezek. xxvii. 19, should be "Vadan and Javan," that is, "Cyprus and Greece."

Possibly Danaus from Yadan in A.V. Ezekiel xxvii. 19, called Dan.

The second colonisation of Cyprus, Phœnician (?) about B.C. 2000. Third colonisation of Cypriotes proper, cognate with Carians, Lycians and other Pelasgic nations.

In 17th century, B.C., Sargon of Babylonia conquered Syria, and embarked on the Mediterranean. His son, Naramsin, was deified in Cyprus. In 7th century, B.C., a second Sargon visited Cyprus, and set up his image in Citium, a monolith with his image and record of his titles being found at Larnaca. At that time Yahnag kings ruled. Yahnag = Inachus (?) father of Pelasgus.

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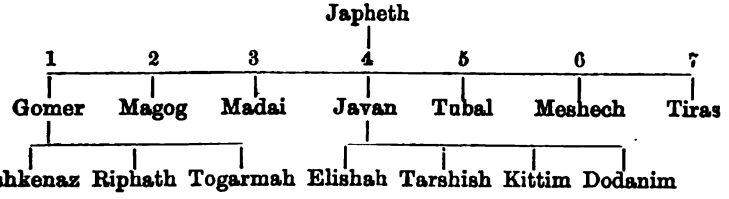
The above note is interesting, in these days especially, and Sir H. C. Rawlinson may be accepted as a safe guide in these matters. Let us see where the descendants of the men mentioned in Gen. x., as being of the family of Japheth, are now.



All know that Javan is Greece, but now we may gather that the Etruscans, the old nations who came from the eastern coasts of the Mediterranean (where, however, some of Ham's descendents also went —Canaan, for instance); the ancient Cypriotes, and the old Carians, Lycians, and other Pelasgic nations, are all of the same father, Javan, as Greece, and are all descendants of Japheth.

These men filled Syria, from the Euphrates to the Mediterranean, and also went east of the Euphrates. But that part of the land from the Euphrates to the Mediterranean belongs to Israel, a son of Shem, and Japheth then began to fulfil the prophecy, "Japheth shall dwell in the tents of Shem."

Ezekiel xxxviii. speaks of Góg in the land of Magóg, Magóg the second son of Japheth, and head over his brothers, Tubal and Meshech. With Góg come (ver. 6) Gomer (eldest son of Japheth), and all his bands, with the house of Togarmáh, of the north quarters, and all his bands. Togarmáh is a son of Gomer.

In Ezekiel xxvii. 10, "They of Persia, Lud and Phut," are associated with Tyre (Tarsh); and these same people, in Ezekiel xxxviii. 5, are associated with Góg.

Thus we see the whole house of Japheth are banded with part of the house of Ham (Phut), and that these allies came up "against the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel." There, however, eventually Góg and all his host fall. Ezekiel xxxviii. and xxxix.

Although we hear little of it just now, the burning point in "The Eastern Question" will soon flame out. It is, "What shall be done with the Jews?" Lord Beaconsfield put down his foot pretty firmly at Berlin on most points, and we may feel sure that the rights and advantages he claimed for the Jews in the newly-formed principalities will most certainly be enforced in the end. To yield these rights is a thing that the new principalities are loth to do, and especially will it cause Russia's "gall to grate" when they are enforced. She grinds the children of Israel within her own bounds; she will not bear to see them taking their proper place in the world so near her territories.

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The Jews will go back to Palestine, for Turkey will have to give up all that part of Syria ere long. In God's hands, the so-called European Western Powers will be the instrument for replacing Judah in his own land. And, personally, I believe this will be done without payment of any kind, if we are to take as applicable to the near coming time the promise that "they are to be redeemed without price, though they sold themselves for nought." Again, "The land is mine, it shall never be sold," saith the Lord, would, perhaps, also indicate the free return of God's people to the land He gave their father Abraham.

Still, the land has "been keeping her sabbaths" all these years past, lying fallow, gathering strength and richness for the vast population that it will ere long have to carry. It has also been "purged of its idols," for, as a Government, Turkey is monotheistic; and, besides Turkey, there was no Government clear of idolatry that could hold it. No idol-worshipping Roman, no picture-worshipping Greek, could hold it, and Israel, for his past idolatry, is expelled till the set time comes. Therefore England cannot yet hold it. But under England, as the moving power under God, Judah will return to the land. Turkey's mission will be over. Possibly it may be that as Abraham bought from Ephron the Hittite, the plot of land at Macpelah, in the land that God had promised him, so too, Judah, as the apparent representative of the whole nation of Israel, and acknowledged by all as Abraham's son, may pay the Turk for that small part of the whole inheritance lying along the seaboard. God, Yahveh of Israel, is a just God, paying to all his dues, and so, perhaps, Judah will now pay.

Judah then returns to the land, but in unbelief, and that unbelief will be strengthened by the very fact of their return. Did not the Scripture say that they should be cast out for rejecting Jehovah? True it is that the 1,800 years or so since their rejection may have given some colour to the assertion that in rejecting Jesus of Nazareth they rejected Jehovah. But that idea must now be given up, for there they are in the land, aye, and getting very rich in it, too; not troubled with the heavy expense of an army, for they are there protected by the broad shield of England, Germany, and Austria, and perhaps more by the mutual jealousies of all the Western Powers. So they will grow rich and be great traders; and "dwelling in unwalled cities" (Ezek. xxxviii.), will still more excite the cupidity and lust of "the King of the North," or Gog.

Daniel, chapters vii., viii., ix., xi., collated, give a wonderfully connected prophecy of the future of Daniel's nation; and here, again, it is "the King of the North" who comes against "the pleasant land," and "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

Take the many passages throughout all the prophets who speak of Israel's fall, of her long widowhood, of her partial return, of her terrible time of trouble to be gone through shortly after that return,

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and of her final ingathering and glory as the crown of nations, as the Kings of the East, the chosen of Jehovah; see how all these passages are connected with Israel's sufferings from the Assyrian (Rawlinson's "*Highlanders*," in note); with the harm done to him by "the King of the North," or Góg, that is, the whole house of Japheth, and with the Antichrist; and then is it strange that we gather from all these that Judah restored to the land, and dwelling there, rich and undefended, will be attacked by hungry Russia, by the equally hungry Greek (*Græculus esuriens* still); all Japheth's house, in fact, leagued with certain subject allies, towards one of whom (Persia) Russia is making rapid progress (Merv).*

In the land Judah will, in fear, "make a covenant with death and a league with hell," with Antichrist, in fact; and a woful "time of trouble" will she go through. It is of that, I think, that the Lord speaks in Matthew xxiv.; the time of trouble of which Daniel speaks in his twelfth chapter. But from it Jerusalem will be delivered, and Judah shall be brought through it, having paid double for her sins, and acknowledging Him whom she pierced, even Jesus, as the Messiah. That prophecy of trouble to close with a great deliverance cannot have reference to the taking of Jerusalem by the Romans, for then Judah was *not* delivered. Again, the enemy from whom Michael, the prince of the children of Judah, delivers Judah is "the King of the North," Dan xi. 45.

The great battle of Armageddon is no myth or fable. It is a battle to be fought yet between Israel and her enemies, and it will be the antitype of the battle of Megiddo, where Joshua fought against and conquered the five opposing kings. That was in the plains of Megiddo. There, again, on the same classic plain of Esdraelon, shall be fought a battle before which all others will dwindle into skirmishes, great as have been the battles which have raged over its wide expanse. But that battle will be after Jerusalem's deliverance, and after the world shall have seen the setting forth of all Israel, of the ten tribes now lost, but only to man's sight. When the day comes, it will be no mean people, but "a great company of nations" that shall be set forth, acknowledged by all as "the people of the Lord." Is it for nothing that we see Russia and Greece, Italy and France, and all the Bulgarians, Roumanians, Albanians, and Montenegrins, the old Pelasgic nations, in fact, drawing off on one side, and their head, Russia, extending her grasp over the Central Asian hordes, and drawing near to Persia; while on the other side, Germany, Austria, and England are being drawn together? The struggle must soon come, and perilous times and times of trouble lie before us as a nation. Our eldest brother, Judah, must go back first. To him belongs "the first dominion," Micah iv. 8, "And thou, O tower of the flock (Migdal Edar), the stronghold of the daughter of Zion, unto thee

* This paper was written in the early part of December.

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shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." Read Micah iv. and v. Where did Jacob spread his tent just after he set up a pillar on Rachel's tomb, "in the way to Ephrath which is Bethlehem?" At Edar. There, to shepherds of Israel watching their flocks by night, appeared the heavenly host announcing the birth of David's heir, of David, the man of Judah, whose birthplace was Bethlehem. The King had come; rejected, he waits "the day of the Lord." In that day shall He be set forth "ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah v. 2.) Now, whom does this King of Israel defeat? The Assyrian. (See Micah v. 5, 6.) All points to the same conclusion.

But what has England to do with all this? and what is the meaning of saying that the Jews will get back at first a small part of the inheritance only? That question may be, perhaps, best dealt with on another occasion.

PILATE AND JESUS IN THE JUDGMENT HALL.

JOHN xviii. 33-38.

PILATE (entering the judgment hall after hearing the Jewish priests charge Jesus with seeking to usurp some of the power of Cæsar by teaching that He was Christ, a King, see Luke xxiii. 2), demands of Jesus an answer to the question, "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this of thyself, or did others tell it thee of Me?"

Pilate answered, "Am I a Jew?" What was the point of this question? Was it not, How should such a question as I have asked come from myself who am a Gentile? It concerns the Jews far more than me. "Thine own nation and the chief priests have delivered thee unto me." This is as much as to say, They have told me that thou pervertest the nation and teachest that the Jews should not give tribute to Cæsar; but accept Thee as Christ their King. Is this true? What hast thou done? Jesus answered: "My kingdom is not of this world; if My kingdom were of this world then would My servants fight, that I should not be delivered to the Jews, but now My kingdom is not from hence."

Pilate therefore said unto Him, "Art Thou a King, then?" Jesus answered, "Thou sayest that I am a King." Does not this amount to, Thou hast rightly understood that I am a King? And does it not further imply, Thou art constrained to treat Me as such, for the moment? Thy whole behaviour to Me so far has been that of an inferior to a superior rather than of a Roman Procurator to a rebel against his master. I know thee well; but here with Me thou canst not show thy true disposition. Thou feelest, Pilate, that one better and greater than thou stands before thee. Thy

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behaviour and thy words say that I am a King. Now I shall not attempt to evade the truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." Pilate, false and covetous, and therefore unsympathetic toward such teaching hastily asks, "What is truth?" and then hurries away without waiting for an answer. Before taking up the question in so far as it bears upon Christ's kingdom, it may be interesting to study the bearing of Jesus towards Pilate.

On the subject of his royal rights, Jesus promptly replied to the governor's question, for this was a matter of importance outside of all judicial proceedings and really concerned all men. "But when He was accused of the chief priests He answered nothing." (Matt. xxvii. 19.) "Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He answered him never a word, insomuch that the governor marvelled." Why was Pilate treated thus by Jesus? Was it that He did not recognise Pilate's right to deal with his case? It was under the law divinely given of God that He was born, and that law He never brake, but should He acknowledge Roman law by answering Pilate? If so, why so? Was He not already condemned before the only tribunal fit to deal with His case, and did He not clearly see that He was perversely denied justice even before the Sanhedrim? And now He is brought before a Gentile court on quite another charge from the one that had been made the ground of His condemnation in the Jewish court. Under these circumstances was there not a dignified propriety in His silence before Pilate?

On the great subject of His kingdom it becomes us all to take up the question of the governor, What is truth? Have the orthodox got it? If assumption boldly putting on the garb of infallibility were as good as sound reason and fair interpretation, that view which detaches the clause, "My kingdom is not of this world" from that other one which expounds the first, "My kingdom is not from hence," then might the current gloss put upon the former pass muster with some plausibility until other Scriptures come to be examined. But these two clauses go together. "My regal power comes from no human source," limits, "My kingdom is not of this world," and shows its precise force as spoken to Pilate. It is as if Jesus had said, You know well, O Pilate, whence you got your power, and whence many petty kings have got theirs, even from Rome, where Cæsar sits as a king of kings, and when obtained you know how by help of their retainers these kings struggle to hold their sceptres; but My royal rights come to Me from a higher source, hence I call not on My adherents to fight for My rescue from the Jews. This is all that can be fairly extracted from His words to Pilate.

The current notion that He meant by His kingdom the Christian Church is not found here in His words to Pilate. If it were,

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then the plain teaching of Isaiah, Daniel, and other prophets, and of the angel sent to the virgin Mary must be either set aside, which cannot be, or if the Church be His kingdom, then He must have two. Another must yet come after the church to verify those predictions. Let the Church be the Kingdom of Heaven in mystery, there must be one after it on the earth in manifestation.

We find the wondrous enlightenment of the darkest portion of Israel as foreshown in Isaiah ix. 2, clearly identified in the New Testament with the ministry of our Lord in Galilee. And then what follows? Reading, as we sometimes must, the Hebrew preterite by the pluperfect, we next get, "Thou hast multiplied the nation," a phenomenon closely associated with God's blessing in the Old Testament, when they obeyed Him, but from the return of the forty-two thousand with Zerubbabel till now, when they were very populous, not experienced. "Thou hast multiplied the nation and not increased the joy;" but this sad case is followed by a change in which they rejoice before the Lord according to the joy of harvest, or as men rejoice when war has ended in victory and they divide the spoil. Was this spoken of the temporary joy of the Galileans during Christ's ministry there? If so, why does no evangelist tell us so when quoting the very verse before? We hold that it is because this part of the prophecy looks on to a day yet to come. This joy will be because of deliverance from an oppressor resembling Midian, from whom the Lord delivered Israel by means of Gideon and his three hundred men. That deliverance was most evidently of the Lord. The enemy was beaten by a divine hand, a God-sent fear and panic. And in future He will use other means than ordinary warfare to effect their deliverance. No shout of charging squadrons nor garments rolled in blood, but the fire of God's wrath shall consume His enemies as fire consumes fuel.

But what guarantee have His people that it shall be so? That God's Kingdom shall displace the empire of cruel men? It shall be so, because the Heir has come. "For unto us a child is born, unto us a Son is given," even God's only begotton.

How shall this Son be named?

He shall have seven names—1, Wonderful; 2, Counsellor; 3, The Mighty God; 4, The Father of the Everlasting Age; 5, The Prince of Peace; 6, The Heir of David; 7, The King Everlasting. Of the increase of His government and peace or prosperity there shall be no end, upon the throne of David and upon or over his kingdom to order it and to establish it with judgment and with justice from henceforth and for ever. By what means shall all this come to be?

The zeal of the Lord of Hosts will perform this. Here is a kingdom established by the Lord, and not by human power. It is not from man but God; not from earth but heaven. And of this

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our Lord spake to Pilate, when he said: "My kingdom is not of this world," or "My kingdom is not from hence."

But the Christian Church is not this kingdom. David, guided by the Holy Ghost, not only foresaw this kingdom triumphing over all opposition, but clearly pointed out the heavenly source from which Messiah's dignity should come. Against a human league, seeking to effect atheistic objects against God and Christ, the Father acts in several ways.

Quietly watching its formation, "He that sits in the heavens laughs at them." Then, as they proceed in their plans, "He speaks unto them in wrath, and vexes them in his sore displeasure."

He shows them His fixed purpose—that His Christ shall reign on Zion, the hill of His holiness, and bids the King of His election ask for the power to break in pieces his combined adversaries. At His request angels are ready to attend the Son, and cut off all kings and judges of the earth who are not wise in making timely peace with Him.

Here, again, is a kingdom conferred on Jesus Christ, but not from an earthly source of power. And this kingdom shall begin at Jerusalem, and extend to the uttermost parts of the earth. It has universality in the range of its power and territory.

Daniel more than once shows the same facts. In the vision of the king of Babylon, Gentile power was shown him made of gold, silver, brass, iron, and clay; each part moulded and shaped to what it was by the hand of man. Then a stone cut out by no human hand, nor hurled by human power, strikes the image on its feet, and breaks it all to pieces. Mark the point of contact: on the feet. Not even the two legs were historically developed till centuries after the Church was set up, and began to influence human affairs; certainly, not the toes. But when God uses this stone to strike it down, the whole image is completed. Here is the exposition of the vision. In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people. It shall break in pieces and consume all these kingdoms, and it shall stand for ever. Now, the members of the Church are taught to pray for kings and all that are in authority over them. To honour kings, to quietly submit to their rule, and not to resist constituted authority.

How, then, can the Church be this kingdom which breaks them all in pieces, and stands for ever?

It cannot. In Daniel vii. God dooms the last great beast, and effects his destruction, and then gives a kingdom, *under the whole heaven*, to the people of those who were *then* the saints of the Most High. But the people akin to them according to the flesh under Messiah are to be the most favoured subjects of this kingdom. God the Father again gives the kingdom to His Son.

We have, then, these three prophets, Isaiah, David, and Daniel, all showing that the Father will give to Christ a real sovereignty

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over the earth, greater than any former empire which it has yet known.

And now we proceed to study the words of the angel Gabriel, spoken to the virgin Mary.

He was sent to propose to her matters most important, and yet most trying to maiden modesty. She was then a betrothed virgin; and no human law could free her from her duty to Joseph. She must have the very highest assurance of the divinity of the arrangements suggested to enable her to bear the painful suspicion to which they would expose her. And yet words were spoken to her that led to her fully concurring in what the angel proposed. Weigh these words, and see if they do not assure her that her future Son should be a real King. "The Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob." What has the throne of David or what the house of Jacob to do with the Church?

We have heard of the spiritual name Israel being turned into the Church by its being doubly distilled in a critical crucible, but what alchemy can extract spirituality out of Jacob, the worldly name so full of craft and self-seeking? And yet it is sought to be done. But a vessel so tinkered will not hold water.

When you look at the prophet Ezekiel, and see the two sceptres, misread sticks, the sceptre once wielded by Rehoboam and that of Jeroboam inscribed Israel and Judah respectively, and see how strangely they become one in his hand, and hear what this means, you then learn how the whole house of Jacob becomes one. And here David is, in his son, king over them all, and they never part again. But the power that turned Moses' rod into a serpent, and made that of Aaron bud and bear almonds in one night, made the sticks in Ezekiel's hand unite into one and will unite the scattered house of Jacob, and place his king over them. For this prospect, and not for church objects, did Mary reply, "Behold the handmaid of the Lord; be it unto me according to thy word." Will it be said Mary was ignorant of the true spiritual meaning of the angel's words? O, Gabriel, look to thy wings, or these critics will pluck the plumes from them! Didst thou cheat a simple maiden to enter upon most critical circumstances when thou knewest that thy words were to her but riddles? See the glorious messenger, how erect he stands while he utters his "I am Gabriel which stand in the presence of God, and I have told Mary only what I was sent to tell her. And it is the plain truth." Let all such critics beware, lest they charge God foolishly, for it was He who gave Gabriel his instructions. And now, to go to the Faithful and True Witness Himself, speaking after the Church had been long established on the earth, and had been fully organised under His apostles, what does He testify in A.D. 96, when John, the only known survivor of the college of the apostles, was in Patmos? His words in Rev. ii. 26. 27, "He that overcometh and keepeth My

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works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of My Father." Here is rule under him which follows the end of Christian life.

And this is His gift, after He has received His kingdom in the far country, and returned to break up every evil organisation among the nations.

God here is the giver of this irresistible power. This, surely, is not the dispensation of the church?

Morally and chronologically it differs from it most strikingly. It destroys where the church seeks to save. She yields to be smitten, but this kingdom smites down the smiter. When her day of suffering is over, then the morning dawns, when the upright have dominion. Almost if not His very last words in this series of messages to the churches are, "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am sat down with My Father on His throne."

When He shall leave His present honoured seat on the Father's throne, then will He take the one which His conquering heroes can share with Him. But He comes down to the very door of the careless worldly church and knocks to give notice to His faithful ones. And this, too, when He is about to spue out of His mouth the grand worldly organisation which calls herself His, and that passes for the kingdom, forsooth! Our Master will not own it, neither will we. It must go with every other sham, and then will come that of which He spake to Pilate, when He said, "My kingdom is not of this world." But, knowing what men in their wisdom and weakness would do with it, added, "My kingdom is not from hence."

THE FRUIT OF STEREOTYPED ERROR.

ST. THOMAS' CHURCH.—We learn that at the vestry meeting of this church last evening, no definite conclusion as to accepting the resignation of Mr. Brookman was arrived at. The trouble seems to have grown out of certain conscientious scruples regarding the Book of Common Prayer. It is stated that the bishop has accepted the resignation, so that at present the alternative will either be the acceptance of Mr. Brookman's resignation by the congregation or the separation of the congregation of St. Thomas from the Episcopal Church. At present, we believe, the matter of decision rests with the churchwardens and building committee.

St. Catherine's Journal.

THE above paragraph from the Canada St. Catherine's Journal indicates that there exists among the more devout and conscientious ministers of the Church of England an earnest desire for the correction of the unscriptural dogmas found in its creed and liturgy. No particulars are given in the Journal, but among the

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many which have in past times led to the retirement of good men, are the baptismal, ordination, and burial services, all of which have been corrected in the Prayer Book of the Reformed Episcopal Church. It is reported that Mr. Brookman has been invited to accept of a ministerial appointment in that community in the United States, but his well-known views as to the eternity of sin and misery appear to stand in the way of his acceptance by the Bishop. The theory of "eternal torments" is yet interwoven in the creed of this avowedly "reformed church," and by the orthodox churches generally, as tenaciously as if it were the Gospel, the belief of which was essential to salvation! Mr. Brookman, and all others brought to a stand on this subject, candidly avow their belief of the Scripture testimony concerning the "everlasting punishment" of the incorrigible rejecter of the salvation of God, but they repudiate the dogma of "eternal torments" not only as contrary to Divine Revelation, but as dishonouring to God, and ruinous to souls. The foundation of this prevalent error springs from the heathen dogma of the immortality of the soul, while the only immortality taught in the Bible is that of the righteous—body, soul, and spirit—at the second coming of the Lord.

Well did the apostle say, when attempts were made by ecclesiastical authority to stifle the truth, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The counsel of the prophet also, in such cases, is all important: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; cursed be the man that trusteth in man, and maketh flesh his arm." The earnest believer will not inquire what is popular or orthodox, but what is truth?

SYRIAC VERSUS GREEK.

THE views held by London ministers in 1647 on the value of the knowledge of the Oriental Languages to Christians.—No. I.

I. "Hereby shall industrious men see more clearly and with their own eyes the very mind of God in that same tongue wherein He Himself uttered it."

II. "That thus they would be better settled in the truth of our own translations."

III. "That they would be better able to understand those ancient versions of the holy Bible, in those learned languages, and other authors of worth and use."

IV. "That they would become able to converse and traffic with the Eastern nations in their own languages, which marvellously winneth upon the nations of any kingdom, wherever travellers or merchants come."

V. "This knowledge will prepare Gentiles of the present age, or their

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children, to share in the spiritual advantages of the conversion of the Jews."

VI. "It may contribute to bring it about."

I. It is stated by these ministers that he who studies these Oriental languages will see the very mind of God in the same tongue in which He uttered it. What did they mean by this? Did they mean only the Hebrew tongue? And does the Bible with them leave out the New Testament? And did they hold that the Hebrew manuscripts were pure from all error, and perfect facsimiles of the autographs of their authors? This last opinion was at one time strongly and ignorantly maintained; but it had to succumb to investigation. But if they meant to speak of the whole revelation of Divine Truth, including the New Testament, as being given in one Oriental tongue, they uttered what we are prepared to hold for a great truth.

And even if they were under the fascination which holds our modern scholars under Grecian spells, the language which they use is fitted to set forth the fact that the tongue in which all Divine truth has been given and preserved to man is one, only varied in pronunciation. You call it now Hebrew, then Samaritan, anon Syriac, then Chaldee, again Arabic, and anon Ethiopic; but restore it to one character, revise the spelling which has been adapted to imitate varied pronunciations, and then note the interchange of synonymous words; in short, go down to the roots of the tongue, and you will find yourself dealing not with six languages but with one. Then, if you allow for that taste which leads the cultured ear to prefer *t* and kindred consonants to *sh* and other less sibilant or guttural letters, you will feel that you are drawing nearer and nearer to one fountain head.

The tongue learnt by Abraham, in Ur of the Chaldees, near the head of the Euphrates, carried him through all lands, down to the banks of the Nile, without an interpreter. And his posterity brought their own Hebrew tongue from Egypt when they left it, even after a residence more than three times as long as the Babylonish captivity; yet more than fourscore years of which sojourn had been spent in slavery to the Egyptians. If the language had not been the same in substance with that spoken in Egypt, how was it that Pharaoh and his counsellors had not the idea of the Saracens, who banished other tongues in favour of Arabic, to secure the subdued peoples to their sway? And how was it that Moses knew Hebrew so well when he was taken from his home so early to the Court of Pharaoh?

Can we suppose that the study of the Hebrew tongue formed part of Egyptian learning during the first forty years of his life, when the most strenuous efforts were made by the government to depress the children of Israel? But if one language obtained among both peoples, then these matters are easy to explain. Too much splitting of hairs has been the fault of scholars for ages past, and too little search after evidence of unity among human utterances. But much is being done in the latter direction of late years. And yet still more will have to be effected before learning and truth become one and the same.

Touching the tongue in which God spoke to men, there are but three claimants to the honour among human languages. Hebrew claims justly the largest share of the honour, Chaldee the smallest, and then all the

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New Testament is claimed for the Greek. The two former tongues are but one, with a very slight modification; and into this unity the Syriac enters. These three are one. What if the claim put in for the Greek be a mistake, and a false assumption? What if God gave all revealed truth in one tongue, in its three forms, Hebrew, Chaldee, and Syriac? If this be so, then all His will may be read in the Syriac Bible, containing both Old and New Testaments. And then the Greek, both Septuagint and New Testament, are but translations, and that of a faulty description.

Where is there a complete Bible in Hebrew, or a full Testament in Greek, to be found? Are those we have anything better than patchwork? But both Testaments, written and printed in Syriac, are in being, and can be produced. The Peshito is such a document, which, if you would write or print it in the same letter as you do the Hebrew, would show that it is the same tongue in all essential particulars. Now, what is the fact as to the claim that the original of the New Testament was Greek? Notwithstanding the evidence of the New Testament itself to the contrary, it is assumed that the masses of the people in Palestine knew the Greek. If they did, why did Pilate write the accusation placed over the cross in *Hebrew*, *Greek*, and *Latin?* If they did, why did Claudius Lysias meet the request of Paul to speak with him, when just rescued from a furious mob, with the question, "Canst thou speak Greek?" How could he hope to talk with Paul, in a public place, without the mob knowing what was said, if they, too, knew the Greek? And why were they so quiet when Paul addressed them in the Hebrew tongue?

And why did Titus, before the last assault, send Josephus to address them in Hebrew? And why did Josephus write his "Wars of the Jews," in Hebrew as well as Greek, if his countrymen knew the Greek so well? Cicero is pointed to as witness for the prevalence of Greek. But his statement is a piece of rhetoric entering into no proof that the common people of the lands to which he refers knew the Greek. Seneca is quoted, but he is dwelling upon the colonising tendency and activity of the Greeks. Juvenal, the satirist, is quoted as ridiculing Roman ladies for using Greek in their love passages, but who denies that the upper classes at Rome knew Greek? It is about the common people we inquire.

The Gospel was preached to the poor, and it was written for the same class as that to which it was preached. It was sent forth to the Jew first, and must have been written in such tongue as the Jews at large could read.

Peter (Acts iii. 26) says to the Jews, "Unto you first God, having raised up his Son Jesus, sent Him to bless you."

It was not till the Apostles at Jerusalem heard that Samaria had received the word that they sent down Peter and John. (Acts viii. 14.) And it was by an angel of the Lord so bidding him that Philip went to preach to the Gentile eunuch.

Then, how much it took to send Peter to Cæsarea to the house of Cornelius! Paul and Barnabas held the same view of the duty of preaching the Gospel to the Jews far away from Jerusalem first. (Acts xiii. 46.) "It was necessary that the word of God should first

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have been spoken to you" Hebrews. Now, to whom it must be spoken, to them it must be written first; and as they spoke Hebrew, *alias* Syriac, this was the suitable tongue. In this Matthew, who finished his gospel before Pilate lost his office in Judea, wrote, and the original is in the Syriac Peshito. This is better supported than the notion that Matthew wrote in Greek.

Romanists even admit that he did not first write in Greek; but think the original to be lost. It is not so. It is the first biography in the Peshito Testament. Romanists in part hold that Mark did not write first in Greek, but in the tongue of his neighbours among whom he lived. But he was living in Babylon, among the circumcision with Peter, and wrote there. Now, Aramæan, a form of Hebrew much mixed with real Hebrew, was there spoken; so his original is in the Syriac version, the Peshito.

Luke, too, wrote in Palestine, while his friend Paul was a free prisoner, from material gathered and arranged in Palestine, and so selected as to corroborate the teaching of Paul among the Gentiles, and help Jewish Christians to appreciate the work of the great prisoner.

Now, no people more needed the gospel by Luke than the converts from among the Jews, in order to place them on such eminence that they might look clearly over the field of Paul's missionary labours, and seeing that he was but doing the will of God, and carrying out the purpose of Christ.

John tells us what he wrote his gospel for in chap. xx. 30, 31—To prove that Jesus was Messiah the Son of God, and that life eternal could be had by faith in Him. No. I. is exclusively a Jewish question. No. II. offended them desperately. No. III. levelled their legal hopes to the dust. To win these people he had need to address them, not in a hated Gentile tongue, but in words to which they would listen. But these were not Greek, but Hebrew.

Then surely James, Peter, and John, who covenanted with Barnabas and Paul to mission the circumcision, and the majority of whose hearers spake Syriac, would exercise *common sense* and write to them in their common tongue!

We have Strabo, who died A.D. 25, telling of Greek being spoken in those regions to which Peter writes; but they were parts of ancient Caria mostly, and Jerome and Eupharus are quoted as showing that, of twenty-one nations of Carians, not more than three spake Greek; so here is only one-seventh to whom Greek would have been serviceable. Over these very regions the Saracens were able to establish Arabic and cast out Greek, a fact which implies that it had lodged there long before Greek, and only now cast out the intruder. Fascinated with Greek, it seems as if our scholars could not see aught else.

Horne says, "In Palestine, in particular, we do not perceive any vestige of the official use of the Latin language by the procurators." Was not Pilate a Roman procurator? And did not he, when engaged in his highest function, a matter of life and death, use Latin and Hebrew, as well as Greek, in the accusation over the cross? What is the meaning of this? Surely that the common soldiery from Italy and the provinces only knew Latin, their native tongue, and that the multitude at Jerusalem only knew Hebrew or Syrian, and not Greek, and so he must use three tongues.

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It is a great delusion of the scholars, the outcome of early dissensions between Jews and Christians, inherited from those who kept up the memory of those dissensions all through the centuries, as a sort of blood feud, and when power fell into their hands, heaped unmeasured contumely and wrong upon the Hebrew people, that holds the minds of scholars down to the idea that Greek prevailed so extensively among the Jews in the time when the New Testament was penned. This and the necessity of showing why in the New Testament Greek was chosen of the Holy Spirit in which to speak to the Churches, does much to bolster up the notion of the extensive spread of the Greek tongue.

Justice has never been done to the Syriac on this side the world.

Europe knew not the best and most ancient New Testament, in Syriac, for about fifteen centuries. It was in A.D. 1552 that Moses of Mardin was sent to Pope Julius III. and made it known. (See Horne, vol. II., p. 223.) "The Peshito Syriac version of the New Testament was first made known in Europe by Moses of Mardin, who had been sent by Ignatius, patriarch of the Maronite Christians, in 1552, to Pope Julius III. to acknowledge the Papal supremacy in the name of the Syrian Church, and was commissioned to procure the Syriac New Testament. This was accomplished at Vienna in 1555, under the editorial care of Moses and Albert Widmanstad, with the assistance of William Postell, and at the expense of the Emperor Ferdinand I. This Editio Princeps is in quarto."

The Syrian Churches have always held that the Apostle Thaddæus, whom we better know by the name Jude, procured them this Testament at the expense of a king of Edessa, the birthplace of the patriarch Abraham. It is now called Urpha, having recovered nearly its old name. What a coincidence of a double form!

1st. That the small lamp of the word containing eleven chapters of Genesis, carried out of Ur by Abraham, should in course of time be brought back to the very spot from which it was taken, and by the hand of one of the children of him who bare it forth; and, further, that it should have grown to be the whole sun of revealed truth, with slight exceptions.

2nd. The second coincidence is that a king—Abgarus—should have been moved to bear the cost of its production at the first, and then when 1500 years of shameful negligence on the part of Christian scholars had allowed such a treasure of primitive truth to be buried, it should be resuscitated at the charges of an emperor. If we will listen, then, to people more entitled to speak on the traditional history of the Syrian Bible than all modern critics put together, we shall hear that we owe it partly to Solomon the Wise, partly to Abgarus, the first Christian king of early tradition, and partly to the Emperor of Germany, then the leading sovereign among the supporters of the Church of Rome.

Since that time it has pleased Providence that Protestant England should, in 1806, receive a copy of the whole Peshito Bible, for which we owe nothing to Rome. From Antioch in early days missionaries went forth, carrying the word of God with them to India, and there their converts and successors are to-day.

In a remote Syrian Church, near the mountains, Dr. Buchanan discovered a particularly valuable manuscript, containing both the Old and

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New Testaments. It is engrossed with beautiful accuracy in Eastrangela, or old Syriac characters, on strong vellum, in large folio, and having three columns in a page. The words of every book are numbered, and the volume is illuminated, but not after the European manner. Why, then, has there never been given to the English-speaking people a plain accessible translation into our tongue of so authoritative a Bible as the Peshito? The answer must be that a Greek incubus rests on the breast of our scholars which they cannot shake off.

Now, I will ask some questions of the European Greek and Latin scholars. As you affirm that the Peshito New Testament is a translation from Greek manuscripts, Where are those manuscripts to be found? Have they perished? Then what Greek or Latin father will you point to as showing that they ever existed anywhere but in the imagination of scholars?

You can neither, I believe, point them out, nor produce an early writer, Greek or Latin, that gives an intelligible account of them. Further, you cannot lay your hand upon an existing manuscript in Greek that you can intelligently affirm to be a copy from them. Do not forget that every author of the New Testament knew Syriac; but this is more than can be said of them in regard of Greek. And you can give no such reasonable account of your Greek Testament as the Syrian Christian can give of the Peshito.

Tell me when Syrian Churches were not in being from the beginning. Tell me when they left off the use of the Peshito. Even to-day, in their worship, where the congregation at large speak the Malayan tongue, the reader first reads from the Peshito, and then gives the import of the words just read in the tongue which the people use daily. Were such a people likely to lose the true tradition of the origin of their Testament? If you want an original for such versions as the old Itala, which so abounded with Hebraisms and Syriasms, go to the Peshito, and there you get it; but not from such Greek as you have to-day. And then, allowing for blundering and wilful alteration, you may get your Greek from the Peshito, but never the latter from the former.

What piles of learned lumber have been heaped on the Epistle to the Hebrews without settling the dispute as to its authorship, through holding by a Greek original. And yet the Greek copy contains readings which could only have arisen about three or four hundred years after the epistle was written. As, for instance, the substitution of Photisthentes, illuminated or enlightened, for baptized, in chap. vi. 4, and chap. x. 32. This rhetorical way of speaking of the baptized as the enlightened is found in the eloquent Gregory of Nazianzen, and Jerome, who revised the old Vulgate, adopted it.

In the Peshito the original expression is found, and it reads, "Those who have been baptized," and "The days when having been baptized," in the respective places.

Now, this Epistle to the Hebrews must have been written on common-sense principles, with reasonable adaptedness to be of service to those who needed its teaching. These were Christian Hebrews in Palestine, who wanted help against the ablest advocates of Judaism. It must, then, be intelligible to the humbler brethren in the Churches. For this end it needed to be in Syriac, or what the evangelists Luke and John call

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Hebrew. Now, keeping this in view, and noticing how the early Gentile writers run wildly after Greek and Latin, we may see how this Epistle could remain in obscurity in the Syrian Testament.

If I may but listen to the humbler Syrian Christians, I get before me to-day a Bible revised by apostolic hands, and a New Testament, to every author of which its editor, Jude, could apply for an autograph copy of his contributions to the volume, and to give him such copy in Syriac would be easier to every one of them, not excepting Luke and Paul, than to supply the same matter in Greek. And then, this being done, I have before me the whole revealed will of God in the very tongue in which he gave it, as the memorial of these London ministers expresses it.

The remaining points in this document must be treated of in another paper.

ALL THINGS SHALL WORK FOR GOOD.

"All things work together for good to those that love the Lord."—ROM. viii. 28.

"ALL things shall work for good
To those that love the Lord,"
Who live by faith, and do His will,
And feed upon His Word.

Not one, or few—but *all*
Bear blessings on their way;
The fruit may not all ripen here,
In this our mortal day.

But in the heavenly world
Their secrets shall unfold,
And add rich treasures to that wealth—
The harvest yet untold.

Then pain, and sin, and woe,
Which vex and wound us here,
Shall show their office, by *His* grace,
Who counts our safety dear;

That all were overruled
And shaped to work out good
By His great power, whose sov'reign will
By none can be withstood.

Grace conquers every foe,
And sanctifies each ill,
For those who trust in Jesu's name,
And humbly do His will.

S. B.

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"NOLI ME TANGERE."

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father."—JOHN xx. 17.

THE Lord here tells Mary Magdalene not to touch Him, because He had not yet ascended to the Father. In Matthew xxviii. 9, we are told that the party of women, while returning from the sepulchre, met the Lord and "held Him by the feet." Again, in John xx. 27, the Lord Himself tells Thomas to touch Him. All this before His ascension, forty days after His resurrection, and in the sight of His disciples, into the cloud which "received Him out of their sight." (Acts i. 9.) Whether Mary Magdalene was or was not with the party of women who met the Lord, it is clearly told us, in Mark xvi. 9, that "when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." As far as I can judge, Mary Magdalene was not with the other women when they were returning from the sepulchre, but this is not very material to the subject matter of this paper.

The question arises: What are we to understand from the reason given to Mary Magdalene being no longer in force when, so shortly afterwards, the Lord met the other women; and when, eight days later, He tells Thomas to touch Him?

Taking the Word as it stands, I can arrive at no other conclusion than that the Lord had ascended to His Father, and had returned to earth in the interval that elapsed between His interview with Mary Magdalene and His meeting with the other women. I will give, in detail, my reasons for thinking so, stating, *in limine*, that if I could bring forward no other Scripture in support of my conclusion, I should, though perplexed, still believe as I do. And this I should do, simply because the Lord gives a definite reason for the prohibition, and the prohibition being so soon afterwards removed, the cause thereof must also have been removed, for "with Him is no variableness, neither shadow of turning." My secondary reasons may be shown to be bad, but my chief reason would still remain unshaken, and doubtless many would agree with me in that reason and in the conclusion it necessitates.

It is well, first, to read very carefully the narrative given by the four evangelists, so as to know exactly what took place in the early dawn of that wonderful "first day of the week," the morrow after the Sabbath. I now give my reading of it, with authorities for each detail.

In the beginning of the Sabbath, Mary Magdalene* and the other Mary,† and certain others,‡ women,§ all came to the sepulchre. While going there, there was an earthquake, the angel of the Lord descended and rolled away the stone and terrified the keepers.‖ Whether the women were cognisant of the earthquake is not stated, but it is apparent that they did not witness the descent of the angel, nor the rolling away of the stone, for on the way they spoke to each other about the difficulty of moving the stone,¶ and on arriving at the sepulchre they saw that the stone had been rolled away.** No mention is made of any men

*John. †Matthew, Mark. ‡Luke. §Luke xxiii. 55. ‖Matthew. ¶Mark.
** All four Gospels.

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being with them, and their anxiety about the moving of the stone strengthens the conclusion that they were alone.

Directly that Mary Magdalene saw that the stone had been removed, she, at once and alone, went to call Peter and John.* The other women looked into and entered the tomb; they are perplexed, and see the angels.† They are told that the Lord is risen, and that they are to go and tell the disciples (and Peter),‡ that He was risen and gone before into Galilee.§ They go,‖ in fear and in joy, and in haste¶ Meanwhile, Peter and John are hurrying to the sepulchre after hearing Mary Magdalene's report, and she follows them.** Nowhere is it stated that the men see the angels. The men note the state of the sepulchre and clothes and leave.†† Mary Magdalene remains behind, alone and weeping.‡‡ She stands by the sepulchre, and after a time looks in. She sees two angels, who ask her why she weeps. She tells them that she knows not where her Lord is, and so saying, she turns away, sees one whom she takes to be the gardener, is prevented at first by her grief from recognising him, but when her name is pronounced she knows her Lord and would have touched Him.§§ He forbids it in the words quoted at the head of this paper.

The other women had been asked why they sought the living among the dead, and were sent by angels to tell the disciples.‖‖ The Lord Himself first sends Mary,¶¶ and afterwards also sends the others,*** when they met Him, held Him by the feet, and worshipped Him.†††

The story is connected and clear.

Our Lord came to fulfil the law. Of all its types and shadows, He is the substance and antitype. This is distinctly affirmed in the New Testament, and there are few if any of the Lord's people who do not see in Him the sin-offering, the burnt-offering, the trespass-offering, the meat-offering, the drink-offering, the heave-offering, and the wave-offering. But in Leviticus xxiii. 10-14, we read of the injunction to bring a sheaf of the first-fruits of the harvest unto the priest, and this sheaf was to be waved by the priest "before the Lord to be accepted for you." The occasion on which this was to be done was "on the morrow after the Sabbath" following the Passover. The offering for that day was to be "an he lamb, without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God," &c.

Look at 1 Cor. xv. 20, where our Lord is called "the first-fruits of them that slept." In verse 23, it is "Christ the first-fruits." He had fulfilled all the other types of offerings, and now, with the marks of His *having been* indeed the sin-offering for us imprinted on his forehead, hands, side, and feet, He, as High Priest, waves the sheaf of the first fruits before the Lord "on the morrow after the Sabbath." Surely He alone is the burnt-offering, whole and complete; He the meat-offering

* John. † Mark, Luke. ‡ Mark. § Matthew, Mark, Luke. ‖ Matthew, Mark, Luke. ¶ Matthew, Mark. ** John. †† Luke, John. ‡‡ John. §§ John. ‖‖ Matthew, Mark, Luke. ¶¶ John. *** Matthew. ††† Matthew.

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made by fire, a sweet savour; He the drink-offering of wine, typical of joy. Then, if so, is He not also the sheaf of the first fruits, waved before the Lord on the occasion of His entering "the land," the "land of promise?" He has now fulfilled all the law. But He thus presented Himself, the first fruits, *to be accepted for us*. He, our Saviour, our Redeemer, our LIFE, is the pledge that we, too, shall be in that bundle of life with Him. "Christ the first-fruits, afterwards they that are Christ's at His coming." He sowed in tears, He shall return bearing His sheaves with Him with joy.

I do not overlook the fact that the Lord is to be set forth King in Zion, and that He shall sit on His father David's throne. When John hesitated to baptize Him, He said it became them to fulfil all righteousness. He, the typical Israelite, a son of Israel, was then baptized. So, too, He is the sheaf of the first-fruits for Israel in the flesh, and for His brethren He is accepted, for the verses run thus, "Christ the first-fruits, afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God." That kingdom is yet to be established, "for He must reign till He hath put all enemies under His feet."

Taking into consideration all that I have written above, I believe, and trust am able to give a reason for my belief, that between the time that the Lord forbade Mary Magdalene to touch Him, and the time that He permitted the other women to hold his feet, He ascended up to the heavenlies, and there, while in the earthly Jerusalem the High Priest waved the sheaf before the Lord in the temple, He, the Great High Priest, waved the true sheaf of the first-fruits before Jehovah "to be accepted for us." He then returned to earth.

Should I be asked why I connect the waving of the sheaf of first-fruits with the eighth day of the Passover time, when there seems to be a break in verse 9 of Leviticus xxiii., I would reply that, reading verses 15 to 21 of the same chapter, I see that fifty days after the waving of the sheaf and the offering of two-tenth deals of fine flour mingled with oil, *but no leaven*, and of the drink-offering and burnt-offering, there was to be an offering of two wave loaves of two tenth deals of fine flour, but "*baken with leaven*." With these is also offered, among other offerings, a sin-offering. These seem to me to be typical of the Day of Pentecost, when the Apostles, men of God, but still human beings with corruption in them, were set forth, not unassociated with a sin-offering, to sow the seed which was and is to produce so great a harvest.

One word more. Till the sheaf was presented, no Israelite might eat "bread, nor parched corn, nor green ears." They could only do so after entering the land. They entered it (after the death of Moses, the wonderful type of the Mediator), under the leading of Joshua. So it is not till after we, too, shall have entered the Land that we shall be able to feast on the true corn. But now by faith we may do so. He died to redeem us, to wash away our sins, "for without shedding of blood is no remission of sins;" but now He is risen, and thereby set forth "the Son of God with power by the resurrection from the dead." The "blood of sprinkling" will ever be the ground of our acceptance, but "the Lord is risen indeed." Let us rejoice in that, and, with the light He gives us now, no longer think only with Mary Magdalene and all his other sorrow-

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ing and loving ones through the dark night that preceded that glorious "first day of the week" of the slain One, nor go "to seek Him dead in Golgotha that lives in Heaven."

"Look! ye saints, the sight is glorious;
See the Man of Sorrows now,
From the fight returned victorious,
Every knee to Him shall bow.
Crown Him, Crown Him,
Crowns become the Victor's brow."

G. J. v. S.

A CONVERSATION.

CHAPTER III.

FROM notes in my possession, I am able to continue the conversation which was broken off on the arrival of the train at Manchester. It was renewed at the lodgings of Mr. Heathfield; after the refreshment of tea, and general social talk, in which Mr. Heathfield gave proof that his observation and reading extended over a wide sphere. His mode of expressing his views was at once graphic and interesting. We gathered more closely round the table—on which were placed three Bibles, one for each person, ready for reference—in order to pursue the discussion of the topic that so much interested us. The conversation was opened by Mr. Heathfield, who observed—

"I feel most thankful that an apparent chance meeting in the train has led to such pleasant results, not only in increasing the number of my friends, but in seeing the interest that it has been the means of awakening on a subject, which to Christians of the present day should be one of the first importance, but which, alas! is not generally so considered. I think I may take it for granted that we are all in sympathy in this matter, or I could not have had the pleasure of your company this evening," he said, courteously bowing to Bertram.

Bertram: "Certainly. I feel deep sympathy with my brother in this inquiry, and am anxious to learn. In this we have but one aim, that is, to know the truth of the matter."

Mr. H.: "You have thought over, and doubtless also talked of some of the points of our conversation in the train." This was addressed to Sydney. "May I ask what your impressions are to-day?"

Sydney: "I must confess to a considerable disturbance in my mind on matters I had hitherto been at peace about: but I am convinced that it was a peace based on false conclusions, and arising from erroneous teaching. The ground I occupied was shaken and gave way beneath my feet, and I seemed compelled to spring, and cling to the Rock on which all my hopes are built; and, losing all, begin afresh to learn the mysteries of the kingdom of God."

Bertram: "That fitly represents my own feeling in the matter; and I cannot but express my gratitude to God that my eyes have been opened, and that we have the privilege of your counsel and experience."

Mr. H.: "Is there any topic of our conversation you wish taken up and enlarged upon?"

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Sydney: "They are *all* interesting to us, and we would gladly pursue them *seriatim*; but time will not permit. I am led—and I believe my brother is with me in the desire—to dwell more upon the point you raised as to the *literal* interpretation of Old Testament prophecy relating to the Redeemer's kingdom, and on which you insisted, calling special attention to the Book of Daniel. If you will kindly give us your views on this matter, I believe we shall find it profitable to our future enlightenment."

Mr. H.: "I have no hesitation in saying that the *literal* interpretation—paying due regard to imagery, and the poetic medium through which it is revealed—is the *only one* that will meet the requirement of the case. Past history, or accomplished facts, prove this to be a correct view; while the very construction of the predictions themselves establishes it.

"I start with this thought, that good and evil are ever in antagonism, and ever must be, till one or other is conquered. Of the result there can be no doubt: evil is foredoomed; its end is utter destruction. Each principle brings forth its forces of contention, acting in and through individuals, then in communities, until the whole race of man are actively engaged on one side or other. These forces are varied in action and effect, but all of each are marshalled under two leading heads—truth and error; or, to put it more palpably, *law* and *lawlessness*. God has ever had a germ of His own kingdom actively working in the mass of error, but with varying experience. By its apparent insignificance it has existed on sufferance; that is to say, its members have been so few, that to all appearance the power of evil might have crushed it over and over again, and it would scarcely have been missed by the mass had it been annihilated but for its influence. But this is a part of God's mystery, who "chooses the weak things of the world to confound the mighty." The church is upheld and sustained by the mighty power of God. Now, it is impossible for good and evil to exist together in the same sphere without coming into collision, and, therefore, the war has been, and will be, incessant till the end come; first, as relating to individuals; next, as regards a community; and last, as to nations or empires. Thus you see that *good* must of necessity exert some influence on the sphere of human politics, either for its benefit or its destruction. Do I make myself understood?"

Sydney: "Perfectly. And I think I see the drift of your remarks, as, by accepting the principle, it affords a solution as to the antagonism of the world to the people of God in all ages."

Mr. H.: "Precisely. And if you read the history of that people in connection with that of the world-powers, you will find that, though no aggressors themselves till God gave them commands, save by their moral influence, yet they did of necessity exercise some influence on the political position of the world. On the part of the world, the ruling idea seemed to be that the progress of truth and the rule of righteousness would be destruction to their power, and the reign of evil of every kind. I say *idea*, meaning, thereby, not a full formed thought on which a resolution could be framed—though this has often grown out of it—but an instinctive impression that its presence and progress would be inimical to all that they held most dear. Hence, the more wicked the political atmo-

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sphere, the more would it be charged with the elements of destruction ready to be hurled against the people of God. And every now and again we behold the gathering together of these mighty forces of evil, under some head, for the purpose of crushing out the insignificant few, whose existence and influence were so inimical to their own carnal and lawless authority. Thus the germ of the future Antichrist has been working and developing through the ages down to his last culminating manifestation. And there is this thought to be borne in mind in connection, that as the people of God were often imperfect testifiers of the truth or representatives of the principles of righteousness, so this fact often formed the opportunity for their enemies to obtain advantage over them, and bring them into subjection to the power of evil. Indeed, it was a part of the Divine discipline."

Sydney: "Nothing can be more clear; the history of the seed of Abraham gives it proof over and over again."

Bertram: "Yes, and the principle is so general as to warrant one in regarding it as a feature of the Divine Government."

Mr. H.: "Precisely. Now we will advance a step further, and say, that God in taking to Himself a people, and giving them a national existence with a civil and religious polity, determined to show that He designed, ultimately, by and through the instrumentality of this people, to bring all opposing organisations into entire subjection to His authority under one great Supreme Head. If this be so, it necessarily implies that the policies of the world-powers are touched and shaped by the existence of this nation, so unique in its laws and religion. This we find. And in the support of this small power, against the formidable opposition arrayed against it, miraculous interpositions are put forth again and again. This nation was the cradle of the Church, the repository of the Divine oracles, and the seat of the Divine glory, out of which should spring the future Sovereign of the whole earth. On this nation everything concerning the Church is made to turn. It is the keystone of the vast bridge that unites the past and future history of the world. Take this fact from the Bible, and we have absolutely but little left, for 'salvation is of the Jews.' The hope of the Church and of the world rests on the existence of that nation, and God's purpose in connection therewith. Yet, mark me. I do not say *they* are the source of salvation, but that it has pleased God to make them the medium or channel through which salvation flows to the world, according to the promise made to Abraham,—'In thee, and in thy seed, shall all the families of the earth be blessed.' Amplify these thoughts more at your leisure, the result will repay you for the effort, for time will not permit me to do more than lay hold of principles.

"Now, admitting all this, you will easily conceive that the Old Testament specially relates to the seed of Abraham, and that the promises and predictions regarding Israel's future are literal, and apply to them exclusively as a nation, or as a people, having intimate connection with and influence over all others. The promises and predictions to the world, or the Gentiles, are as distinct in themselves, and yet as inseparably connected with Israel. The line of distinction is observable even when they blend together. However true it may be that in the covenant of grace there is no difference between Jew and Gentile, it is utterly im-

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possible to get rid of Israel's supremacy in the world of the future. This is built on such sure foundations, that no amount of sophistry can overturn it. Yet the one is necessary to the other, and while the Church of God is formed of believers, both Jew and Gentile, who are made 'one in Christ Jesus,' having common rights and privileges, yet, nationally, Israel is destined to be the chiefest nation of the world, and Jerusalem its regal metropolis.

"Accepting this as a general principle, everything at once harmonises and fits into its proper place. On the other hand, if you adopt the spiritualising method of interpretation, you will soon discover that nothing stands firm: and people who are misled and attracted by such teaching will come to regard those with most favour who, making the Scriptures a book of riddles, are the most clever in construing them according to their system, as they have done before, and to their cost. Understand, I am not now teaching any doctrine of the Christian faith, but speaking of God's purpose and government of the world as revealed in the Scriptures, which we are called upon to observe, and hope for, as the blessed outcome of the incessant war raging between good and evil, and the reward of our faith and obedience.

"These remarks seemed necessary as a preliminary explanation of the ground I take on this all-important subject. And now we will proceed to the consideration of the testimony of Daniel. My impression is, that if one fairly masters the Book of Daniel—that is, its general tenor—he will become possessed of a key that will unlock many mysteries, or that appear such, in the sacred word.

"It has been said that Daniel stands in relation to the Old Testament economy much in the same position as John in the New. Both are favoured with the visional mode of revelation, and both refer to literal events which are to come upon the earth. It is quite needless for me to recapitulate what you know so well of the circumstances of Daniel when he was the subject of these visions and revelations. But we shall do well in noting the wise providence of God in thus preparing the fitting medium for conveying His will and purposes, the agent being a sufferer in the calamity that befell his country, and a captive. How admirably was Daniel adapted and qualified for this object by his position and character. Not in the midst of the covenant people, or making them the foreground of his picture, did he pen these mighty mysteries, laden with so much that augured ill for the peace of the world, yet whose dark clouds were gilded with the brightness of the latter-day glory; but he writes in a heathen court, and his picture presents the world-kingdoms occupying the foreground, while the kingdom of God—though ultimately made the most significant—lies in the background. There is a similarity, too, in the position of Daniel and John; they were both isolated from the Church and alone with God, the one in a heathen court, the other in a lonely isle. By his position, Daniel was master both of the Hebrew and Chaldean languages. And it is remarkable that the portion which relates to the development of the world-powers, viewed from the historical standpoint (chap. ii. vii.) is written in Chaldee; while the portion devoted to the development of these powers in relation to Israel, and specially the more immediate future preceding Christ's first advent, foretold in the ninth chapter (chaps. viii.—xii.) with the first

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chapter, is written in Hebrew. But, it has been well said, prophecy looks beyond the immediate future to the complete fulfilment of the last days, since the individual parts in the organic history of salvation cannot be understood except in connection with the whole. Israel looked forward to Messianic times not only for spiritual salvation, but also for the visible restoration of the kingdom, which even now we expect. The prophecy which they needed ought therefore to comprise both, and so much of the history of the world as would elapse before the final consummation. The period therefore of Daniel's prophecies is that from the downfall of the theocracy at the captivity, till its final restoration—yet future; the period of the dominion of the world-powers not set aside by Christ's first coming (see John xviii. 36), for, to have taken the earth-kingdom *then* would have been to take it from Satan's hands (Matt. iv. 8-10), but to be superseded by His universal and everlasting kingdom at His second kingdom. Thus the general survey of the development and final destiny of the world powers, which is conveyed in strongly-marked lines from chaps. ii.—vii., fittingly precedes the disclosures as to the immediate future, chaps. viii.—xii. Daniel marks this division by writing the first part in Chaldee, and the second, with the introduction, in Hebrew: the former, referring to the powers of the world, in the language of the dominant world-power under which he lived; the latter, relating to the people of God, in their own language. Auberlin also compares Daniel to Joseph; the one at the beginning, the other at the end of the Jewish history of revelation—both representatives of God and His people at heathen courts, both interpreters of the dim presentiments of truth, expressed in God-sent dreams, and therefore raised to honour by the powers of the world; so representing Israel's calling to be a royal priesthood among the nations; and types of Christ, the true Israel, and of Israel's destination to be a light to lighten the whole Gentile world, as Rom. xi. 12-15 foretells. As Achilles at the beginning and Alexander at the end, of Grecian history are the mirrors of the whole life of the Hellenic people, so Joseph and Daniel of Israel. The prophecies of Daniel reach beyond Antiochus. He foretells the rise of the four great monarchies of the world, Babylon, Medo-Persian, Greece, and Rome—the last in Daniel's time not being known beyond the precincts of Italy or Latium, and that no earthly power would subvert the fourth, but that it would divide in parts. All this has come to pass. No fifth great monarchy of the world has arisen, though often attempted, as by Charlemagne, Charles V., and Napoleon. Then he foretold the time of Messiah's advent, as dated from a certain decree, His being cut off, and the destruction of the city. 'He who denies Daniel's prophecies,' says Sir Isaac Newton, 'undermines Christianity, which is founded on Daniel's prophecies concerning Christ.'

"Proceeding thus far to make the ground clear, I would now observe that these principles must be borne in mind: first, that a portion of this prophecy is to be viewed from the historical stand-point as to the development and bearing of the world-powers to the kingdom of God: and, second, the action of this development on the people of God. The one is more general, the other more particular, and therefore more adapted to the requirements of the Church. Keep these two thoughts well before the mind throughout the inquiry, and the result of your examination of

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this book—whatever difficulties you may find in some little matters of detail—will be a demonstration of the literal reality of the predictions.

"It is significant that the first vision is vouchsafed, not to Daniel, but to the king of Babylon; the very first of its representatives, who had conquered the theocracy, burnt the temple, laid Jerusalem waste, and carried the choicest of her people into captivity, was to learn its doom, and the subjection of each and all, and for ever, by the kingdom of Christ. And it comes to him fittingly—as an outsider—in the form of a dream, as in the cases of Abimelech and Pharaoh. Still, he is perfectly helpless as to its import. No resources that he can command of all Chaldee's cunning lore can interpret, or even make known, the subject of the dream, which has come and gone most mysteriously, leaving only a painful impression on his mind, full of apprehension and doubt, and of so singular a nature, he cannot rest. No, an Israelite must recall it to the king's memory, and interpret the vision. Heathendom is passive, Israel active in divine things, so that the glory redounds to 'the God of heaven.'

"There is the image, composed of different materials, beginning with gold, and ending with iron and clay. It is the same carnal body under different forms and federations, from pure autocracy, as in the case of Nebuchadnezzar, down to the lowest phase of democracy, or power based on the will of the masses, as seems to be the rapidly-growing spirit of our age. Varied powers, but one principle underlying and pervading them all, and that antagonism to God and His Church. The elements that make up the image suggest a literal interpretation, and that it is so is shown by Daniel."

Sydney.—"Pardon the interruption; but would you apply this vision *solely* to political dynasties—their rise and fall—with the action of Christianity upon them?"

Mr. H.—"In reply, I would say that I follow the rule of Daniel in his interpretation, to which I direct your attention in this second chapter; and it seems to me the height of folly, not to say presumption, to put another interpretation in the place of that of an inspired man. We are not leaders, but 'followers after truth.' Our object is to learn and understand what others, more favoured, have laid down for our guidance. Otherwise, our labour will be in vain."

Bertram.—"I feel the force of your remarks, and freely admit their reasonableness. I pray you proceed."

Mr. H.—"We will regard this chapter as the initial one of the whole book, and just examine the features of the image it presents, and the interpretation. It was colossal; the head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs iron, while the feet are part of iron and part clay. This is the composite form that appeared to Nebuchadnezzar. While gazing on the unwonted image, he beheld a stone 'cut out without hands' mysteriously approach the image, and smite it upon its feet, and the effect is most marvellous. Nothing can be more graphic than the description given in ver. 35: 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.' You see that the end is utter annihilation, so that not a vestige

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of the image remains. Now for the interpretation of Daniel, which is contained in ver. 37 to 45:—

"'Thou, O king, art a king of kings, for the God of heaven hath given Thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream *is certain, and the interpretation thereof sure.*'"

S. B.

(*To be concluded.*)

RE-TRANSLATIONS.

ISAIAH XXV. 6—8.

THEN has Jehovah of hosts made for all the peoples, in this mountain,
A banquet of fat things, of wines on the lees,
Of fat things full of marrow, of wines on the lees, well-refined.
Then has He destroyed, in this mountain,
The face of the veil that veils over all the peoples,
And of the cover that covers over all the nations.
Then has He destroyed death itself victoriously;
Then has Sovereign Jehovah wiped away the tear from upon all faces;
And THE REPROACH OF HIS PEOPLE He proceeds to take away from upon all the earth;
For JEHOVAH hath spoken.

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GABRIEL'S OWN KEY TO HIS SEVENTY WEEKS.

DANIEL ix. 24-27.

PART III.

OUR first and second parts were written for the plain wayfaring Christian. In them we have not even quoted a marginal reference, but in this paper we must depart from the English translation and rely upon other resources.

If Moses, David, and the prophets were now upon earth, we question if they could read our present Hebrew copies, as their simple twenty-two letter system has been so much modernised. Instead of only twenty-two characters, we have a capricious ornate addendum of arbitrary points and marks, unknown to the sacred writers. We will compute these modern additions to the ancient sacred text. First, the Masoretic points for pronunciation; these are fifteen vowel points—five long, five short, and five very short. Then follow thirty-four or thirty-five so-called tones, making a total of forty-nine extra marks, not one of which can be proved to have been penned by the sacred writers. This modern innovation is a dead blow to the primitive simplicity of the sacred language. We wish we could end here; but to the above we must add the Masoritish Pihél and Pûhal, and yet more, in our grammars we find two voices of the verb, as Hiphil and Hithpahel, neither of which is used by the sacred writers; and also Hophal, which is only used in a few places in the third person singular, perfect and future. In fact, every conceivable obstacle seems to obtrude upon the young student who wishes to read the Hebrew for himself.

So we repeat that if Moses, David, and the prophets were now upon earth, and saw our modern copies of their writings, without a modern grammar and lexicon they could not understand their own productions. Johanne Leusden, in his "Dissertatio de Literis et Lingua Samaritanorum," teaches us that three of the twenty-two letters are vowels, which he calls "Matres Lectionis." So it seems to have been with all the primitive genera of the Shemitic and Aramaic dialects. The ancient Chaldee has no points, nor the ancient Syriac, while the modern has two systems of pointing. The Samaritan has escaped the infringement to this day; yet it is well understood. There can be no doubt that the modern form of writing Hebrew has opened the way for corrupting the ancient text. We believe that there is reason for more than mere suspicion that the text in Dan. ix. 24-27 has been tampered with for party purposes. These preliminary observations lead us to the gist of our subject, and naturally excite the following questions:—

First: Are our present copies of Dan. ix. 24-27 trustworthy? Secondly: Can we place unlimited confidence in their purity?

After years of close study upon these four verses, we have come to the deliberate conclusion that they are not as the amanuensis of Gabriel penned them. We have diligently compared the received text of Van der Hooght with a German edition of Eben Ezra upon these four verses, and found them alike, letter for letter and point for point, the targum being of course in Chaldee. There were two small notes, one printed

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in Hebrew and the other in Rabbinic. These notes were quotations from the Keri, the first to show that the Kerite Jews understood the weeks of Gabriel as Sabbatical weeks of years. The second related to the wing upon the ensign, which the Keri believed would float upon the wing of the temple.

We think this noteworthy, as at this time the Keri well knew Titus had destroyed Jerusalem, and they were doubtless looking forward to our Lord's prediction—about the third temple. The ensign of Titus never floated upon the second temple, which had been a ruin many days before Titus planted his standards over against, and a distance from, the Eastern Gate, where he sacrificed to his gods (Josephus, "Wars." Book vi. chap. 6).

Titus never made a seven years' contract with the Jews. Titus never took away the daily sacrifice! When Titus was informed that on that very day, the seventh day of Panemus (Tamuz), that the daily sacrifice had failed for want of priests to offer it, he (Titus) sent a message by Josephus wishing the Jews to continue the sacrifice, and not offend their God (Book vi. chap. 2). Poor Titus has been much slandered to suit party purpose, but it yet remains for our Redeemer's words to be fulfilled, as in Matt. xxiv. 15; Mark xiii. 14; and Luke xxi. 27. Did these things come to pass in the Roman siege? When will they come to pass (Zech. xiv.) then, "immediately after?"

In the second century the great Jewish college was flourishing in Tiberias (A.D. 150 it was at its height), under the presidency of Jehudah, the holy. It was here the Jerusalem Talmud was begun; but the Kerites would never receive it, and accused the college of corrupting the sacred writings; the Keri were in consequence called heretics by the adherents of Jehudah, the holy. We believe the Kerites more worthy of credence than their opponents, who continued to deny and slander their king. We believe the accusation of the Kerite Jews against the college in Tiberias of corrupting the sacred texts to have not only been just, but that the Jews have since destroyed the purer text of the Keri, for it is only upon a few criticisms in Jewish writers, as far as our knowledge extends, or we should know little of the Kerite text; but as the latter days approach we are not without hope but the stony treasures in the very land in which Gabriel appeared to Daniel may yet disclose to us Gabriel's original predictions. In the meantime, we consider that from the irregularity and obscurity of our four verses, and being in full knowledge of the malignity in the heart of the ancient Jew against Jesus of Nazareth, we accuse him of tampering with the texts under our consideration, for the premeditated purpose of confounding Gabriel's true Messiah of his 62nd week with the false Satanic Anti-Messiah of Gabriel's 69th week, and thus confusing our ideas as to the dates by displacement. We cannot prove in this instance that words are taken away or added, but that they are misplaced until the poor Gentile reader admits it is a very difficult subject.

We will make an analysis of the 26th verse. The first section ends with "But not for himself." The second ends with "Destroy the city and the sanctuary." In this section we have the word Prince, in Hebrew Ngid. Note, we are not told this Prince will destroy the city; "And the people of the Prince that shall come shall destroy the city and the sanc-

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tuary." Thus far we see this Prince could be no other than Titus. The last section cannot apply to him—"And the end thereof with a flood, and unto the end of the war desolations."

Here we are again transported to the end, as so clearly depicted by Gabriel; and between these two sieges is the Jewish interregnum, in which we now live. How forcibly this reminds us of our Lord's predictions in Matt. xxiv. 6, "But the end is not yet." No, the siege in Zech. xiv. is yet future. Zech. xiv. 2, "For I will gather all nations against Jerusalem in battle, and the city shall be taken," &c. See the next verse, "Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle." Ver. 4, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof." Acts i. 9-11 confirms this Old Testament prediction. It is in this future siege that the Anti-Messiah is introduced to us in disjoined Hebrew, "And he." Where is the antecedent to the 27th verse? See how the ancient Jew has deceived the Gentile! Some expositors tell us it is Jesus; others, that it is Antiochus; the simple truth is this, the text has been tampered with expressly to mislead us in our blessed hope.

The question resolves into this: Who is the Ngid of the 25th verse? Three Hebrew and English Lexicons are before us. Two give us only Ngd, the root; and one Ngd, as in the text. First, Ngd, Arab.—not used. Secondly, a Prince—Ruler. Thirdly, Against—as anti or opposing. In a fragment of a German and Rabbinic—Wökerbuch—Wider—gegen—gegenüber. In the English and Hebrew lexicons, we ought to add, that this Root, Ngd, is said to be in Chaldee, as in Dan. vii. 10, glowing or flowing as applied to fire, but in this case it is impersonal. In the Chaldee portions of Daniel found in Rome, translated into Hebrew, Dan. vii. 10 does not contain this word. But we have an unmistakeable guide to this Ngid, and both his character and acts. Study, without note or comment by man, Dan. xi. from the 21st verse inclusive, to the 45th. Here you have only the history of one individual as the principal actor from the vile person in the 21st verse, until his destruction, in the 45th verse. This is the Ngid. See 2 Thess. ii. 8, how this harmonises with "And none shall help him."

From the result of our most critical examination of the root Ngd, as applied to one opposed to the true Messiah, "the Man of Sorrows" of the 26th verse, and the definitions of the Ngid—as a leader—one of the front—the foreground, we should thus translate the 25th verse: "And thou dost know and consider attentively from the going forth the word, to restore and to build Jerusalem, until Messiah, the great Commander,—Messiah, the Anti, would be the better reading—seven weeks and sixty-two weeks, and the parade and the rampart build in troublous times." Thus we read the text. First, 24th verse; secondly, the 26th verse, which ends the 62nd week; thirdly, the 27th verse; and lastly, to explain when the 27th verse would be fulfilled, we have these dates in the 25th verse, and between the first century and Gabriel's resuming his history of Judah—the present interregnum of Judah—the gathering in first of the Jews, then the Gentile portion of the Body of Christ, this dispensation nearly passed.

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We have no wish to insist upon the above as the restored text. We merely submit it for inspection and correction from any competent Shemitic philologist, as our only object is the truth. We have no room left to explain the hindrance predicted, but in our next we will do so.

TALMUD.

ERRATUM.—Page 40, for 1780, read 1880.

HERESY IN HYMNS.

THE errors of the pulpit are of course reflected in the hymn-book. Doctrines are turned into verse for the service of song; and the people get so accustomed to the hymnal, that it acquires a degree of sacredness in their eyes. The selection of hymns for Christian praise is a solemn responsibility, and an extremely difficult task, seeing that the books in common use in all the Churches contain many sentiments which are utterly unscriptural. I honestly declare that I have more trouble with the hymns than with any other part of my pastoral duty. This does not mean the difficulty of finding hymns bearing upon the subject of the intended sermon or lecture, for that is a small matter. Indeed, that may be dismissed altogether, as uniformity of thought between the hymn and the sermon is not always desirable. There must be no contradiction, but variety sustains mental interest, and it is by no means necessary that the doctrine of the pulpit be directly reflected in the praise of the pew, on every meeting of the congregation for worship.

But here is the difficulty to which allusion has been made—the number of hymns, or of individual verses in hymns otherwise unobjectionable, which are unfit for use, *if the idea of happy praise is to rule the service of song*. This condition is printed in italics because I wish to call special attention to it now, as it is the heart of this matter. The very idea of praise is the expression of gratitude. It is adoration, admiration, thanksgiving, grateful worship. It is the joy of the Christian heart for the precious privileges of the Christian life, the vocal utterance of thanks on the part of the redeemed for the wonderful work and glorious character of the Redeemer.

From a literary point of view, many of our hymns are beneath criticism, mere jingles which, by a happy accident, the verse-wright dovetailed into similar sounds, without troubling himself about the sense. But it is not the literature of these compositions that we refer to now; it is their doctrine. We are getting a revised Bible; some good people sigh for a revised prayer-book; others urge the necesity of a revised Confession of Faith and Articles of Religion; we join the malcontents and cry to all the Christian poets, "Brethren, pray give us a revised Hymnology!"

Why? Well, look at the following extracts, and you will see why.

> "I'll praise my Maker while I've breath,
> And when my voice is lost in death
> Praise shall employ my nobler powers."

How can one sing when his voice is lost in death? An absurdity like this would not occur in ordinary secular literature; but some Christian

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people sing it without the slightest thought about the sense or nonsense of the matter, just because the pastor has selected it for the service. This is part of a metrical version of a psalm which says, "I will sing praises unto God *while I have my being*," and adds the great truth that when a man dies, "in that very day his thoughts perish."

Or how can we who are taught by inspired writers the absolute necessity of resurrection use this verse in praise?

"Apostles join the glorious throng,
And swell the loud triumphant song:
Prophets and martyrs hear the sound
And spread the hallelujah round."

Or this:—

"The Apostles' glorious company,
And prophets crowned with light,
With all the martyrs' noble host
Thy constant praise recite."

And who can have the heart to *sing* this:—

"Doomed for guilt to *endless pains!*"

Why the thought is one of intense horror, instead of being a subject for *song!*

And here we have:—

"Decay, these tenements of dust;
Pillars of earthly pride, decay!"

This is a specimen of a multitude of lines in which the singer expresses his anxiety to die, without in the least meaning it or wishing it. It would be as well that people should speak the truth when they are praising God!

"Jesus hath freed our captive souls
From everlasting pains."

The sublime meaning of redemption, the gift of eternal life, and the wages of sin, death, are both misrepresented in this couplet.

"A half awakened child of man,
An heir of endless life or pain;

and

"A point of time, a moment's space
Removes me to that heavenly place
Or shuts me up in hell;"

are sentiments derived from the dismal swamps of traditional theology, not from the radiant pages of divine truth. Nor can those who have escaped from the bondage of the dark ages sing:—

"Infinite joy or endless woe
Attends on every breath."

One can appreciate the motive of this strong appeal to a godless man:—

"Wilt thou despise eternal fate,
Urged on by sin's fantastic dreams?
Madly attempt the infernal gate,
And force thy passage to the flames!"

But it is utterly out of place in a hymn of praise to God; nor, as a matter of fact, do we believe that such appeals have a subduing and salutary effect. There is no inspired precedent for the holy fury, as they perhaps think it, into which some preachers lash themselves, and

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no warrant for the horrible pictures with which they try to excite the fears of their hearers. Apostolic preaching is grandly calm and convincingly sober. It presents truth in a way that charms the intellect and wins the heart. Christ did indeed on some occasions use most incisive language; that, however, was when He was stripping masks from the faces of the very good people; but the "sinners" were won by "the gracious words which proceeded out of His mouth." Kindness conquers, harshness hardens.

One more specimen of the unscriptural, and therefore unwise, sentiments by which Hymnology is disfigured:—

"See the short course of vain delight
Closing in everlasting night,
In flames that no abatement know,
Though briny tears for ever flow."

There is one very suggestive thing which must not escape special notice. We have referred to it more than once in this great controversy, in which we are trying to redeem the Divine character from the obloquy brought upon it by corrupt theology. It is this: the more loving and Christ-like a man becomes, the more sensitive and shocked he feels at the thought of "immortal souls" sent, at the "death of the body," to suffer the horrors of fire without respite, or the possibility of a merciful death, for ever. But why is this? How do you account for it? *If it be God's arrangement, God's most loving children, the best copies of God's loving Son, should delight in it.* In sentiment, and feeling, and mercy they are to be like their Father, so that if it be *true* that He intends to torment souls eternally, while the very thought horrifies and sickens them, either they are *not* like their Father, or He does not intend to do anything of the sort. We leave this argument to the hearts and heads of intelligent men.

We could quote the names of eminent Christians who were distressed and confounded by this dreadful doctrine; but one will suffice at present, and he is selected because he wrote the verse last quoted. The loving, the gentle, the Christ-like Philip Doddridge penned those lines; but did he complacently view the terrific punishment of which they speak? He tells you in the next verse:—

"My God, I feel the mournful scene;
And my heart bleeds for dying men;
While fain my pity would reclaim,
And snatch the firebrands from the flame."

Just so; breaking and bleeding hearts, and "streaming eyes," are appropriate in the presence of such an intolerably awful doctrine. But if it be of God such emotions on the part of His children are proofs that they are not like their Father. Either loving Christians are *not* God's children, or the doctrine in question is not from Him. Such is the only alternative. Take your choice!

Of course the absurdity of natural immortality is at the bottom of all this hideous mischief. But for that lie of "the father of lies," as the Giver of supernatural immortality calls him, the Church and the world would have been spared many delusions which have dishonoured God, corrupted the Gospel, and driven multitudes to atheism or madness.

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CORRESPONDENCE.

PETER'S CONFESSION.

DEAR SIR,—Allow me a little space to suggest to "C. S." another explanation of Matt. xvi. 18, which in my judgment is more in accordance with the context and with the Scriptures generally. I have always felt that in the matter of argument the Romish Church has had the advantage of the usual Protestant rendering; the words of our Lord are so definite and emphatic, that upon Peter (a rock) Christ would build His Church, that it requires a great amount of circumlocution and special pleading to destroy their force. Rotherham's translation of Tregelles' text places the emphasis upon the words "TO THEE." "And I also TO THEE say that thou art Peter (that is, Rock), and UPON THIS ROCK will I build MINE assembly, and Hades' gates shall not prevail against it. And I will give THEE the keys of the kingdom of the heavens," &c. Well, but you will say, Is the Roman Catholic doctrine of apostolic succession, and the claim of their priesthood and Divine authority, to be accepted as established by this passage of Scripture? By no means! This spectre, or bugbear, or whatever else you may call it, is like all other phantoms, evanescent to the touch, and possesses no substance when boldly confronted; the difficulties of the passage are only of our own making, and arise from the preconceived notions that we bring to the consideration of its meaning. Our Lord is not discoursing upon the question of salvation, or what the sinner must do to obtain eternal life; the question is one concerning His *Church*, or, as the word means, an *assembly*, and in what manner or by whom this assembly shall be organised. The Saviour's teaching in various parts of Judæa was doubless the means of the conversion of many souls. "He was the sower who went forth to sow;" but these converted ones were as sheep scattered abroad, having no fold and no shepherd. Peter was to have the distinguished honour of gathering these scattered ones into an organised assembly—a church. They were already disciples built up upon Christ; but now they were to become a constituent assembly, and Peter was appointed by Christ to accomplish this great work. (Eph. ii. 20.) "And are *built upon the foundation of the apostles and prophets, Jesus Christ Himself* being the chief corner stone." In the matter of personal salvation it would be blasphemous to associate apostles and prophets with Christ in the foundation; but in the constitution of an outward visible assembly, it is nothing more than the statement of an actual fact. The preaching of our blessed Lord, the preaching of Peter, and of the other apostles, laid the foundation of the called-out assembly. The Jews spoke of Moses' disciples, the disciples of John the Baptist, &c.; we speak of Wesleyans, Brownists, &c., but no one supposes that the disciples of Moses, of John, of Wesley, or Brown, trusted in these men for their salvation. Verse 19 likewise admits of a similar simple solution: "And I will give THEE the keys," &c. The context requires that the "binding" and "loosing" should have reference to Church organisation; the sins indicated are those connected with Church discipline. An organised assembly involves government;

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some one must exercise authority for the due maintenance of order. This authority in the first instance was pre-eminently conferred upon Peter (witness the case of Ananias and Sapphira), and subsequently by other apostles. Peter was the first to proclaim the Gospel, both to the Jews and to the Gentiles. "I will give *thee* the keys," &c.; and he also first exercised the authority of "binding" and "loosing." Moses enjoyed the distinguished honour of founding the Mosaic dispensation—Peter of laying the foundation of the Christian. Men first believed in Christ, and afterwards were added to the Church. "Moreover, the Lord was adding those being saved day by day together." (Acts ii. 47.) —Rotherham. And the gates of Hades will never prevail against it. Were it possible (which it is not) to obliterate the visible Church from the earth, still the resurrection from among the dead of those who sleep in Jesus would be a literal fulfilment of our Lord's words: "O! death, where is thy sting? O! grave, where is thy victory?"

Yours truly,

CHARLES UNDERHILL.

Woodbridge Lodge, Oxford.

THE BIBLE *VERSUS* SCHOOLS OF THEOLOGY.

DEAR SIR,—A small weekly paper recently issued by the Baptists, entitled the *Christian Helper*, has been largely occupied of late with the subject of theological education. It is well known that the principal religious denominations throughout the world have each institutions of this class, and they are regarded as essential to the promotion of Scriptural truth and holiness among the people.

Yet it is an undeniable fact that, while each professes to be guided by the Word and Spirit of God, they hold in many instances views regarding Divine truth which are essentially at variance with each other. Theological institutions are always designed to crystallise or perpetuate the dogmas of the denomination, and naturally they uphold the errors of each, as well as the truths which all as Christians profess. Thus, the union among His disciples for which the Saviour prayed is steadfastly defeated by those institutions.

I refer to this not only because the salvation of souls does not depend upon learned disquisitions on Divine Truth, but upon the sincere belief of the great facts revealed to us in the Word of God, leading to a life of humble obedience to our Saviour Jesus.

The mighty results which have followed the proclamation of the Gospel, not only by the simple and unlearned fisherman of Galilee, but by simple earnest believers in all ages, and which may be seen in our own day among men who never entered a college or studied in a Theological Institution, stand, as a protest, against the use of such means of ministerial education. These facts indicate to us a grand truth too much overlooked. That truth, as testified by an inspired apostle, is, that "God hath chosen the foolish things of the world," the "weak," the "base," the "despised," things to confound the wise; and He Himself declares that He laboured to proclaim the Gospel, not with enticing words of man's wisdom, "not with wisdom of words, lest the cross of Christ should be made of none effect." But His teaching was in demonstration of the Spirit and of power, that the faith of believers "should not stand in the wisdom of men,

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but in the power of God." The Gospel, in its simplicity, "is the power of God unto salvation to every one that believeth."

That the cultivation of the mind is all important in the search of truth, and that the earnest and unfettered study of the Word of God is essential to the formation of the Christian character and to salvation, none will deny. Our ordinary public educational institutions meet the real requirements of all who aim to be intelligent searchers for truth; while the Bible, prayer, and the other means of grace, common to all, provide for our spiritual welfare and happiness, both in time and throughout eternity, irrespective of educational, and especially theological, institutions under the control of the leaders of our religions denominations.

A distinguished minister of the Gospel, who had been requested to give his advice to a young man who was about to study for the ministry, replied, in effect, "Seek earnestly for truth, and to this end cultivate your mind and the talents God has given you; but, to be prepared to teach true Christianity, throw theology aside, and cling prayerfully to the Bible. Duty to God and man impelled me to do this long ago." Theology, in the common acceptation of the term, is the teaching of men, but the Bible is the teaching of God.

I am, yours truly,

Toronto. AQUILA.

FUNDAMENTAL PRINCIPLES.

DEAR SIR,—Before proceeding to invite the attention of brethren to certain difficulties which lie in the way of believing that in death the present state of man is wholly unconscious as the beast that perisheth, it may be well to say that my mind is settled as to the following great principles for which the RAINBOW has so long and ably contended:—

1. That man was not created immortal, either in body or soul. He was so placed as to have lived on for ever by perfect and unceasing obedience to the law—that is, by eating of the tree of life, and withholding his hand from the tree of knowledge of good and evil; but transgression of the prohibition involved forfeiture of the tree of life, and both body and soul fell under the power of death. There was no exception and no limitation. It was true then, as for ever after, in the words of the prophet, "The soul that sinneth it shall die." Not the soul apart from the body, but the man, body and soul. Adam was on his trial for immortality, and failed.

2. That Adam could not transmit to his posterity that which he himself did not possess. He had not given to him at his creation life in himself; his life was made dependent upon eating one fruit and not eating another; and after he had forfeited the only means of endless life, he begat a son in his own likeness. By the one man sin and death passed upon all.

3. That immortality, or the state of deathlessness, is a gift of God to be sought for, waited for, and by certain means acquired, at a time yet future which God hath appointed and revealed. The means are, resurrection or translation out from among the dead; the time, when Jesus our Lord shall return from the heavens.

4. That life and immortality are in and through Christ alone, whom the Father hath given to have life in Himself; hath given to Him the power of an endless life in the body of immortality, and hath given Him

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unto us in place of that tree of life which in the first Adam we lost. Christ, the second Adam, having life in Himself, is able to commit unto the generation, his seed, life in themselves, through the gift of the Spirit of Life which is in Him; and that Spirit of Life is the gift of God unto faith in His Son, and faithful continuance in well-doing; ending in the lifting up of our body also into the like inheritance of an endless life and immortality.

In so far I thank God that I can see eye to eye with many esteemed brethren; but these things do not, so far as I can perceive, affect the present state of man in death; they do not indicate consciousness or otherwise of the dead.

Yours faithfully,

EDMUND MICKLEWOOD.

Plymouth.

Literature.

The Bible Triumphant. London: Bible Standard Publishing Society, Paternoster Row.

TEACHERS and others who are troubled with sceptical attacks about the alleged contradictions of the Bible should at once procure this little book. It is admirable.

Analytical Concordance to the Bible. By Robert Young, LL.D. Edinburgh: George A. Young & Co.

NOTHING but a deep conviction of the service he was rendering to Christian Teachers, and through them to the people, could have sustained Dr. Young in the enormous labour of which this book is the result. We congratulate this eminent Biblical scholar on the monument he has built for himself. His toil will save toil to thousands of ministers, and make them his debtors. No one who looks into the book for a few minutes can fail to see its value and to wish to make it his own. The following is Dr. Young's description of this great work:—

"The present work is in no sense an edition of Cruden, either in its plan or execution. Its great object is (as Tyndale says of his New Testament), to enable every 'plough-boy' to know more of the Scriptures than the 'ancients,' by enabling him at a glance to find out *three distinct points:* — 1st, What is the *original* Hebrew or Greek of any ordinary word in his English Bible; 2nd, What is the *literal* and primitive meaning of every such original word; and 3rd, What are thoroughly true and reliable *parallel passages.*

"In carrying out these three important points, the following plan has been adopted: — 1st. One hundred and eighteen thousand references have been given, which are not found in Cruden. 2nd. Every passage in the New Testament which critical investigators, like Griesbach and Tischendorf, have noted as doubtful, or as having a various reading, has been marked by brackets. 3rd. The proper name of every person and place has been given, with the literal meaning. 4th. The date or era of every person, so as to distinguish him from every other of the same name. 5th. The location of every place in its tribe, with the modern name (if identified), so as to form a complete Scripture geography and Gazetteer.

"But the predominating feature of this work is the *analytical arrangement* of each English word under its *own proper original* in Hebrew or Greek, with the literal meaning of the same. By this means the reader is enabled to *distinguish things that differ*, which are frequently confounded in the English Bible, and for the eluci-

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dation of which Cruden offers no real help at all, and which indeed have hitherto been the exclusive property of scholars. For our translation often renders *one* Greek word by *ten* or *twenty* English ones; and on the other hand, it sometimes employs *one* English word to translate *ten* or *twenty* Greek ones."

NOTICES.

"W. R." informs us that T. C. has "fallen asleep with unshaken confidence in God, and the sure hope of resurrection to eternal life at the coming of our Lord Jesus Christ." T. C. "had been a Methodist local preacher over twenty years, and was eight years ago driven out of the Church for holding and teaching the Second Advent and life only in Christ." W. R. was silenced in "the same way," after thirty years' service. These brethren valued the RAINBOW highly. W. R. would like to have it twice a month. Comment upon their expulsion is needless. The thing is such brainless folly, that to reason about it would insult one's intellect. If a Church casts out its light, the penalty of darkness is inevitable.

"A. A. T."—The Jordan, the great river of Palestine, rises from two springs in the valley between Lebanon and Hermon, coming forth from a hollow, south of the city Dan-jaan. The whole length of the Jordan in a direct line is only one hundred and twenty miles, but in its windings it is above two hundred and forty miles.

"A. H."—Achor means trouble. The promise in Hosea (ii. 15): "And I will give her her vineyards from thence, and the valley of Achor for a door of hope"—is at once beautiful and suggestive. How often has the Christian found a door of hope in the valley of trouble! As of old, Israel after the wearisome journey met with the trouble resulting from Achan's sin in this valley, on the very threshold of Canaan, and yet that trouble was presently turned into joy by the great victory at Ai; so the very trouble of Israel's wilderness wanderings will be the door of hope opening on the bright scenes of restoration, and her peaceful settlement in the land of promise.

"J. W." writes:—"Dr. Cunningham Geikie's *English Reformation* has, under date 1520, the following statement in reference to Oxford:—'The students,' says an eye-witness, 'rush to Greek letters. They endure fasting, toil, and hunger, in pursuit of them.' 'And where Greek was studied,' the Doctor adds, 'the new opinions were sure to follow.' *page* 195. For 'new opinions' of course we are to understand 'the old faith,' the faith once for all delivered to the saints. Very true, Doctor. The more exhaustively and microscopically the Word of God is studied, the more simple will be the issue, the more intelligible the message. Suppose then we superadd to the Greek lections a diligent study of the Syriac. Does any one fear the result? We can answer for it, no readers of the RAINBOW will be alarmed."

"S. M. R."—If you send your address to Mr. Cyrus E. Brooks, St. Paul's Buildings, Paternoster Row, London, you will receive the

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special issue of the *Christian World*, containing report of the "Maberly Conference."—No charge.

"A. M."—The following paragraph from Mr. Gladstone's magnificent rectorial address at Glasgow is full of thought:—

"But depend upon it, gentlemen, those who boast or think that the intellectual battle against Christianity has been fought and won, are reckoning without their host. (Cheers.) If it had, then I for one should be disposed to agree with them in the further proposition that no permanent reliance could be placed upon the multitude of uninstructed numerical adhesions, or upon integrity of institutions and unbroken continuity of rite. Thought is the citadel. But in my belief human thought is not yet divorced either from the vital essence of Christianity or from the cardinal facts and truths which are to that essence as the body to the soul; and, if and when that divorce arrives, with it will come the commencement and the pledge of radical decay in the civilisation of the world. (Cheers.) Christianity, gentlemen, even in its sadly imperfect development, is as matter of fact at the head of the world. As the first existing power, it rules the world; and of all the more or less noisy pretenders who, as if it were an Ottoman despotism, are prematurely disputing for the succession, there is not one which has given evidence either of being capable or of being accepted for the place it has so long held. (Cheers.) The work, indeed, of defence, under the conditions to which I have referred, is truly a grave one, for it involves something of what is called in common contentions a change of front in face of the enemy. But as the difficulties, so the aids and the resources are more than meet the eye. A deliberate survey of the field convinces me that at no time have richer and more fruitful opportunities been offered to the best minds among us for the investigation and maintenance of truth in that transcendant region which determines the relation between this material life and the unseen, between this transitory life and the imperishable."

"W. M." (U.S.A.) says: "I cannot find words to express my gratitude to the Editor and his able and eloquent writers for all the light and joy I have received through the pages of the RAINBOW."

"D. B."—"Manasseh" means, causing forgetfulness; "Ephraim" means "doubly fruitful'.' Joseph gave his sons these names to commemorate facts in his own history; but the Spirit of prophecy used them to enable us, who are living 3,600 years after the birth of these boys, to discover their descendants—the *forgotten* and the *fruitful*. The ten tribes revolted from Rehoboam, son and successor of Solomon, B.C. 975. "To your tents, O Israel!" was their rallying cry, when they found that the new king meant to play the tyrant. You mistake in calling the House of Israel "Jews." The name Israel appears in the Bible very long before that of Jew. And Israel forgets his ancestry; but the Lord says, "*O Israel, thou shalt not be forgotten of Me;*" so He came after the lost sheep of the House of Israel, and found them; but He has not found the Jews yet. They still reject Him. Israel did not, for she was not then in the land, but away in the wilderness of the nations, serving idols; but the Jews were in the land, and conspired against "the Heir, and cast Him out and killed Him." Think of these *facts*. Never mind "theory."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH, 1880.

MUTUAL REPRESENTATION.

CHRIST in heaven represents believers on earth; believers on earth represent Christ in heaven. His appearance in the presence of God for them, and their appearance in the presence of men for Him, are the two aspects of the union between the Head of the Church and its members. In His representation of them they have the unspeakable advantage of His personal and official perfection; in their representation of Him there is deficiency at the best, and often sad imperfection. Yet, as there is none but Him to appear before God for them, so are there none but them to appear before men for Him. This mutual representation is a holy and wonderful reality in the economy of grace, not an adjunct or accident but an essential element of its constitutional life. Let us then look at it earnestly, that we may see its meaning with some degree of clearness, and try henceforth to give a somewhat better and brighter representation in the sight of the world of what our glorious Representative is in the sight of God.

Our Lord left His character in the keeping of His friends. Just think of it! As the reputation of our holy and ever-blessed Life-Giver is left to the guardianship of His followers, what manner of men should they be! With what honour have they been invested! What an unspeakably precious charge is theirs! And how determined should they be that, so far as they are concerned, no spot should dim the lustre of the word "Christ!" "As Thou hast sent me into the world, even so have I also sent them into the world," is His word to the Father respecting His apostles. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," is the last word He spake to those apostles themselves just before He ascended to the Father. Now, although official apostolic succession is an absurdity, fellowship in apostolic testimony respecting the Head of the Church is a glorious truth. The links in this golden chain of witnesses are all unbroken. Apostolic succession is a reality, in

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the case of every man of apostolic character, holding apostolic doctrine, and making it the chief joy of his life to honour the Lord Jesus. The spirit, the mind, the disposition of the Saviour, is the pattern for the every-day life of the saved. "If any man have not the Spirit of Christ, he is none of His." "I in them, and Thou in Me," is the condensed expression of this sacred mystery, by the Lord Himself, in that marvellous prayer which introduces the believer into the holy of holies, the very presence chamber of our Father in heaven. And this expression is no accidental association of words, brought together by the force of the Great Intercessor's love to His Father and His followers, but the declaration of a profound truth hidden from former ages, but contemplated from the time—or rather the eternity—when God resolved to make redeemed men living temples of the Holy Spirit.

And it is this indwelling of the Spirit that enables Christians to represent their Lord. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. iii. 16, 17). "Your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own" (vi. 19). "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people" (2 Cor. vi. 16).

From these premises three things are so obvious that we can hardly imagine an intelligent eye failing to see them; or, at any rate, when they are named we are sure of the concurrence of every thoughtful reader who wishes his religion to bear the apostolic test.

1. A mere passive assent to the truth of the Gospel is not a representation of Christ. Such assent is, of course, a necessity, and therefore has not the slightest claim to merit or virtue of any kind, far less to be considered that religious *life* which moulds character and makes one a witness for Christ. By "necessity," in this connection, we mean that to deny the truth of the Gospel is simply to fly in the face of all history, sacred and secular. No sane person will do this. But assent to the incontrovertible implies no change of heart, and such assent has been given times without number by men of whose character a decent heathen would have been ashamed.

2. Nor does a profession of belief in Jesus as the Redeemer prove the possession of the representative qualifications. If all who are known as "Communicants," or "Church members" were in reality what those words *should* imply—light-bearers, reflecting the light of Christ—what a splendid testimony "Christendom" would bear to the Son of God! The world could not resist such testimony. All nations would yield to the irresistible evidence of such a constellation of stars! But alas! things have been done in the name of Christ which for horrible cruelty have never been surpassed

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by the most atrocious deeds of oriental despots. Enormous wrongs, outrageous villanies, wholesale murders have been perpetrated, avowedly for the glory of the Redeemer, by priestly monsters who ostentatiously proclaimed that they were His only loyal servants—the ministers of the true Church! Had not the Gospel been divine, a real living message from the living God, it would have perished long ago amidst the suffocating abominations through which it has lived. It has thus lived just because of the immortality that dwells in its heart. If you ask me for the best evidence that Christianity is from God, I reply—ITS EXISTENCE TO-DAY! The grand miracle of the ages is the continuance of the doctrine of Christ among men after all that the *pseudo* guardians of His name and truth have done to make both odious to the nations. The captivity of Judaism in Babylon was a trifle compared with the captivity of Christianity in Rome.

3. It is likewise clear that the preservation of the Redeemer's character was not entrusted to the world's secular governments. The hands of kings and courtiers have seldom been clean enough for such a sacred trust; and, besides, the Lord will not depart from the fundamental law of His Church—"Ye must be born again"—to secure the patronage of the purple. We will pay Cæsar his taxes, provided he does not tax us beyond our ability, which he is frequently inclined to do—for secular government is an expensive luxury—but we must not leave in his royal hands the guardianship of our Master's honour. Neither personally nor by proxy can he be trusted in this holy matter. What then? We must do this *ourselves*! Yes, brother, you and I must represent our absent *Lord* by living in His life and walking in His steps, and thus we *shall be* His living epistles, "known and read of all men."

THE POST-RESURRECTION CHURCH.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 3.

JESUS *loves* His people. That is the blessed secret of all that He has done, is doing, and intends to do for them,—the golden key that unlocks the mystery of incarnation, death, resurrection, ascension, and promised return. He loves them, and therefore gave Himself for them. They are His treasure, His reward, His inheritance. They are His jewels, and the priceless casket in which He keeps them is His heart. They are gloriously safe there, whatever storms may sweep through the heavens, or revolutions affect the kingdoms of men. "Unto Him that loved us," is the stirring prelude to a splendid doxology touching their future royalty over the earth; but, fine as it is, the original reading gives

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it a fresh element of interest. "To Him that *loves* us!" tells the whole story in a moment. He rests in His love, loves still, and will do so always. It is not a past fact only from which, through the arrangements of divine grace, present and future blessings flow to the redeemed, but also a present and eternal fact in which there will be no change through all the ages to come. Christ's love, like Himself, is "the same yesterday, to-day, and for ever."

Why then did He leave them? He knew what sort of hospitality the world would give them, what cold welcome awaited those who should dare to be true to the rejected and slain Nazarene. And there was no hiding of the stormy facts, no gilding of the rough reality. He told them plainly what to expect. If ever there lived an honest man, to use a colloquial expression, that man was our Lord and Leader. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." All this and much more lay in their way as soon as He should depart. He had so guarded them, that He could say to the Father, "While I was with them in the world, I kept them in Thy name: those that thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." Death did not dare to invade the apostolical college of true men, whilst the Life-Giver was personally among them. The Good Shepherd had kept His little flock from lion and bear; but now His sad prediction was soon to have a bitter fulfilment. "They shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake."

Why then, we ask again, did He leave them! Never was anything penned more tender, touching, and pathetic than the farewell words of our Shepherd. His efforts to comfort his bewildered and sorrowing disciples reveal the emotion and trouble of His own most loving heart. We say of the lover who must leave his beloved one to follow his business or profession in some foreign land for a time, "He tore himself away." Aye, on such occasions heartstrings are stretched to severest tension; and we shall do our Lord great injustice if we do not read the words, "I will come again, and receive you unto Myself," as a sunbeam of holy joy to His own heart as well as a word of blessed consolation to them. Very, very often Christ-like men have tried to comfort others when they themselves sorely stood in need of comfort. "It is expedient for you that I go away," explains this painful separation. He came on our account, He departed to carry out our interests, He comes again to perfect that which concerns us and to glorify us with Him-

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self. Had He not come in the flesh there would have been no atonement, had He not ascended and given the Holy Ghost we should have had no proof that He appears in the presence of God for us, discharging the functions of His high priesthood as our representative and life; and if He do not come and receive us unto Himself, the glory so often promised can never be ours.

Assuming as proved, which is so easily done, that the return of our Lord is the time of the resurrection of them that sleep in Him, and of the transformation of the then living saints, we proceed to gather inspired information respecting the *post-resurrection* Church. We shall find, if I mistake not, enough to fill us with adoring gratitude for the royal munificence with which He has provided for the riches and honour and glory of His brethren in the future state of perfection towards which the divine purposes have been steadily travelling through all the stormy centuries of the past.

But before these glimpses of the glory to be revealed fall upon us afresh, I feel it my duty to interpose a few words which may tend to check the thought that such royal honours as seem to await the Church are too much for her. There is a false humility borne of pride, and there is an exulting hope consistent with the profoundest humility. "We are not worthy of such wonderful manifestations of divine goodness," is the thought. No, of course not. Who says we are? Now, that I may be distinctly understood, let us step into this building across the way, which is obviously lighted up for some religious service. We enter. There are five-and-twenty people present, all devoutly kneeling except one, who, with bent head and clasped hands, is speaking to God in the name of Christ. So far well. But hark! what are the words that fall upon our ears? "O, Lord God! we are miserable, hell-deserving sinners, every day and hour of our lives sinning and rebelling against Thee! O, save us for Christ's sake, and pardon our transgressions! We are not fit to live, O Lord, and wonder that Thou hast borne with us so long. We are constantly dishonouring Thy holy name, and are ashamed to lift up our faces unto Thee. God be merciful unto us sinners!"

Now, I want you to ask yourselves most seriously what our Father must think of that man whom He adopted into His family twenty years ago, and set apart for Himself as one of His witnesses in the world? and what Christ must think of that man whom He redeemed with His precious blood, and separated as one of the living stones of which the grand post-resurrection temple is to be the aggregate and glorious completion? Such so-called prayers are most dishonouring to Christ! They simply declare His work a failure! Out upon them as stereotyped religious lies that have come down from the dark ages, when a horrible theology dominated the world, when the word redemption was utterly misunderstood, and when our glorious God was a terror instead of the glowing central sun of eternal love!

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A simple illustration will make it all clear. A rich man sees a poor half-clad and more than half-starved young woman by the wayside, with a few wild flowers for sale. He pities the girl, sends her to school, and after a few years makes her his wife. Well, what then? Why he has made her the legal sharer of his wealth, and the rightful occupant of his position in society. Or, a prince marries a penniless housemaid. She is consequently introduced to the noblest society, and is every way equal to the best, for by virtue of her marriage she is a royal princess. So our Lord has taken us up into His own life, made us His brethren and sisters, the sons and daughters of His Father and our Father, and put upon us the robe of His righteousness. We do not appear before God in the prayer-meeting either in the wretched rags of self-righteousness or self-wickedness, which, in fact, have nothing to choose between them, but as accepted in the Beloved One, so that our prayers should be simply for more grace to live as His children, and to glorify Him in all that we do or say.

Now apply the thought thus suggested to the wonderful position of the Church in resurrection, and you will see that the bride, the Lamb's wife, is in her proper position of glory just because she *is* the bride, the Lamb's wife. She was a poor enough thing at one time, inheriting nothing from her earthly father but sin, shame, and mortality; but the Prince of Life, the King of kings, the Heir of all things, the Son of God chose her, and behold her now!

1. Note her character. Resurrection — *anastasis* — means a rising or standing up. It is, in New Testament usage, the rising from the dead of those who sleep in Christ, and it is the consequence, and complement, and direct result of His resurrection. "Christ the first fruits, afterward they that are Christ's at His coming." The consequence, because His brethren are united to Him as the members to the Head, and He rose officially as the Head of that divine family which are to shine forth through the coming ages as the chief work of God; the complement, because the Church is the fulness of Him that filleth all in all; and the direct result, because, as we are assured on divine testimony, and see at once to be true by the exercise of our intelligence, if Christ be not risen, preaching and faith are in vain, "and those who have fallen asleep in Christ have perished." But the resurrection of Christ being a demonstrated fact, it follows both as a moral necessity, and as the crowning act of redemption, that they that are His must stand up in glory too. Now, whilst feeling that the question is almost needless, we ask if there is anything revealed respecting the character of the Church in resurrection. This question cannot fail to be of practical value to the Christian who thoughtfully asks it, for the law of revelation is that every doctrine carries in its bosom its own practical lesson, and the deepest and holiest doctrines are always the most eloquent in practical impulse. "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with

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the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." It has not reached that point yet, for it is not yet glorified, but that is the ultimate design, a splendid picture, transcendently beautiful, photographed in the golden beams of the Sun of Righteousness. And here it is again in a fresh description: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

LIKE HIM! Glorious model! Men who have made *that* the goal of their holy ambition need no homilies on either the minor or major morals to keep them from wandering; for, in the language of John, "Every man that hath this hope in him purifieth himself, even as He is pure." And though much more might be added, it will be enough on this point to glance onward to the wonderful symbolic city of the Apocalypse to see that none but the holy can obtain admission within its pearly gates.

Purity, therefore, or perfected moral character, will be one of the distinguishing features of the Church of the first-born when mortality is swallowed up of life. Happily this conclusion is inevitable. It must be so. Every heart that loves God yearns for it, and the Holy Spirit never prompts believers to yearn either for that which is of impossible attainment, or that which is incongruous with the design of God in redemption. But one of the leading purposes of redemption is undoubtedly the impartation of character; indeed, we might generalise the idea of salvation by saying it means holy character. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son that He might be the first-born among many brethren." But this first-born Son—first-born from the dead in resurrection—is Himself the image of the invisible God, so that when we acquire Christ-likeness we reach the point intimated by the Father in the words, "Be ye holy, for I am holy." Add to all this pure lustre, by which the "righteous shall shine forth as the sun in the kingdom of their Father," the animating fact that the wondrous stores of knowledge of which we have such hazy glimpses at present will be open to our inspection. In the age to come God's great library will invite to an intellectual feast of which we have but the feeblest conception now in our infant class trying to master the inflexible word "mystery." Turn where we will, this word confronts us like a wall of adamant, through which we cannot pass, or like the thick darkness into which we dare not enter. But another dispensation comes. "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." "What I do thou knowest not now, but thou shalt know hereafter." "Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these."

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These are sealed books to us all yet, but there is One who is worthy to open them, and He is none other than our loving and beloved Redeemer and glorious Teacher, "in whom are hid all the treasures of wisdom and knowledge."

2. The Post-Resurrection Church will be distinguished for its perfect unity. "One" is the ruling numeral of redemption, because unity is its ruling thought. We are asked to endeavour to keep the unity of the Spirit in the bond of peace, and the reason is assigned thus in detail: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And in that wonderful prayer of our High Priest, which He spake in the world, before He passed behind the vail of the opened heavens, that we might have joy, unity, oneness, is repeatedly prayed for: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." The world has seen nothing of the kind yet. For a brief period there was union in apostolic doctrine and fellowship, but it rapidly gave place to divisions, rebuked and mourned over by the apostle, who was jealous of his Master's glory, and upon whose ear, therefore, it grated harshly to hear one say, I am of Paul, and another, I am of Apollos, and a third, I of Cephas, and a fourth, I of Christ. These divisions have continued ever since, and have multiplied enormously as the years came and went. True, we comfort ourselves, under these humiliating circumstances, by saying, There is but one Church, the Church which is the body of Christ, consisting of all regenerated persons, in whom the Spirit of Christ dwells, and who are sealed by that Spirit until the day of resurrection, or redemption of the body. This is true, sacredly and delightfully true, but it is true only to anointed eyes. The world does not see it, and cannot see it. The evidence derived from the unity of the Church, which shall convince the world of the Divine claims of Jesus, has never yet been given. But the prayer of our Lord cannot remain unanswered. A day is coming when the world, the vast aggregate of tribes, tongues, peoples, and nations to whom Christ at present is but a name, will have evidence overwhelming and irresistible that He is the Prince of Life, and the glorified Head of the redeemed. That evidence will consist of the manifestation—*apokalupsis*—uncovering, revealing of the sons of God; and when this illustrious brotherhood, God's royal family, is thus openly seen, the question whether Jesus was sent by God will be set at rest for ever.

The unity of the body of Christ is frequently referred to in the apostolic letters. The gifts which the Lord gave after His ascension to the Father, namely, apostles, prophets, evangelists, pastors, and teachers, were for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all

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come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, . . . from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." So again: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all th ebuilding fitly framed together groweth unto an holy temple in the Lord." And, "Ye also as living stones, are built up a spiritual house." But the process is silent. The world hears nothing of all this. Of the holy temple it is recorded, "The house was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building;" but when it was finished and the Syrian sun fell upon its golden dome, the eye of the traveller could not gaze upon the splendour. He needed no one to tell him, that is the House of God. So when the New Jerusalem, the place which Christ went to prepare for His people, descends from God out of heaven, the unity of the redeemed body of the Son of God will be manifested in a flood of glory which will declare its own meaning to every spectator in the universe.

3. Let us now ask if we have any light on the question, How will the Church be employed after resurrection? Surely there is a meaning in Christian discipline beyond that which finds adequate expression now. The training process through which the Lord puts each of His followers may be meant for valuable service in the world to come. That a man's spiritual education does not terminate upon himself here and now is abundantly evident. Here is one illustration suggesting many more: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." This is the noble principle of Christian sympathy—the Christian distribution of Divine gifts. In this respect we may all be in the direct line of apostolic succession. Have you light? Don't hide it. God honoured you as His steward. It was given to be given, and the more freely you give it, the brighter it shines in yourself. Have you love? Nourish and strengthen it by letting it flow freely towards your brethren in Christ, for if you understand Him yourself, you are sure to see something of Him in them all; nay, let the love you have drawn from His heart flow out to the poor and needy who are strangers to One who, in your sight, is "the chief among ten thousand and altogether lovely."

Well, this is the principle. Can we apply it to the future? In

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the resurrection, whatever characteristics the spiritual body may have, the moral and mental qualities which belonged to the man here must be retained as the basis of personal identity. If this be so, we shall find excellent use in the vast future for the training and discipline to which we are subjected now. And our wisdom will be, in the exercise of implicit faith, cheerfully to obey that severest of Christian precepts: "In *everything* give thanks, for this is the will of God in Christ Jesus concerning you."

The Lord intends to associate His people with Him in the future government of the world. He is training now His high ministers of state for their future positions. "Unto the angels hath he not put in subjection the world to come"—*oikoumenen*—the habitable earth—"whereof we speak." The apostle was vexed by some litigious persons at Corinth, and he speaks thus sharply: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" Now it is not merely to this grand statement itself that I call attention, but to the manner of putting it. "Do ye not know?" or, "What! know ye not?" The writer seems surprised, as if it were a perfectly well known thing that the saints were to have dominion over the world. Possibly Paul may have told the Corinthians that in private conversation, as he told the Thessalonians something about the hinderer, "Remember ye not that when I was with you I told you these things?" But information on the subject is abundant, although modern theology has almost forgotten this among other things which it has quite forgotten, whilst unhappily it has given us in their stead theories and speculations which have thrown clouds of fog between us and the heavenly beauty and majesty of Divine revelation.

When the King of Israel came to His mountain throne in the terrible wilderness to legislate for His subjects, He was attended by myriads of angels, as the first martyr-deacon, who has shed such a halo of glory on the Church, said to his countrymen, "Ye received the law through ranks of angels"—angels disposed in orderly ranks, as if the king's guard of honour—"and have not kept it." But the same King comes again, and how? The oldest prophecy in existence tells us, "Behold the Lord cometh with myriads of His saints to execute judgment." Other Scriptures speak thus: "The Lord my God shall come, and all the saints with thee;" "The upright shall have dominion in the morning;" "The time came that the saints possessed the Kingdom:" "He that overcometh and keepeth My works unto the end, to him will I give power over the nations;" "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with my Father in His throne;" "If we suffer we shall also

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reign with Him;" "Thou hast made us unto our God kings and priests, and we shall reign on the earth;" "And they lived and reigned with Christ a thousand years."

Of course, much more might be said on the various points that have passed rapidly in review in this paper. The field is very wide and rich in varied scenery of surpassing beauty, and the subject ought to be of profoundest interest to those who "look for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ."

CHRIST'S POWER OVER DEMONS:

ITS REALITY, ITS SOURCE, ITS MEASURE, AND ITS MEANING.

THERE are several points of view from which to study this subject, four of which we have indicated in the title of this paper.

I. We may study the evidence of its reality. In Christ's time of public ministry no friend or foe of His teaching disputed either the fact of the existence of wicked spirits, or that of human beings becoming their victims; nor, thirdly, that of His casting them out, unless it was the Sadducees, which may be questioned. Luke tells us (Acts xxiii. 8) the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both. The two words, angel or spirit, cannot be held to reach above the human endowments of soul and spirit, for the point in dispute relates entirely to man's future prospects. These Sadducees did not deny that God, who is a spirit, nor that holy angels, who are also spirits, existed; nor did they deny that there were fallen angels.

If they had denied the existence of angels, how could Christ have answered them as He did when they came to Him with the cleverest puzzle they could concoct against the resurrection, the case of the woman who had had seven husbands. They demanded whose wife she should be in the resurrection. "And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 34-36). In this argument it is assumed that they admitted the evidence of the existence of angels, and that their law of life was that of the unmarried state. Now a public teacher can only reason with his opponents on grounds which they admit. Nor did they really deny the fact of demoniacal possession, for they had plain evidence of it before their eyes. What, then, did they deny?

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That anything of man survived after death to be raised to life again. When Peter, after being imprisoned by Herod, stood knocking at Mary's door, in whose house brethren, who believed him to be in prison at that moment, were praying for his safety, and the damsel Rhoda, who went to answer the door, rushed back without opening it, exclaiming, "Peter is at the door," what did they say to her? "Thou art mad;" but when she constantly affirmed that it was so, they then said, "It is his *angel*." Here the Greek and Syriac agree perfectly. They concluded that Herod had followed up his murder of James by taking the life of Peter, and that his soul or spirit had come to the gate to give them notice of his death. So angel, as used by them, does not here refer to beings higher than man. This use of angel in Acts xii. 15, compared with xxiii. 8, if we read angel in the same sense, from the same writer, shows us what the Sadducees did deny, without the need of bringing into it either holy angels or fallen ones. As to their denial of their being any spirit, it could not be absolute unless they were Atheists. Their creed is given by Luke in reference to human nature and its prospect for immortality.

So, then, we have no proof that even these Sadducees denied the reality of the demoniacal possessions.

God, angels, and fallen spirits may all be admitted by them, notwithstanding Acts xxiii. 8. Modern times have brought out opponents of this view, but they have to strain the word, and misrepresent the Lord, His biographers, and apostles, and all the Hebrews. Can Paul's declaration that Gentiles sacrifice to the *shada*, the mighty wasters and not to God, be made anything of, in the view of those who turn all into forms of insanity? And were their forms of insanity of a sevenfold species and very wicked? Did Christ ascribe heinous wickedness to cases demanding pity from everyone with a spark of humanity in his soul? Monstrous! If Christ be true these possessions are realities; but He is the true witness here as in all other things. Luke, too, has "a spirit of an unclean *shada*." Is the disease a spirit in itself, and this too morally or even ceremonially unclean? What absurdity attends the opposite theory. Let us leave it in the bedlam to which it would invite us.

II. Seeing, then, the casting out devils is a reality, whence its source?

The enemy said it is diabolical. "This fellow doth not cast out devils—*shada*, but by aid from the prince of the *devona* Beelzebub." So the Pharisees. But the common people traced it to the mighty power of God over the enemy of God and men. Now, does not Christ, even though He puts an if to His argument, really claim to be wielding divine power? "If I, by the finger of God, cast out the devils, the kingdom of God is come to you." His question is equal to an affirmation of the fact; but no one would now dispute that, if done at all, this casting out unclean spirits was by Divine power.

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III. We may estimate its measure.

Christ's mastery of these evil spirits was perfect, but how much of power was there in it? Great and little are relative terms. What is great to one may not seem so to another. Let us hear witnesses on the subject, and we will begin with a woman—a Gentile. Her evidence was gathered at home, and was no hearsay.

She was a Syrian, from the region of Phenicia, on the west coast of Canaan, between Tyre and Sidon, who heard that Jesus had come into that region, and she went to seek help for her daughter.

"Have mercy on me, O Lord thou Son of David; my daughter is grievously vexed with a devil." A.V. The Peshito is, "My daughter is wickedly driven about by the *shada*, the mighty waster." At first He seemed not to heed her; but her mighty faith prevailed, and He gave the word of comfort, upon which she returned home and found the *shada* gone from her daughter, and she sitting upon the couch (Mark vii. 30). She, then, supports the view that strong power of the enemy was overcome by this word of Christ. Then many instances can be quoted to show that these spirits had terrible power, according to common judgment of the people. Hear them cry out, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." (Luke iv. 36.) "And the multitude marvelled, saying, It was never so seen in Israel" (Matthew ix. 32). Compare John xv. 24: "Works which none other man did."

Even the sneering Pharisees, by using the word *shada* for devils, admit that their exorcism called for mighty power, but seek to account for it from an evil source. Then the evangelists also are witnesses on this point, giving case after case,—specially the man who called his name Legion, and whom no man could tame,—and the boy which the nine apostles, to their great surprise, could not cure; which cases, as well as the repeated use in the Syriac of the word *shada*, to set forth the demons, are testimonies to the great power of these agents of evil.

And once our Lord appears to have allowed the possessed *boy* to be sorely vexed in His presence, to demonstrate to the scribes, whom He found questioning with His disciples, who had tried to heal him, but failed, full proof of the reality and power of the evil to be dealt with; and then, when its greatness was patent to all around, He gave the word of power, and the reluctant demon let go his victim; but left him so that the people said, "The lad is dead." Then the clasp of Jesus' hand raised him up well and strong. Now, what is the Lord's estimate of this power from the point of view of His Divine mission and strength? It is but the putting forth of His Father's finger to over-master the whole power of the enemy. Now, no one puts forth, by the use of a finger, anything near so much power as when the whole hand is set to the work; and when the arm is made bare we get even a stronger picture. But to cast out

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devils, so terribly strong to men, He used neither the power of arm nor hand; it is just the work of one finger. "If I, by the finger of God, cast out the demons, the kingdom of God is come to you."

IV. We may now try to follow out the meaning of this mastery over evil spirits. In the rejoinder of Jesus Christ to the Pharisees He most distinctly recognises the reality of a kingdom of evil, ruled by Satan himself, a real personage.

But He is no less explicit in speaking of a kingdom of God, as then existing in its own sphere in heaven, and as brought unto Israel according to Divine promise. He also treats the evil spirits, which He was casting out, as of the power of the enemy, against whom He was contending; and their expulsion is with Him evidence that the kingdom of God is come to the nation. "He was manifested that He might destroy the works of the devil," and this vexing of men by unclean spirits was a portion of these works. You may view them as some of the more advanced outworks of Satan's kingdom, which must first be taken on the way to its capital; but these possessions were a very *real* portion of it.

Now, it may sound very nice and sweet to hear eminent preachers or drawing-room theologians talk of the purely spiritual nature of Christ's mission, but the spiritual is too narrow for the facts, and at best limited to a part of the revealed word. In it there may be truth; but it is not the *Truth*, the whole truth, and nothing but the truth. It gives no true place to this working of the finger of God, so easily overcoming the might of Satan.

There was no moral suasion used by Christ to these demons, but only stern command. He might show pity and love to Mary Magdalene, but none to the seven devils which He cast out of her. Read some of His utterances to them, and see if you can find any Gospel in them: "Come out, thou unclean spirit, from the man" (Mark v. 8; Luke viii. 29). Then, when they begged leave to enter the swine and He gave it, they brought on themselves what they feared; surely here is something other than mercy and mildness. "Thou deaf and dumb spirit, I command thee come out of him and never more enter into him" (Mark ix. 25; Luke ix. 42). In chapter iv. 41, Luke tells us of devils. In the Syriac Peshito we get, "And *Shada* also came out of many. When these cried out and said, Thou art the Messiah the Son of God, He restrained them who knew He was the Messiah, and suffered them not to say He was, though they knew Him." Luke iv. 41, our version, has it, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ." What evidence is there of Christ dealing with these foul spirits on other grounds than as the wielder of power to crush the head of the serpent? There is a standpoint in God's Word from which to survey the broad field of Divine action against sin, on which holy men have stood from the beginning of revelation to its close. On this vantage

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ground we should place our feet, if we would speak aright, on the profoundest themes which can engage human thought. From this position we shall see that the creation finds its solution in the glory of God. That the opening story of human sin reveals God's chosen champion who is to fight and conquer the adversary of good. Here is the declaration of war made to Satan at the outset. "I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy *head* and thou shalt bruise his heel" (Gen. iii. 15). Man and woman in their new-found sense of shame hear the declaration which has in it a germ of hope for them. But it never became clear to human thought till One born of a virgin appeared, whose name is Immanuel God with us. Why did He, the eternal word, "become flesh and dwell among men?"

First, and most directly, "to destroy him that had the power of death—that is, the devil." Secondly, "to deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

"He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpsse the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8).

This must be done whatever else fails. Men may neglect the great salvation and die twice. They may treat with contempt and hatred the Son of God; they may count the blood of the covenant whereby He was fitted to enter the holy places not made by human hands an unholy thing: and do despite to the spirit of grace, but nothing shall change the purpose of God to clear His creation of sin and sinners. This must be done, "for He must be all in all." But there is, and will be, conflict till then. And when the final struggle comes, it will be more than the finger of God. "His right arm will be made bare for war." The last muster of Satan and his allies is foreshown. Deceived of Satan, after a thousand years of the righteous rule of King Messiah, they gather, numerous as the sand on the sea shore, cover the breadth of Canaan's land, and surround the camp of the saints and the beloved city. What shall the saints do now? Will the fires of martyrdom be lit afresh as of old? No, never again; but instead, "Fire will come down,—fire from God out of heaven against Satan's adherents, and devour them. And the devil that deceived them will be cast into the lake of fire and brimstone and be tormented day and night" (Rev. xx. 9). Here nearly all manuscripts add, "for ever and ever;" but there is an exception which ends the sentence at the word *night*. It is one which belonged to Paul Peteau, in Fell's time. We cannot get much help from the Syriac on the Revelation. The book was not ready to come out with the Peshito; but the manuscript follows the readings classed as Constantinopolitan, and these again may be traced to Antioch, where the Peshito was finally revised. There is, then, nothing improbable in the fact or theory that the cursive omitting "for ever and ever," was taken from a

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very early manuscript. Can any one show that there was a single dissentient from the belief in the eternal torment of the devil in the thirteenth century, which is the date assigned to one of the manuscripts that belonged to Paul Peteau, and contained the Revelation? But the one most probably omitting "for ever and ever" from the end of Revelation xx. 10, has no date assigned it according to Horne, so that it may be earlier than the thirteenth century.

Horne's account of this latter manuscript in Vol. ii. Part i. Chap. iii. Page 198, is given thus: 39 (Paul Ep. 45, Apoc. 11). The Codex Petavianus ii. contains the Acts, Epistles, and Revelation; but it wants 1 Cor. iii. 16; x. 13, the entire Epistle of James, except the last four verses, 3 John ix. to the end, and the Epistle of Jude. No date has been assigned to this manuscript, which for the most part follows the Constantinopolitan recension. If the copyist who wrote it out had warrant for the omission, he did his duty by his exemplar; but who *then* held notions about the ultimate end of Satan, which led him, purposely, to omit anything found in a book which has such a warning, against taking from its words, as he would soon come upon in Rev. xxii. 19?

Now see what there lies in the contrast between Satan, the captain of the wasters, and Christ, the Captain of our Salvation.

The first was a murderer from the beginning; the second is the giver of life evermore. The devil is the father and propagator of falsehood, "who deceives the whole world;" Christ is the embodiment and teacher of truth, who enlighteneth every man that cometh into the world. The contrast between the two is complete.

Moral means are used to meet Satan's lies; but it needs power, not only to save from death those whom Satan slays, but to raise them again and sustain them in life evermore. This power, and indeed all the power, which our Lord put forth, and enabled His ministers to use against evil spirits, was but a taste compared with the feast to be enjoyed when He comes again. It is of that period and not of the eternal state that Heb. vi. 5 is speaking where we meet with reference to such as had "tasted" of the powers of the world to come or the inhabited earth in the coming age. So here the finger of God suggests a mightier putting forth of His hand. Our Lord meant us to understand that what He did in casting out devils proved the presence of the kingdom of God. But if so, it is more than the union of little groups of like-minded professors of the faith. It means divine action of an omnipotent arm, and this on a scale most terrible to evil-doers, but most joyful to His people. Now this is just the key to the prophecies yet to be fulfilled. And it is, for the most part, the rule observed in the past. Say ye to the righteous it is well, because this character shall eat the fruit of his work; but to the wicked it is ill for him, for the work of his hands shall be scattered abroad. Every plant which is not of the Father's planting shall be rooted out and then the fire. Satan's kingdom and every false rule must perish according to the oracle of "the prophet of Nazareth,"—"the Word of God."

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THE JUDGMENT OF THE NATIONS.

THE idea that the twenty-fifth chapter of Matthew is a resurrection scene has caused, and, wherever this mistaken notion is entertained, still causes perplexity and confusion. It is a parabolic representation of what the Son of Man will do with the nations of Christendom, the nations professedly named after Him, when as King He sits upon His glorious throne. The popular teaching that this Scripture refers to the resurrection of all the dead, we have more than once shown to be utterly untenable. Again earnestly commending Burlington Wale's *Closing Days of Christendom*, we quote part of his exposition of the later parables of Matthew. Referring to the two opinions respecting the meaning of the phrase, "this generation," Mr. Wale says:

"But we contend that neither meaning would be right. Let the reader observe, that the verse occurs in each of the three Evangelists, *after* and immediately consequent upon the 'unequalled tribulation' mentioned by Matthew and Mark, and the fulfilling of the times of the Gentiles, as mentioned by Luke. And if we have shown, as we think we have, that tribulation is yet future,—it follows that 'this generation' which is to be in it, witness it, and pass through it, must be yet future. And that the words 'this generation,' whatever be the grammatical difficulty, *must* refer to the generation then living when these events take place. The words themselves do not occur in either of the Evangelists in connected with the predicted destruction of the city and temple of Jerusalem. Taken in connection with the exposition we have given, this verse constitutes the *only* difficulty. If the reader rejects this application of the words 'this generation,' and insists upon limiting them to the Apostles' age, the difficulties are multiplied tenfold, and are literally insurmountable.

"NOTE.—The 'unequalled tribulation' is produced by the unrestrained actions, iniquity, and lawless passions of evil men. The retributive judgments which follow upon the great tribulation, come down from God.

"The 25th chapter of Matthew stands closely connected with the 24th; the contents of both being uttered by our Lord at the same time as parts of the same continuous discourse. This chapter ought properly to have begun with the 45th verse of the previous chapter. After telling His disciples that as it was in the days of Noah so shall also the coming of the Son of Man be, the lord gives a solemn word of warning as to the conduct of His servants, His ministers, during His absence, the period between the two Advents, 'Who then is a faithful and wise servant whom his lord hath made ruler over his household to give them their meat in due season (to feed them ministerially). Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, he shall make him ruler over all his goods. But

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and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the intemperate, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth'—THEN—at that time when He comes to punish the unfaithful servant,—not during the whole period of His absence, but just on the eve of His second Advent, THEN shall the kingdoms of heavens—*i.e.*, Christendom—be likened unto ten virgins; *then* at the time the King comes, all the wise and foolish alike, will slumber and sleep. All will be indifferent to the coming of the Lord,—wrapt in drowsy self-indulgence. For fifteen centuries, that is from the fourth to the nineteenth, the Church lost sight of this 'blessed hope,' as for twelve centuries she lost sight of the doctrine of justification by faith, and now, though it has been brought before the Church somewhat prominently for the last fifty years,—it is regarded by many with indifference, and by some with hostility.

"This first parable describes the *ecclesiastical* condition of Christendom, when He comes; 'they all slumbered and slept'—the same crisis is upon them all; the awaking will not be till the sign of the Son of Man is seen in heaven. But there is this important difference between them when they awake to the fact that the Lord is near: the wise have oil in their vessels with their lamps,—the others have lamps without oil;—the form of godliness without its substance or its power. And let the reader observe that their preparedness for the marriage supper consisted not in what they *did* but in what they *had*.

"The second parable of the talents gives us Christ's judgment when He comes, upon *ministerial* fidelity.

"'After a long time'—eighteen centuries at least—the Lord of those servants cometh and reckoneth with them. Whatever faculty or talent is bestowed upon a man as a servant of Christ he is responsible for;—for its right use and exercise; it is not his own. This is the true idea of stewardship; the gifts are not his own, they are bestowed by Christ, and on the principle of stewardship he is responsible for their proper use. These gifts are bestowed in different proportions, on different individuals, one, two, five talents.

"Every professing minister of Christ comes under the responsibility of a minister of Christ to Christ. But what is he responsible for? That he is a constituted custodian of the word of God, the Bible. This is the 'one talent.' He professes to be a faithful expositor of the Book; the minister who makes this profession, and yet hides, conceals, dilutes, or explains away any portion of it, because it is unfashionable, or unpalatable to the age in which he lives, is the wicked and slothful servant, whose doom is recorded here, while the faithful servant has further gifts and service conferred upon him in

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the age to come. These are the rewards of service super-added to salvation.

"The third parable is national and secular, and represents the judgment, or judicial decision of the Son of Man upon the *nations* of Christendom. 'Before Him shall be gathered all' *the* nations, i.e. all the nations which constitute Christendom, or call themselves Christians, *not* the whole of the human race. This is the constant use and meaning of the phrase in the Gospels and in the Epistles. It is the judgment of the 'living' nations. Nothing is said of, nor reference made to, the resurrection of the dead. The sheep and the goats are in the same fold, the nominal and actual subjects of the King. He separates them; man cannot, any more than he can separate the tares from the wheat, or the bad fish from the good.

"NOTE.—This chapter gives us the judgment of Christ upon the nations of Christendom under the form of a set judicial assize. It describes in the first parable His judgment upon the professing Church, part saved and part shut out in the outer darkness; in the second, the rewards of ministerial fidelity and the punishment of the unfaithful minister cast into the outer darkness. In the third, the judgment of the entire nations of Christendom; the separation of the true from the false, and the latter consigned to everlasting punishment (*Kolasin*, abscission, cutting off). It is a *parabolic representation* of the termination and issue of the present system of things, and of Christ's estimate of and judgment upon it. We learn from it (1) that the *motive* determines the value of the action: 'Ye did it not to *me*.' (2) The 'brethren' of Christ are those who hear the word of God, and keep it. (3) That it represents Christ coming as the 'King' to judge the nations which bear His name, are nominally his subjects, i.e. Christendom. (4) That the 'throne' He is represented as occupying is the throne of His own proper and personal glory, (verse 31). The throne which He occupies now is His Father's throne (Rev. iii. 21.) The throne He will rule from during the Millennial age is the throne of His father David (Luke i. 32). The Lord God shall give unto Him the throne of His father David. David never occupied a throne in heaven, and Christ never occupied a throne on earth: and certainly David never reigned in human hearts. The 'throne of David' must therefore mean the centre or city from which David ruled, that is Jerusalem; and the promise points to that day when the law shall go forth from Mount Zion, and the word of the Lord from Jerusalem."

THE PROGRESS OF DIVINE TRUTH.

IT may not be generally known that the monthly periodical, entitled THE RAINBOW, edited by Dr. W. Leask, of Maberly Chapel, London, has the honour of being the pioneer of what may justly be called the New Reformation—having brought prominently

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to light the truths of the Word of God buried for ages beneath the rubbish of the various schools of sectarianism. The patient, persevering and intelligent labours of this Christian pioneer, amidst reproach, persecution and loss, have given an impetus to a wave of Divine Truth which is felt throughout all our religious communities. Life immortal only in and through Christ, the literal death of the incorrigibly wicked, and the final removal of all sin, suffering and death from our world, are the grand truths which characterise this New Reformation. One feature which specially claims the attention, sympathy and co-operation of all truly Christian believers, is that it aims to vindicate the character of our God and Father, according to the Divine testimony. "God is love"—"God is light, and in Him is no darkness at all:" "a just God and a Saviour; there is none beside Me." A spurious theology nominally accepts those features of the Divine Name, but practically it denies them. The eternity of sin, and the horrible dogma that the myriads of our race are doomed to "eternal torments," form barriers in the way of missions to the heathen which nothing but the truth of the Gospel of the grace of God can remove. It is consoling that amidst the darkness in heathen lands there is abundant evidence that light arises as well as in lands professedly Christian. A military officer from India recently met Dr. Leask in London, and gladdened the heart of this faithful servant of the Lord by his testimony. "*Dr. Leask,*" he said, "*you have no idea of the work that the Lord is doing by you in India.*" In the beautiful language of one of the most devoted missionaries to the heathen we respond:—

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole:
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign. J. L.

[The above is copied from *The Investigator*, Montreal, and we thank both writer and editor.]

"LITTLE LESS THAN GOD."

"Nearest the great King of kings,
And little less than God."

THE words at the top of this article are a quotation from one of Charles Wesley's hymns, and are used as a translation of the phrase in the eighth Psalm, rendered in the authorised English version—"A little lower than the angels." We refer to the matter now because we have sometimes seen the *Hymn version* quoted in support of the idea that man is really "little less than God," because of his inherent immortality.

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It is very common for disputants in religious controversy to quote a particular translation of Scripture in favour of their position, without being at much pains to show, or even inquire, whether the rendering they advance is really more reliable than the Authorised Version. To this short and easy method of settling disputes I decidedly object. In all such cases reasons must be given to show why the particular translation is preferable to the common one. The fact of a particular version being used in a *hymn*, however pious the versifier may be, is scarcely weighty enough to settle any disputed doctrine, for of all literature in the world the religious hymn book is generally the flimsiest.

What, then, is the reason alleged in favour of the rendering, "Thou hast made him [man] a little less than God?" Simply this, that in the Hebrew *elohim* is the term in dispute, and *elohim* is often used for *God*. Yes, it is often used to designate Jehovah; but it is also frequently used to designate other beings, and the question to be settled here is, whether the translators of the Authorised Version were right in understanding *angels* to be referred to in the passage in question.

In elucidating this point we cannot do better than submit the following remarks, which we read first many years ago:—

"'Thou hast made him a little lower than the *elohim*,' rendered *angels* in the Common Bible (Ps. viii. 5). Sometimes *elohim* is translated 'God,' sometimes 'gods,' and here, we are convinced, with much propriety, 'angels.' In the 82nd Psalm the term is twice rendered 'gods,' 'He judgeth among the gods' (*elohim*) v. 1, 'and I have said ye are gods,' (*elohim*) v. 6. The Jewish magistrates are the parties referred to, for we read (v. 2) 'How long will ye (*i.e.*, ye *elohim*) judge unjustly?' and (v. 7), 'but ye shall die like men.' Now, a word capable of being so employed can have its proper rendering and meaning determined only by the circumstances in which on any occasion it is found. Judging, apparently, by this common-sense rule, our translation was made to run thus: 'Thou hast made him (man) a little lower than the angels.' The Septuagint translates *elohim* in this verse by αγγελος, *angels*; and Paul, in Heb. ii. 7, when applying this passage to the Lord Jesus, quotes it thus. In Ps. xcvii. 7, *elohim* is rendered αγγελοι, *angels*, in the Septuagint, and in Heb. i. 6, is quoted thus: 'Let all the angels of God worship Him.'

"Moreover, in the context of Ps. viii. 5, we find the writer testifying, not about man's unutterable greatness, but his littleness in God's eye. 'When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast ordained: what is man that Thou art mindful of him, and the son of man that Thou visitest him?' (vers. 3, 4). The Psalmist is astonished that God should think of man. Had he been 'a little less than God,' a few inches down in the scale of being—would the condescension, extolled so sublimely, have been discoverable? With David agrees his royal son, and he uses language that would have drawn down unmeasured scorn on my head had it issued thence. 'I said in my heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath (or spirit, *ruach*); so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust,

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and all turn to dust again' (Eccles. iii. 18-20). In a similar strain Isaiah speaks: 'It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers' (Isa. xl. 22). Had Mr. C. Wesley considered these passages well; and that man is 'mortal,' and 'corruptible,' and 'vain,' and 'frail,' and requires to 'seek for immortality,' even he would have startled at his own couplet when it dropped from his pen, and would have deemed it to be sense, and Scripture, and piety to abide by the common version.

"'Little less than God;' the words tempt me to write a few lines more, and you will indulge my pen. I can understand what is meant by one man, one tree, one island, one globe, one created intellect being a little less than another; but how any produced being can be spoken of as little less than God exceeds my comprehension. It confounds me—it pains me. The created, a little less than the uncreated! the dependent than the absolutely independent! the finite than the infinite! Is infinity a fractional sum? Why, it includes all sums, and to us is necessarily incomprehensible.

"In the course of ages there have been produced human beings, concerning whom it would be deemed immense presumption were any ordinary mortal to affirm I am a little less than these. What would we think of the man who should tell us he deemed himself only a little less than Michael Angelo, or Milton, or Bacon? We would pity his weakness, and look on him with anxiety; and of each man—a child of dust, frail as the moth, though sometimes endowed with splendid capacities—shall it become wise to affirm that he is but a little beneath the Eternal God? Shall we perfume ourselves with the rankest odours of pride, and come before Him with the songs of vanity? or shall we, conscious of our weakness and insignificance, lie low in the dust, and suffer ourselves, like the Jewish prophets, to be penetrated and overwhelmed with an awful sense of His immeasurable and incomprehensible grandeur?"—*Expositor of Life and Immortality.*

Surely, surely, then, our translators were right in rendering the term *elohim*, angels, in the passage before us. Man was made a little lower than the angels—sadly marred has he made himself since then. "The fine gold has been changed." Yet, through the mercy of his Maker, a way has been made whereby he may become even on a par with the angels. Jesus—the resurrection and the life—has promised: "He that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die." (John xi.)

"They that are accounted worthy to obtain that world, and the resurrection from amongst the dead, . . . neither can they die any more, but are equal unto the angels." (Luke xx. 36.)

"The Word was made flesh;" "for a little while lower than the angels,"—that we poor sinners, through faith in Him, might become children of God, and possessors of "glory, honour, and incorruptibility."

W. LAING.

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THE RETURN.

AS there a light did shine
To lead from Egypt's long captivity,
Shall there not rise to faded Palestine
A new nativity?

Forces of power and wrong
Reign in the earth—'tis like a bending wall;
This travail deep precedes some ransom strong:
That height foretells a fall.

Night has its darkest found—
The time draws near for dawning in the East;
A star shall rise, a trumpet-blast shall sound
Its bidding to the feast.

'Tis time that ye return,
Ye who still love the city of your songs;
Nor more bend down in Mammon's ways to learn,
But rise against its wrongs.

Let words of joy's increase
Tell gloriously and sweetly through the climes:
"Israel goes home from wandering to have ease,
Wealth as in former times."

Renewed upon the past,
Free from both Pharisees' and Pharaoh's ties,
Your sins and sorrows be behind you cast,
Tears dried from out all eyes.

And there shall be a voice
As of an olive shaking in the breeze,
And all shall wonder and the good rejoice
To see the Reign of Peace.

ALA.

SYRIAC VERSUS GREEK.

THE views of the London ministers in 1647 on the value of the knowledge of the Oriental Languages to Christians. No. 2.

II. These gentlemen were decidedly of opinion that such knowledge would in the second place settle Christians in the truth of our own translations. It does not seem clear that our present Authorised Version had become universally accepted in 1647; for the ministers use the plural as if they had several versions into English in their minds. Now, if they meant that nearly all revealed truth was sufficiently set forth in said versions, we can endorse their conception of the character of our Bible in English; but if they meant that a thorough knowledge of the original language of

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inspiration would leave us fully satisfied with our translations, in all points, we cannot endorse their opinion. A little exercise in what is called the higher criticism, or the investigation of the internal evidence of the original Scriptures, will justify our dissent from such a view.

Let us take a matter of Christian politeness as it appears in both Greek and English. In 1 Peter, v. 12, we find Silvanus or Silas is with him at Babylon in Mesopotamia (see ver. 13). He appears to have acted as amanuensis of the letter, and also as messenger to those to whom it was addressed, when Silas should retrace his steps towards Antioch and Jerusalem. Now how is Peter made to speak of him? "By Silvanus, a faithful brother unto you, as *I suppose*." Who was this man whose fidelity is here made a thing of supposition? Was he not one of two eminent brethren whom James, Peter, and John, and the whole Church at Jerusalem selected as most fit and worthy to travel through the empire to carry their decision to all places where Hebrew and Gentile Christians formed one Church? Certainly. And did they not receive a testimonial to bear with them for eminent fidelity, signed by James it may be, for the first name, but if so Peter's would be the second, and then that of John? After this, who can believe in the doubt of his fidelity, implied in the "I suppose?" Now read this same verse from the Syriac Peshito, as we think the real original of 1 Peter.

"These few things, as I have thought over them, I have written to you, by the hand of Silvanus the faithful brother, and being fully persuaded, I also testify that this is the true grace of God wherein ye stand." Now here is no doubt cast over the faithfulness of Silas, who sits penning the words, but a positive affirmation of the very reverse. And there is a further matter implied, namely, that this same brother had brought to Peter cheering news of the Churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia, which assured him they were holding fast to Christian truth amid manifold trials, and becoming purer gold through passing through the furnace.

It is easy to perceive what took Silas over those regions; for his commission to carry the decrees to the Churches was not exhausted when his brother Judas went back from Antioch to Jerusalem. The proof of this is seen in Acts xvi. 4, where we find Paul and Silas working it out after that. And indeed it was such a work that, as Christianity extended and Judaisers increased their active opposition, it grew in magnitude and urgency. Those decrees were needed everywhere to stop the mouths of such as disturbed Gentile converts with the doctrine, "Except ye be circumcised, and keep the law of Moses, ye cannot be saved." Peter did not believe this, if he had once done so, and it did him good to hear that those to whom he wrote were true to Christ. So he testified for their comfort that they were established in the true grace of God.

Now here in the Peshito we have Peter, courteous and Christian, giving in the person of Silas "honour to whom honour is due." But in Greek and authorised versions he is made suspicious and even discourteous. Who will hesitate which to prefer?

Now look at the version on which the Council of Trent put its stamp and which Rome cannot improve. In the English dress it stands thus: "By Silvanus, a faithful brother unto you *as I think*, I have written unto you, beseeching and testifying that this is the true grace of God

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wherein you stand." Here again the "*as I think*" is little better than the other, "as I suppose."

Both would have been insulting to the brother who sat writing them, and then what fitness in either, "exhorting or beseeching" to govern the same clause as testifying, namely, "That this is the true grace of God." The Syriac surpasses Greek, Latin, and English renderings in several important particulars. It gives Peter a better spirit; it shows Silas in a truer light; it enlarges our conception of his work; and it is grammatically better composition. In this case we are not led by internal comparison to claim full confidence in our versions.

Let us now take another case.

In the next verse, 1 Peter v. 13, there is an omission of the feminine substantive which should agree with *elected together* in the Greek which is supplied by the word Church, in the Authorised Version of our Bible. But some critics have made it mean the wife of Peter, who joined her husband and his own literal son Mark in sending a salutation. And it is found necessary to argue the correctness of our translation. Turn to the Peshito, and there you find the word Church in the text, so that the true original confirms the English version in this case.

Then further it serves the purpose of clearing away quite a multitude of various readings which have crowded the pages of critical Greek texts, got up by immense labour, and unsettling many partially informed readers. And this is so in the Old Testament as well as in the New. So that there is considerable weight in the view of these London ministers on this point.

III. The third observation is that those who acquired a knowledge of the Oriental tongues would be better able to understand Ancient Versions of the Holy Bible in those learned languages, and other authors of worth and use. By these words it is not very clear what they meant, unless they had in view the Targums in Chaldee, and the Peshito of the Old and New Testaments, and the Samaritan Pentateuch, and the later version in Syriac and Arabic, which are all Oriental tongues, or as we hold all one tongue with dialectic variations.

These men do not surely include the Greek Septuagint and other Greek versions among Oriental tongues. If they do they speak rather loosely; and indeed it is so trite a remark to tell us that men who acquire the knowledge of any languages will be better able to understand what is written therein than those who do not know them, that we are not much edified by this remark, and we may pass on to the next.

IV. The advantage to business men and travellers. The world has not been slow to perceive this. Indeed, in its appreciation of it, in India and elsewhere, it has realized great things since 1647. The Churches, too, have followed, for herein "the children of this world were wiser in their generation than the children of light."

Is it not singular, too, that the Baptists should have led the way in mastery of the Eastern tongues, when by their doctrinal views they were compelled to rely upon men who could only be trained in foreign tongues, after they were grown up; while other Churches who can determine on the Church for their children in the nursery, and so guide their training for home or foreign work, in their most susceptible years, were left behind in the race?

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Still, India was not the East which these ministers had in view, and we have never done justice to that field of study to which they sought to gain attention. We are feebler to-day for such neglect. This weakness is very apparent in the gross ignorance of the real teachings of the prophets which characterises not only the leading members of our churches, and our Sunday School Teachers, but even the ministry; nay, even the would-be champions of the revealed truth, such as Canon Lightfoot, whether through ignorance of Syriac and the importance of the Peshito, or inadvertence, make a far feebler defence against the "author of Supernatural Religion" than the weapons to be found in this armoury of Antioch and Edessa, would enable them to make. Where they barely hold their own, they might come off in glorious triumph, but for their Greek and Latin shackles. And then we have proved feebler in fitness to send men into regions where such tongues are spoken, who could preach the Gospel which their forefathers once had, but allowed to slip from them.

And, yet once more, even instructive travel and successful trade have been crippled for want of skill in Eastern tongues. The Turk, the Greek, and the Armenian have learnt our language and come hither to conduct mercantile operations, while we have remained generally ignorant of their tongues, and so lost fortunes which they have obtained. It would not have been so if the advice given by these ministers had been allowed to bear full fruit.

Then for our books of travel in the Holy Land, what numbers of them mislead or fail to verify the word of God. It is now found that such is the persistency of ancient names of places, allowing for modified pronunciation, that "the agents of the Palestine Exploration Fund" have been able to recover nearly every place named in the Bible and determine its situation. But this would have happened years ago if the advice contained in the above memorial had been earnestly worked out. But we pass on to the next proposition.

V. This knowledge will prepare Gentiles of the present age, or their children, to share in the spiritual advantages of the conversion of the Jews.

That the Gentiles will share in the spiritual blessings in store for the Jews when they come to see that that Jesus whom their forefathers crucified, and whom they, generation after generation, have despised and rejected, is the very "Messiah of whom Moses and the prophets wrote," admits of abundant proof and rich illustration. But it would take up far too much space to fully deal with the subject in this paper. The New Testament will by many perhaps be sooner heard in proof of this point than the Old.

If so, then hear James, who when it was clear that God had granted repentance unto life to Gentiles, through the preaching of converted Jews, was reminded of the words of the prophets, which show that when the house of David is restored, which can only be when they receive Christ Jesus, then "the residue of men shall seek the Lord, even all the Gentiles upon whom His name is called." James saw Jews and Gentiles worshipping the same God after Jewish restoration. Then mark how Paul viewed their future reception to Divine favour (Rom. xi. 15); "If the casting away of the majority of his kinsmen had proved the reconciling of the world, what should the receiving of them be, but life from the dead." Not merely a quickening of Israel but of the residue of men.

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The prophets of the Old Testament abound with the sentiment, but how should the study and acquisition of the Oriental tongues help this? We answer that in the millennial day the confusion of tongues, as men call it, is to be removed, that men may the better join in the worship of the Lord, when "He shall be King over all the earth and His name one."

Do you ask what proof of the fact, and next what language will prevail?

1. As to proof of the fact. The Lord has declared it. Compare what happened at Babel, Gen. xi. with Zephaniah iii. 9. In the former chapter we learn that "the Lord confounded the people's lips, so that they could not hear or understand the lip of each other." He did this to destroy their power of united labour at work of their own devising which contravened His will.

Now in the latter text, He says He "will turn or restore unto the people a pure lip," and the purpose of this restoration is twofold; first, that they may all call upon the name of the Lord; second, that they may do His work with one shoulder. Now, one language will be needed to enable men thus to serve Him. It is only when sailors all understand the word of the captain that they can time their muscular energies, so as to give a long pull, a strong pull, and a pull all together. If any hear not or understand not, they fail to act with one shoulder or consent. Nor can men worship with those who use an unknown tongue.

2. What tongue will this be?

We hesitate not to affirm it will be the tongue in which God has chosen to speak His will to men. Now this is the Hebrew in its threefold form, two of which are in the Old Testament, and the third in the Syriac of the New Testament.

Moses wrote it, angels spoke it, Jesus Christ conducted His ministry in it, and we believe God talked with Adam in Paradise in it. Nor is there anywhere a tongue so well adapted for the utterance of Divine thought and religious emotion. Hence the Gentiles who know most of it will soonest be able to join in the great celebrations of worship to which they will go up from year to year (see Zech. xiv. 16), or to emigrate to the glorious land, to take part in its culture, and enjoy its riches. "The sons of strangers shall build their walls, feed their flocks, plough their fields, and cultivate their vineyards." All this calls for a knowledge of their language. And does not this view show us the force of the latter part of Zech. xiv. 9, and "the Lord shall be King over all the earth; in that day there shall be one Lord and His name one." Will not this be literally true when they all are "taught of God," and join in His worship in the same words and the same pronunciation? Then will Babel's judgment be reversed; and then will the Psalmist's prayer be answered, "Let the people praise Thee, yea, let all the people praise Thee." Thus shall it become possible for that concerted service of God to take place on earth which does in heaven; for do we not pray, "Thy will be done on earth as it is done in heaven?" But in that region of loftiest song and most lowly service, there is heard no Babel of many languages; but one and the same utterance from every worshipper. Who then that enters into the deep meaning of the comparison of the petition, "as it is in heaven," will not strive to hasten the coming of that glorious day?

VI. These London ministers put an alternative, which is that a mastery of these tongues may contribute to bring about the conversion of the Jews.

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Now, though we cannot so read the word as to see that Christian effort among that ancient people will win the nation to Christ, and so merge them among Gentile Christians, for we do not see this to be the Divine order, we will not deny that these brethren were in part right in their view, that Christians might have the honour of becoming tributary to the realization of the Divine purpose concerning those who are still "beloved for the Father's sakes." Did not Paul entertain such an expectation? (Rom. x. 19). He quotes Moses, who says to Israel, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." Then (chap. xi. 11) when he has given a picture of their fall, he thus argues: "Have they stumbled that they should fall: God forbid; but rather through their fall salvation is come unto the Gentiles; for to provoke them to jealousy."

Now the benefits which Gentiles have gained by accepting Him whom His nation has so long abhorred, have had and shall still further have a tendency to impress the Jewish mind. And still further, as Christians enter more into the Spirit of Christ and Paul towards Israel will the impression be deepened. One result of increased knowledge of their own sacred tongue has been to interest them more in the feeling of Christians for their spiritual welfare.

When the late Rev. Joseph Harbottle, of Accrington, sent a letter written in excellent Hebrew to Joseph Fry, author of a Hebrew Grammar, it touched him very tenderly to know that it was the only letter, amid a large correspondence, which he ever had received from a Gentile, written in his own beloved Hebrew. And why should not other children of Israel be moved by like means?

Then for power to gather into the Church "that remnant according to the election of grace" which there has ever been among them since the bulk of the nation became outcasts, what influence comes to Christians from the knowledge recommended in the memorial above noticed?

But these means, both of winning the Hebrew's heart and convincing his understanding, are in some degree warrant for the hope of these London ministers of 1647. It may however be thought that when the Lord said, "Then will I turn unto the people a pure lip or language," He excluded Gentile effort from the work. Nay, more, that the work should be all miraculous. Is not such a thought out of harmony with light already revealed? The confusion at Babel struck no one dumb, leaving them only the power to invent new utterances. It did not blot out the original tongue as to all the people. It remained with those who tarried in the choice and well-watered plain in the land of Shinar. The family of Peleg, who received his name as a memento of the division which then took place, retained the language and the locality after they left off to build the city and the tower.

And in the day when the Lord turns unto the people a pure lip it will again shape the sound of the primitive word with purity. They will form the basis of a grander and richer utterance. So in the works of our Lord. He taught when He wrought miracles, for His doings were three in one and one in three. The same act was a sign, a wonder, and a display of power more than human. Twice He met the hunger of multitudes by power which filled them with wonder even though they remained blind to its significance. But He took the little provision which His disciples

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were able to supply, and made it the basis of a wondrous feast, which proved enough for all and to spare. Once again, on the Sea of Galilee, after He was risen from the dead, seven of His chosen ones toiled all night without success, and gave up the task weary, disappointed, and hungry. He then appeared to them and produced fire, fish, and bread, and called them to a miraculous breakfast. But He had just enabled them to make a successful cast, and their net was full of fishes. Now He bid them bring some of these fish which they had caught to increase that wondrous supply which owed nothing to their exertions.

So then, if the achievements of man are not thought by Him incompatible with those of His wonder-working hand, then may He make human learning commingle with and contribute to that grand restoration from the confusion of the days of Peleg, when with one heart and with *one accent* the people shall call upon His *one name*, and serve Him as trained workers do whose united strength is as if it were the force of *one shoulder*.

Much of what has been written on this memorial of the London ministers of 1647 was written before the last meeting of the Association on Conditional Immortality took place. At that meeting there were given indications of immaturity of thought on the revealed future of "the Jews, the Gentiles, and the Church of God," which if they show some advance on the thoughts and attainments of the brethren of 282 years ago, still call for increased attention to the word of God, and strenuous effort rightly to divide it and clearly to set it forth. We need greater skill in the art of "distinguishing things that differ," and making that distinction plain on quite a number of important matters, which if they have been already ably treated, have not been sufficiently reconsidered, and if they have not, ought to be taken up in confidence that God has yet more light to break forth from His Word.

He who could say, "I have more understanding than all my teachers," gave as the reason for his higher intelligence not the profound study of uninspired literature, but added, "for thy testimonies are my meditation." And when he added the declaration, "I understand more than the ancients," he also said, "because I keep thy precepts." Learn, then, in the school of God by constant meditation, and as thou learnest practice, if thy claim to advance on the past be more than an empty boast.

CELSUS AND ORIGEN.

A RECENT number of *la Critique Religieuse*, a periodical frequently enriched by the contributions of our illustrious fellow-labourer, Dr. Petavel, contains a striking essay, entitled, "The First Struggle of Free Thought," as exhibited in the assault against Christianity delivered by Celsus on the ground of pure rationalism, by Monsieur V. Courdaveaux, the object being to shew how much modern Catholicism owes to the accretions of mediæval corruption. The following re-cast of the same points to analogous though not exactly identical issues:—

The defence of Christianity by Origen will always possess great interest for those of us who wish to apprehend the position which human reason took up in its earliest endeavours to arrest the new faith. We

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say its earliest endeavours, because the writings of no assailant previous to Celsus have come down to us, consequent on the destruction of hostile or Apocryphal books by order of Constantine; and Celsus's arguments are preserved to us only by the happy accident that Origen has embalmed them in his own works—parading them in order to demolish them.

Concerning Origen himself we are very fairly informed by Eusebius and Jerome. A simple laic, charged at the early age of eighteen with the instruction of neophytes at Alexandria, and retaining that office with unbounded credit till middle life; but still refusing ordination till it was put upon him by surprise at the age of forty-three; the adviser and instructor of the most towering bishops—on a level with all the illuminati of his age—the reviser of the Greek text of the Old Testament and the author of its division into verses—ever confronting the obstacles to his course at the point of superlative difficulty, and wearing out eight secretaries a day—under the Emperor Decius an heroic confessor, unmoved by prison or by torture—yet to many in the Church an object of hatred for the audacity of his views—finally, to all succeeding ages, an illustrious statue, if not an object of love, one whose personal virtues none can dim, and whom the Church general will never cease to canonise.

And what of Celsus (or, as we ought to pronounce it, Kelsos)? Enough is known of him to assure us that it would have been no child's play to attack him, had he been alive. His work, it has been satisfactorily shewn, could not have been executed later than the year 180; and Origen's reply was perhaps written about seventy years after, say in the middle of the third century, when Celsus, as he admits, "had been long time dead." It was, in fact, discovered by one of Origen's friends, named Ambrosius, who, reeling under some of its home-thrusts carried it to his master, and entreated him to undertake its refutation. The master did so; but the result was, as might be expected under the circumstances, an essay, fiery, impassioned, like the man himself, but desultory, prolix, and full of repetitions. Constructed at his leisure, and delivered before an audience who were predisposed to agreement with him, it has nothing of the terseness of a give-and-take combat between two watchful gladiators; but it has this valuable equivalent—it tells us what was the Christian literature which Celsus attacked in the second century; it reveals also what opinions had become more stereotyped in the subsequent seventy years. Of which, more anon.

And yet, though his adversary was dead, Origen's position was a very difficult one, arising both from what he held and from what he had abandoned. There had been many apologists for Christianity before his time, *versus* Judaism, idolatry, and atheism; but his was the first defence against pure rationalism. And rationalism in the present instance was the weapon wielded by one who was neither atheist, nor materialist, nor idolater. In fact, the picture drawn of Celsus, by more than one hand, possesses not only fascination, but even grandeur. He was no pervert ignominiously retreating from the severity of the Christian code, nor one whose frivolity disqualified him from measuring the moral altitude of character. It is true Origen occasionally speaks of him as an Epicurean; but it is still more certain that he was a Platonist, believing, like the

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Christians, in one God, with all the perfections which that word implies; holding to the distinction between soul and body, to the immortality of the soul, to the claims of virtue, to the penalties and recompenses of a future life, to the efficacy of prayer, to the unceasing intervention of the hand of God in the affairs of the world, to oracles, and to miracles—his main professed objection to Christianity being the element of spiritualism, which he regarded as anti-national, and fraught with danger to the integrity of the empire.

He had not to fight against the doctrine of three Gods in one, as verbally formulated in a subsequent age. Even the term Trinity was as yet unknown, while in various books then held in equal authority with what are now regarded as canonical, very unsettled notions prevailed. According to the Shepherd Hermas, the Spirit and the Word were identical; so also Justin Martyr, and still more emphatically, Tatian. Neither was there any general belief in what afterwards came to be termed original sin, involving the necessity of the waters of baptism for its purgation. And though the Apostle Paul seems in one place to declare it (Rom. v. 16), his words were understood to apply to our hereditary liability to sin rather than our criminality in sharing it, since he joins with the prophets in declaring that man dies for his own sin. [Though the adjustment of this point must not here detain us.] Still less was any such notion prevalent that Adam's transgression procured for his offspring a liability to endless sufferings—death was the penalty at the utmost. [Here our French critic parenthetically remarks that if Shakespeare's Hamlet had lived in the early ages of Christianity, his soliloquy would not have taken the form "to die, to sleep, perchance to dream." He would have known that the just and the unjust are alike dead, both soul and body, and remain so till the triumphant return of Jesus to judge the one and the other.]

Neither was there in Celsus's time any graduated scale of dignities in the Church, placing one pastor under the control of another. Neither was there auricular confession, nor obligatory celibacy for the clergy. There were no temples, nor images, nor offerings of any kind, the entire service consisting in prayers, thanksgivings, and the solemn partaking of bread and wine in company. Such was, in outline, the visible scheme of Christianity of the epoch of Celsus; furnishing a base sufficiently wide for the most expansive modern Protestantism, and harmonising in many points with the best philosophy of any age. Why, then, should so intelligent and candid a man as Celsus oppose it? The answer is contained in one word—he opposed it in the cause of patriotism.

The Roman Government recognised the gods of all nations, but was terribly severe towards secret societies. Christians constantly declared that all countries were equally their Father's land—in other words, they disclaimed attachment to any one in particular; in accordance with which maxim they were frequently found censuring the institutions of the Empire and endeavouring to evade its civic claims, not excepting the military service. Celsus therefore took his standing as a patriot, or, as we should now say, as an aristocrat. Nationality was the only religion worthy the notice of a gentleman, and the small, the ignorant, and the vulgar, among whom Christianity principally sought its recruits, were the objects of his undisguised contempt—some such a sentiment as Dr.

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Samuel Johnson was prone to utter, and reminding us of the formula against which William Penn so often inveighed in the days of Charles II. —"No Churchman—no Englishman." Celsus's indignation was especially kindled at the practice of those proselytising agents who insinuated themselves, or rather filtrated themselves, into families, in order to win over the women and children, in breach of the rights which parents possessed of retaining the affections of those they guarded.

And, therefore it was that Celsus resolved to attack their faith; and in doing so he drew his lines of approach—first, as a Jew assailing the Christian, then as a freethinker, demolishing both Jew and Christian in one common explosion. As a Jew, he represents how totally the Christian Messiah failed to incarnate the Old Testament idea of a conqueror, a liberator, and a God, whose doctrine, moreover, was a negation of all the promises made to the ancient people, and his personal resurrection a legend destitute of all rational proof. On the other details of Christian tradition which he passes in review we cannot linger, but must pass on to notice his position as the advocate of common sense. The Christians, says he, never address their appeals to the intelligent; they seek out the weak, the incapable, even the vile. Their principle is that science is folly, and the spirit of inquiry the offspring of vanity. Thus they lay their nets around the unwary, and should the arrival of the master of the house interrupt the scheme, then retreat and dissimulation are adopted, till the prey being at last secured, another victim is sought; and this time it will probably be the master himself, irretrievably bound by invisible ligatures. And this is what you call converting people.

And what should Celsus gain by becoming either Jew or Christian? All their morality worth the name is found among Egyptian or Greek philosophers and priests. Christianity is but a branch from the Jewish root; and, while the two parties revile one another, each brandishing sacred texts as their weapons, can any one believe that in a choice lying between two such belligerents his own eternal well-being consists? In the absurd narratives of the creation they do indeed agree, but as to which party the prophecies respecting future blessedness are addressed, here they are at war. On any supposition, is it reasonable to imagine the Divine Being selecting one small nation as His especial favourite, and leaving all others in the jaws of death—then straightway changing His hand, and transferring the benefit to Christians? The Christian proof of this transfer is said to be found in the resurrection of their leader; and how is the resurrection itself proved? By two facts—first, by the miracles every day still performed in the name of Jesus, which, however, can be matched in many other quarters; secondly, by the carnality of the Jews, which prevents them from penetrating the true meaning of their prophecies, leading to the strange conclusion that their prophets led them all astray.

Then as to Christian dogmas, they hold to two gods in place of one, they hold that one of these gods became a man to ransom by his death those who believe on him; that resurrected bodies of men shall share in another life the rewards and penalties which human wisdom has hitherto allotted only to souls; and that Satan wars against heaven in striving to destroy the sacred work of the Creator. Can any dream be more unsubstantial? If the philosophers have established any one thing beyond

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dispute, it is the unity of God. But Jesus a god, and his Father a God, are necessarily two gods; nor could a god be metamorphosed into a man without renouncing the essential attributes of his divinity. Conceive if you can of a God suffering, becoming an object of pity, and finally the victim of death. If Jesus experienced all this, he was no God; if he went through it in semblance only, he was a deceiver. Touching the resurrection of man's body after the dispersion of its elements and its thousand transformations, the thing is not only irrational, but it would fail to satisfy the supposed equitable requirements of the scheme. And lastly, the absurd invention of a Satan, created by God Himself to mar His own work and necessitate the death of His Son. How much more simple to destroy him at once. For these reasons Celsus refuses to be either Jew or Christian.

Many other points are argued, but no premises taken which would indicate that the Christian creed at that time embraced any of the sophistries by which a later age was suffocated, hoodwinked, and despoiled of the simplicity which is in Christ. Now for Origen's reply.

If the attack of Celsus required to be epitomised and summarised, much more is it necessary to gather into a group the scattered arguments of Origen. They may be classed as follows:—First, our methods of proselyting are legitimate. Secondly, our dogmas are reasonable. Thirdly, they are true.

Celsus reproaches us with propagating our faith only among the ignorant. Suppose we grant it. But if people are incapable of judging of a religion by its proofs, shall we not benefit both them and the State by giving them one which, whether true or false, ameliorates their condition? We go upon conjecture in the most serious affairs of life,—when we marry, go to sea, or sow our fields. Is there any greater risk in accepting Christianity without proof? Celsus is wrong, too, in saying that Christianity is an appeal only to ignorance. Even if it were so, are not the public harangues of your Stoics, Cynics, and other moralists, in like manner addressed to the masses? The principal difference in our methods lies here, that before feeding their intellect we endeavour to win their hearts and to purify their morals. So also in the practice of gaining the young: all teachers adopt it.

But, secondly, our dogmas are reasonable. Like the moral precepts of the priests of your mysteries, such as the forgiveness of injuries and returning good for evil, we do but hold them in common. For the Divine Word, before it was made flesh, was shed forth in all hearts. Only when it has been in an especial manner revealed to us, then his grace energises it into a practical influence; whereas in the hands of worldly moralists it remains almost fruitless.

The dogma of future pains and recompenses supplies a motive power whose utility we all alike recognise. We add, it is true, what you do not—the redemption of bodies. And is this unreasonable? It would indeed be unreasonable were the reference made to the body which has already served for the mundane life. But we speak not of that at all. The soul awaking to a new life will have a new body, adapted to the conditions of that new life, but having no affinity with our present body. Here we claim another advantage over you. When you speak of eternal misery, you do it in stern earnestness; whereas we, when we refer to

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devouring fires and endless chastisements, we are only practising a beneficial fraud. Devouring fires would be an absurdity if they were anything more than a metaphor, setting forth the gradual purification of the soul by God; and unending agonies would be a contradiction of the Divine goodness.

Nor is this the only point where our maxims outweigh yours. The poets proclaim the transmission of fault and the heredity of pain from father to son. We, on the contrary, repel the notion with our utmost power, and appeal to Deut. xxiv. 16, Jer. xxxi. 30, and Ezek. xviii. 20, in proof that each will be judged on his own personal merits. The apparently hostile passage in Exodus, I have explained elsewhere. [In his *De Principiis*.] The story of Adam himself is but an allegory, representative of entire humanity—fallible, sinful, and therefore coming under the same condemnation. And so of many other facts and precepts which shock you in the Old and New Testaments. You must remove their allegorical veil before you can discover their elevating and healthy sense. All Christians, I am aware, do not accept this method; and here, as elsewhere, divisions have arisen among us, drawing from our enemies the sarcastic demand, "Which are we to believe?" Now, for my part, far from ignoring the divisions, I glory in them as indications of the intense interest which believers take in their prospects. On frivolous matters men will contentedly agree; not so when they are penetrating the secrets of medicine or the philosophy of mind.

To say, with the Jews, that our doctrine supersedes the law, is untrue, in presence of the fact that some who are perfect Christians observe at the same time all the prescriptions of the Mosaic code. I refer to the Ebionites. Hardened Jews, who reject the miracles of Christ as insufficiently attested, might with equal reason reject those of Moses. Indeed, some of the marvels in the history of Jesus were scientific facts. The star which led the Magi was but one of our many comets; while His birth from a virgin points to a feature not impossible if God so willed it. And surely the authority on which his story rests is equally credible with that of your pagan deities;—whose miracles indeed we deny not, though we assert them to be the work of demons. But we go farther, and say, that the superiority of his mighty works is shewn by their being invariably wrought for moral and beneficent ends.

Then we are charged with styling him a God; and Celsus declares that in so doing we invade the unity of God. Let me explain. Jesus Christ the Son and Word of the first God [*o protos theos*], the God who is above him as above us all, Jesus Christ, I say, is but the second God, distinct from the first in substance, and as much inferior to the God who commands him as the Holy Spirit is inferior to himself. He is properly the image or reflextion of the first God, and constitutes the first in that series of gods and inferior lords which proceed from God the Father down to man. It is to God the Father that our prayers truly ascend; and if they sometimes are addressed to Jesus Christ, it is from the double motive that while he is one with the Father in his will, he occupies that intermediate position between created and uncreated beings which qualifies him as our great High Priest to present the prayers of men before the supreme God. In short, we acknowledge but one true God. And as to the incarnation of the second God in the man Jesus, why should Celsus

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be shocked at this, when profane history abounds with such incarnations? He would say, doubtless, that he believes in neither. Still, he would pronounce the idea of a God becoming a man, a monstrosity; for the Divine perfection would be thereby quenched, and the Divine immutability dethroned.

Now, here we are in cordial agreement with Celsus. When therefore we say that God the Son descended to earth and became man, we are merely making use of a metaphysical expression; for Deity can have no affinity with space. The junction of God the Son with the man Jesus was just a notable instance of the indwelling of the Word in each of us, or if you prefer it, in each of the just. Now, in Jesus Christ we behold, on the one side, the Word; on the other, a true man of soul and body, subject to all the conditions of humanity. And though there were thus two, the God and the man became one, just in the same sense that each of the faithful is one with God, and the husband one with his wife. In the case under consideration, the union was more complete in consequence of the perfection of the man, but this was all. Whatever then befel the man, the God remained unalterable. Everything passed below the level of the God. It was the man who suffered, who groaned, who died. All this is well understood by the most simple Christians.

Such is the God whom under His various aspects we adore, without temples, without altars, without images, by the sole offering of our prayers and a pure heart. In their contempt of images, Celsus would say that he and the philosophers are on a level with us. Aye, aye; but as soon as their protestations have been launched, behold them issuing forth, and in the cause of political patriotism, casting themselves at the feet of the very idols they have been deriding. To this the Christians could not stoop.

The value of Satan's work in the scheme of Providence, as a trial of faith, is then asserted; also the right of the Almighty to select His own favourites. The third division of the defence catalogues the external proofs of the new religion, such as the Old Testament prophecies, the destruction of Jerusalem for rejecting and crucifying the Saviour, the rapid spread of the faith throughout the world, and the daily miracles which were still performed in the name of Jesus. (It is remarkable that both Celsus and Origen agree in this last statement.) Grant but the resurrection, he very truly says, and all the rest follows; and he accounts for the limited number of the witnesses thereof by the fact that only the eyes of true believers were capable of sustaining the vision of his resurrection-body. Lastly, in reply to Celsus's challenge, that like other good citizens, Christians ought to join in the wars, Origen briefly makes answer, "Our business is to win heaven for ourselves and others."

Such are the main outlines of Origen's famous retort. The Church of his day loudly proclaimed that the victory rested with him; would any modern Church re-echo the acclaim? Certainly no school of what is called orthodoxy would give a brass bawbee for some of his positions, yet who shall say that he has not the advantage over many a self-satisfied theologian of modern England, who is cock-sure that he knows all about it, and may yet be attributing to the God of heaven a line of conduct far more derogatory than anything held in Celsus's days? Another thought craves utterance. Is it the will of God that the popular intellect shall

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always be fed, and led, and eventually won, by what Origen calls "beneficial frauds?" Doubtless, when the words of inspiration were first issued, it was well known to their Divine Author that through long ages they would be perverted, read backwards, and misunderstood. Meanwhile silence reigns in heaven; and what was once a thunderbolt when wielded by Apostolic hands, has been metamorphosed into so fashionable a toy, that one of the high-priests of its mysteries has formulated it thus, "*Modern Christianity, an Organised Heathenism*," and well-informed circles sigh out their acquiescent Amen.

But being now brought to this pass, might it not be an act of wisdom on the part of Society to dismiss the heathenish organization altogether, and while tendering our thanks to the dealers in beneficial frauds for their past services, politely inform them, that for the future we will dispense with their aid, our own fixed resolution being to make trial, not of beneficial frauds, but of beneficial truths; and in doing so, we mean to fall back, neither on Origen, nor on Justin Martyr, nor on the Roman Clement, no, nor even on the writer to Diognetus. We take our stand with the Apostle Paul.

J. WAYLEN.

A CONVERSATION.

CHAPTER IV.—THE COUNCIL OF THREE.

"YOU see here," continued Mr. H., "how emphatical Daniel is in the leading lines of his interpretation, while his closing words forbid all attempts to arrive at any other meaning. I rest my case wholly on his words, and I am satisfied.

"Nebuchadnezzar, though a heathen carrying out his own ambitious projects, was, nevertheless, a God-raised and a God-appointed sovereign. His power was absolute, and he is represented to us by the head of gold. It seems at times somewhat hard for us, with our free democratic views, to realise the Divine ideal as to human government, the principle of which is that the governed should be ruled by one supreme head. The tendency has long been the reverse of this, and the vision points unmistakably to the consummation of this lowering principle, and, at length, its utter extinction; when the government of the whole world will be vested in one Head, the Lord's anointed King—Christ the Blessed.

"The head also denotes the earlier times, the feet the later times. So we start with the highest form of human government, ending with the most degenerate, the empire of world-power passing through the intermediate stages in its progress downwards to final ruin. Babylon was the head of gold. Isaiah calls it 'the golden city;' Jeremiah 'a golden cup;' in the vision it is a head of fine gold. That it represents an empire is abundantly clear, and that each portion and material is an empire following in regular succession is also clear from the words of Daniel. Let us glance at this definition. (1) Babylon, the head of gold, the supreme seat of power that dominated the world, formerly a mere province of Assyria, now the head of all, raised up by God for the con-

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quest and punishment of His people, to be in its turn cast down ignominiously from its supremacy, and superseded by its conqueror. (2) The Medo-Persian power under Cyrus, represented by the breast and the two arms of silver, denoting one empire under two heads—Darius and Cyrus, and the welding of two powers into one—the Medes and the Persian: here silver denotes the depreciation of the power from the first empire. It is not absolute, like Babylon, but it rests on the princes of the empire for support. This book shows what restraint this principle of government imposed on the freedom of the king's will (Dan. vi. 14, 15). This power was subdued by (3) the Greco-Macedonian, which superseded it as the dominant world-power, represented by the belly and thighs of brass: here the material denotes a still further deterioration in the composition of this power. In Nebuchadnezzar's hands it was a God-derived autocracy; in the Persian king's it was a rule resting on his nobility of power and birth, the nobles being his equals in rank but not in office: in Greece, an aristocracy not of birth, but individual influence. It is worthy of note that the third empire was celebrated for the brazen armour of its warriors. The 'belly' may refer to the drunkenness of Alexander and the luxury of the Ptolemies. Alexander commanded that he should be called 'the king of all the world.' The two thighs of brass denote the Seleucidæ of Syria and the Lydidæ of Egypt, the two leading sections into which the empire parted. The four successors (Diadochi) who divided Alexander's dominions at his death—of whom these two sections were chief—held the same empire. (4) The two legs of iron with the feet denote the Roman Empire, and the toes the division of that empire. The metals lessen in gravity as they descend: silver is not so heavy as gold, iron not so heavy as brass, the weight thus being arranged in the reverse of stability, as saith Tregelles. This power, lowest of all, depended entirely on popular choice, the emperor being appointed by popular military election. The two legs signify the two Roman Consuls. The clay in the feet means *earthenware*, hard, but brittle (compare Ps. ii. 9 with Rev. ii. 27, where the same image is used of the same event). The feet are stable while bearing only direct pressure, but easily broken to pieces by a blow—the iron mixed therewith not retarding, but hastening such a catastrophe. Daniel says that 'the kingdom shall be partly strong and partly broken,' or brittle; and as the mixing of the iron with the clay denotes—as Daniel says—that they should 'mingle themselves with the seed of man, but should not cleave one to another, even as iron is not mixed with the clay,'—is thought to imply that there will be power in its deteriorated form—iron—mixed up with that which is wholly of man in his sinful nature, and therefore brittle: power in the hands of the people having no internal stability, though something is left of the strength of the iron. Possibly, it may have some reference to the blending of a Christianised Roman Empire with the Pagan nations, a deterioration and weakness and instability being the result. Efforts have been often made to re-unite the parts into one great empire, as by Charlemagne and Napoleon, but in vain. The ten toes are the ten kingdoms into which the Roman kingdom was to be finally divided, seen more in detail in chap. vii. The fourth empire was originally bounded in Europe pretty nearly by the line of the Rhine and Danube; in Asia by the Euphrates;

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in Africa it possessed Egypt and the North Coasts, South Britain and Dacia were afterwards added, but were ultimately resigned.

"The ten kingdoms do not arise till a deterioration has taken place; they are in existence when Christ comes in glory, and then are broken in pieces. They have been sought for in the invading hosts of the fifth and sixth centuries; but though many provinces were then severed from Rome as independent kingdoms, the dignity of the empire still continued, and the imperial power was exercised over Rome for two centuries, so the two-fold division is not to be looked for before 781 A.D. But the East is not to be excluded, five toes being on each foot. Thus no point of time before the overthrow of the empire at the taking of Constantinople by the Turks (1453 A.D.) can be assigned for the division. The probability is that the definite ten will be the ultimate development of the Roman Empire just before the rise of Antichrist, who shall overthrow three of the kings, and after three and half years, he himself be overthrown by Christ in power. Some of the ten kingdoms will, doubtless, be the same as in the past and present divisions of the old Roman Empire, which accounts for the continuity of the connection between the toes and legs, a gap of centuries not being interposed, as is objected by opponents of the futurist theory. The lists of the ten made by the latter differ from one another, and are set aside by the fact that they include countries which were never Roman, and exclude one whole section of the empire—the East (Tregelles). It will never do to forget that the empire was both in the East and the West, and prophecy concerns both equally. It is well to bear in mind the mixing process during the imperial rule with that of the Papacy, by which Paganism became incorporated with a system of Christianity, which corrupted the latter, stifled its loving spirit, and assumed a position of fearful tyranny and arrogant deification of itself, by which the world was enslaved and brought into a condition of mental thraldom."

Sydney: "Forgive the interruption; but might I suggest that this fact may point to a solution of the question as to what the 'mixing with the seed of men' may mean? To my mind, the terms employed seem to indicate an incestuous or adulterous connection, a commingling of things unnatural to each other. Surely this was the case when the Pagan power became incorporated with the Papal."

Mr. H.: "I sympathise with your idea entirely, and would just observe that we shall do well to keep all such suggestions in mind, for they will all meet at one point and develop in 'the man of sin.' The same principle may work through many phases."

Bertram: "Then you would say that principles have as much to do with the matter as politics?"

Mr. H.: "I believe they are all parts of one whole, as the beloved John says, 'Even *now* are there many Antichrists;' yet all are to culminate in one great head, who will exalt himself 'above all that is called God.' They all grow from one root, and will spread in the same tree, until it attains its monster maturity."

Sydney: "Yes; then to be withered by the scathing lightning of Divine vengeance at the coming of Christ!"

Mr. H: "You say well. He 'will be destroyed by the brightness of His coming.' We have now gone through the world-kingdoms on which

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Antichrist will found his throne, let us look awhile at the instrument of their destruction—'a stone cut out without hands.' This is Messiah, who was not created by human agency, but conceived by the Holy Ghost. Not made with hands, but heavenly and spiritual, cut out from Mount Zion and the heavenly mount of the Father's glory, from whose bosom He came. The stone is Messiah, and His kingdom, as Daniel says, 'The God of heaven shall set up a kingdom,' as contrasted with the image or the kingdom it represents, which were built up by the hands of men. In its relation to Israel it is 'a stone of stumbling and a rock of offence,' on which both houses of Israel are broken—not destroyed. In its relation to the Church the same stone that destroys the image is the foundation of the Church. Christ builds His Church upon Himself, hence its security and necessary perfection. In its relation to the Gentile world-powers the stone is its destroyer, as our Lord says—'Whosoever shall fall on this stone,'—that is, stumble, and be offended as the Jews were—'shall be broken,'—and we see how true it is in the breaking up of the whole Jewish nation and polity on their wilful rejection of Christ; 'but on whomsoever it shall fall'—referring to the world-power, which had been the instrument of breaking up the Jews—'it shall' (not merely break) 'but grind him to powder.'

"The falling of the stone on the feet of the image cannot refer to Christ at His first advent, for the fourth kingdom was then as yet divided—no toes were in existence. As the fourth kingdom, or Rome, was represented in a two-fold state, first strong, with legs of iron; then weak, with toes part iron and part clay; so the fifth kingdom, that of Christ, is seen conversely—first, insignificant as a stone, then as a mountain filling the whole earth. But it is not till it strikes and breaks up the image that it spreads so universally. Mark this well, because very much hangs on the observance of this fact. The wording and construction of this vision and interpretation will not admit of such tampering as some adopt, who maintain that the gradual spread of Christianity will destroy the baneful policy and influence of the world until all shall be holiness unto the Lord.

"The world-powers are complete, and in a position of antagonism all through down to the very last phase of their development, when the antagonism reaches its highest climax. It is *then* that the stone strikes the image on its feet and breaks it up, when it becomes like chaff that the wind carries away, till it becomes utterly extinct. And it is *then* that the stone becomes a great mountain and fills the whole earth, answering to the declaration in Revelation, 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.' The falling of the stone on the image must mean, therefore, *destroying judgment* on the fourth Gentile power, *not* gradual evangelisation of it by grace; and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ at His coming again. We live under the divisions of the Roman Empire, which began 1400 years ago, and which at the time of His coming shall be definitely ten. All that had failed in the hands of men shall then pass away, and that which is kept in His own hands shall be introduced; thus the second chapter is the alphabet of the subsequent prophetic statements in Daniel. (Tregelles.)

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And here is Daniel's emphatic assertion—'The dream is *certain*, and the interpretation thereof *sure*."

"What has been advanced thus far will establish in your minds, I trust, the truth that the literal interpretation of prophecy is the only safe one, and that no reliable inference can be gained from any other. Thus you see clearly the leading points of the rise and supersession of these great powers of the world, and the rise and the establishment of the kingdom of Christ. The other portions of this book will indicate the more striking features of these powers, and the manifestation of the kingdom of Christ in fuller detail, but with the same literality. These, taken and connected with others in the various prophetic books, make one whole grand system of testimony, which, to the honest searcher for truth, is most convincing and precious; and for this reason, he is assured, that whatever desires he may cherish for the welfare of the race, or hopes he may conceive for their ultimate happiness, will assuredly be realised 'in the day of the Lord Jesus,' for 'the mouth of the Lord hath spoken it.' In the meantime, he is a co-worker with God in the gracious purposes of His will, and so qualifying himself that, in the golden age, he will himself be a co-administrator to the peace and prosperity of the race, under his Great Head—the Sovereign of all!"

Sydney: "Such dignity and honour seem too good to be true. Such hopes for the happiness of men in this present wilderness of sin, misery, and deception, in a world reeking with selfish passion, self-seeking, and self-glorification, seems too much for realisation. Yet, having followed your remarks closely, I cannot but feel convinced that it *will* come, and am still more convinced that *it can only come* by breaking down that *which is* to build up that *which is to be*."

Bertram: "I fully sympathise with my brother: but I feel amazed at the immensity of the knowledge of God which this view displays. Verily, it *is* infinite and unsearchable! The work of ages is known and foreshadowed on the Divine page for the guidance of His chosen, while His covenant purposes in relation thereto are ever running parallel, keeping pace with the utmost craft of the powers of evil, to develop ultimately into a period of supreme happiness and prosperity, abounding in the fruits of peace and righteousness, in which the faithful ones will be glorified with their King as its promoters and supporters. 'Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!' The sweet beauty of the plan to my mind is this, that Christ will not consent to be alone, but that He wills that even those His hands have dug out of the miry clay, shall share His glory, and His triumphant reign. Blessed be His holy name for evermore! and let the whole earth be filled with His glory."

Mr. H: "Amen and Amen! and permit me to say, that what you have just uttered, though based on humility, is really the utterance of a grand thought, and one that is well-pleasing to our Divine Head. Methinks, such an appreciation of His grace and love must be very dear to His loving heart, and, in which too, He already feels some reward for all His sore and painful travail, and reads therein the prospect of the sympathy of all the redeemed, when He has restored to peace, order, and beauty a lost world. This hope of Christ's kingdom, in times gone by, has appeared to me a blessedness too great to be realized to the extent of the

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glowing descriptions given of it in the sacred word; that being *on the earth*, the earth elements would have so much influence as to prevent its perfection, or that some extraordinary restraints would have to be imposed which would necessarily mar human enjoyment by hindering the free action of the will. But longer acquaintance with the subject, the sure prospect of the removal from this sphere of him who has been humanity's blight and curse, and above all the power and love of Christ, which will then be so signally manifested, all this, and more, now produces a very different impression upon my mind. So much so, that I regard it as one of those certainties about which doubt or misgiving is wholly impossible. And I look upon its full realisation, not as the necessary outcome of His power, but as the natural produce of His loving reign. Power may break down, but it requires love to build up such an empire as we hope for from the promises of God. 'He doeth all things well,' is an old testimony to His gracious acts, and when He assumes the reins of government,—He, who has 'all power in heaven and on earth,'—having all the resources of the universe under His control. Shall not this testimony be uttered by myriad tongues that have experienced the beneficence of His reign? Even now He 'is able to do exceeding abundantly above all we can ask or think;' what then must be the manifestation of His grace, when all enemies are put beneath His feet, and no power but His shall sway the whole race of man? Depend upon it, our hopes and expectations cannot be too large: we ever err on the side of narrowness and limitation. Let us henceforth rise to great thoughts of God and of His Christ.

"You see that we are in the closing scenes of the last great world-power. We have already compared notes on the evidences of weakness and decay so visible in the signs of the times, and are convinced they are not to be remedied or revivified from within. What then remains but to accept the clear indications marked out by prophecy, and rejoice with gratefulness of heart that we are advancing so rapidly towards the day of the world's deliverance from evil by the advent of Him who alone is its hope and Saviour."

Sydney: "The proofs advanced by you seem so clear, that to ignore or evade them would be folly; yet I cannot but feel surprise, that for so long a time I have been content to regard this prophecy as—bearing on the world certainly—but as bearing more specially on the effects of the kingdom of Grace produced by the operation of the Spirit of God, through the preaching of the Gospel, until its influence had pervaded humanity, and all the powers of the world had been brought under the law of Christ."

Mr. H: "But you now see that it is not something that takes up and incorporates itself with them: but that it opposes, destroys, and altogether supersedes all others, and stands by itself alone."

Sydney: "Yes, it is so; and the clearness with which I now see it makes me the more surprised at my former blindness."

Bertram: "Ah, brother, in regard to this matter, we are something in the condition of the blind man in the Gospel whose eyes had been opened. Hitherto we have had but dim hazy notions, contorted views, 'seeing men as trees walking,' now we begin to trace the fair proportions of the kingdom, and realise its certainty and nearness, separated from the films and fogs of a false philosophy."

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Mr. H: "My sympathies are entirely with you, for I have passed through a similar experience. But life has been quite another thing to me since I was led to look for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ."

Sydney: "I can well believe it, and pray it may be our experience also, till we see Him as He is."

Bertram: "In speaking of the King of Babylon as 'a God-raised and God-appointed man,' I presume, Mr. Heathfield, that you allude to the providential purpose of God working on and through the processes and plans of human ambition, so that while the agent is carrying out his own schemes of aggrandisement and power, yet, in the complexity of action, he is at the same time executing God's purposes."

Mr. H: "Certainly, the point to be observed is that God overrules the evil as well as the good, shaping it to answer His own ends. God can never participate in an evil work, for there is no unrighteousness with Him. Yet He can and does make use of the agents of evil for the fulfilment of His will, and even raise these agents, by permitting certain events to transpire, to lofty positions in order to execute that will. The working is wonderfully complex. Yet in Nebuchadnezzar's case there is a singularity very remarkable. He was a proud, haughty, arrogant, and self-sufficient autocrat, who fancied he had succeeded in all his achievements by his own power and skill. He was at the same time a God-raised and a God-appointed man, yet himself a God-opposer, and destroyer of His people, and a would-be murderer of the choicest of His saints. But even his pride was brought low, and he humbly bowed his neck to Israel's God, and acknowledged Him as the only God in heaven and earth. With regard to this question, I refer you to Jer. xxvii. 5-8; xxviii. 14; also xxv. 8, 9. Other passages will suggest themselves as illustrative of the principle. Even Pharaoh is said to be raised up by God; God is not the author of their evil doing, nor does He in any way sanction it. Nay, He punishes them, but He first makes use of them for His purpose, and to His glory.

"I need not enlarge on this point, for the principle is abundantly apparent to a careful reader of the Bible. David was a God-raised and God-appointed man, but in a very different sense. Yet Nebuchadnezzar was as much an instrument in God's hands to pull down and destroy as David was to build up, and to heal His people Israel. There is something very touching to me in the case of Nebuchadnezzar, in beholding his proud heart melted and his stubborn will subdued before the Majesty of heaven. We may cherish the confident hope that this king will be among those who will rejoice at the annihilation of the world-powers, of which he was the first and the head, and at the establishment of the kingdom of Him, whom he so humbly and gratefully owned throughout his empire, as the only living God. There is a grand simplicity in his faith and humility which is very touching."

Bertram: "Yes, it is a blessed manifestation of the Divine grace, which brought this heathen king within the folds of the kingdom revealed to him; and it may be but as a first-fruit of the ingathering of many others related to the world-powers from the doom impending over the whole."

Mr. H: "I would fain hope and believe so. There have been blessed

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indications of the light of Divine love animating many of these outside people in the seat of power, in the dark heathen world, which, if observed, will do much to free the mind from narrow prejudices on this matter. There will be wonderful revelations made of this by-and-bye, I feel certain. God's thoughts are broad, comprehensive to infinity; man's are narrow and very circumscribed. They honour Him most who strive to rise to great thoughts of the love and purpose of God."

Sydney: "It seems to me, that the fruit of this conversation has been to remove a great and pressing weight from my mind as to the love and purpose of God, and I feel I can rise to a higher contemplation of both, and that my own soul is filled with the power and sweetness of that love 'which passeth knowledge.'"

Mr. H: "And the more we imbibe of the Spirit of Jesus, and exercise the grace, the more shall we be filled with this love; yes, increasingly so, until we are 'filled with all the fulness of God,' for 'God is love, and he that dwelleth in love dwelleth in God, and God in him.'

"It is near time for our conference to close, as it is necessary I should retire early to rest. Think well over what has been said; and, if you will permit me to advise, I would say, keep all the passages you have found or may discover in the course of your reading which relate to the coming kingdom of the Lord Jesus *distinctly by themselves*, for cumulative evidence, and see how they will fit in with the testimony of Daniel. We will have another meeting, God willing, ere I return to town, when I purpose, if agreeable to you, to examine a little further into this book. It has much to say, and the work is of a very complex nature, hard to be understood without this introductory key. It is not my intention to dwell upon the narrative portion, but to keep to the prophecy bearing upon the future, to which our hopes are now turned with eager expectation. Have you any question to ask?"

Sydney: "I am more disposed to think and ponder over what I have heard than to ask questions just now. But I think I may safely say on the part of my brother and myself, that we are deeply grateful for your kind helpfulness, and feel that our strength and hope in God are much increased through your words. I can only add that it will give us much pleasure to meet you again, when we look for an equally profitable time."

Arrangements were then made for another meeting in the ensuing week, when Mr. Heathfield said, "We will not separate without a few words of prayer to our best Friend, who is ever leading us to the light."

They bowed in prayer to "the Coming King," that He would hasten His approach, break up the powers of evil, and usher in the glorious day of peace; and in the meantime lead them by His Spirit and His word into His own truth, that they might be wise to understand His purpose and do His will, and that they might stand before His presence with joy on that glad day of glorious liberty, and the world's emancipation. After which they separated, each under a sense of blessing from Jehovah.

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CORRESPONDENCE.

THE CONDITION OF THE DEAD.

DEAR SIR,—In passing to my statement of the difficulties concerning the present condition of the dead as one of unconsciousness, there are some other relative and pleasant notes of agreement, which it may be well to mention.

I do not believe in the modern interpretations of heaven and hell; neither do I believe that the spirits of the just are gone to their reward in the one, or those of the unjust to their punishment in the other. I do not believe in that fearful doctrine of endless and unrelieved torture of the unsaved, which many hold as if it were wholly consonant with the Gospel of peace and love. No terms of condemnation can be too strong in relation to this doctrine: it exceeds every foul conception and combined misrepresentation of the power, and the justice, and the love, and the universal fatherhood of God.

I may go yet a step further in my record of agreement, and allow that there seems to be comparatively little direct revelation of present consciousness of the departed; and there are many scriptures which do plainly reveal a time and a state of unconsciousness—but of whom and when, the interpretation seems to be incorrect. This is the particular point of my inquiry, which is narrowed, as will be perceived, to what is called "the intermediate state."

All die, and all, in the resurrection at the last day, live again, both just and unjust. The righteous live on then for ever in the possession and glory of the kingdom; the unrighteous live not for ever in fire, literal or metaphorical, but they die the second death, then both soul and body, and cease to be. The wicked shall be as though they had not been. Thus saith the Scripture: thus saith the Lord. At that point our agreement reappears. In relation to both the righteous and the wicked at that time, our hope and our expectation are one.

But in the face of these several matters on which we have the happiness to be agreed, it does nevertheless appear to me that the spirits of the departed, both just and unjust, do *now* survive dissolution of the body. Throughout the intermediate state, from the first death that ensued through sin, to the last who shall arise from the dead to the appointed judgment, each and all consciously survive the first stroke of death. There are statements and illustrations in the Scriptures which otherwise are inexplicable.

Habitually and throughout His ministry, Christ illustrated His teaching by facts and figures from nature, with the effect of conveying the truth as plainly and powerfully as direct statement. In His masterly way of application and comparison, it seems as if the spiritual were contained in, and illustrated by, the natural, designedly by the creative wisdom. His choice of any particular figure for the illustration of His discourse was always the best for the purpose, and never failed to convey the desired or needed information and conviction. His perfect knowledge and wisdom forbid our judging otherwise. With this assurance I will invite attention to His use of the natural birth as a figure, in its relation to the state of the dead, as one of life in the spirit.

Yours faithfully,

EDMUND MICKLEWOOD.

Plymouth.

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THE RICH MAN AND LAZARUS.

DEAR SIR,—I am glad to find in your exposition of this parable a vindication of its allegorical import. Augustine and Gregory the Great held this view. So did H. de Sto. Victore, Theophylact, Lomeier, Von Meyer, Bengel, and several others. Trench gives an interesting summary of what these writers taught on this subject. It is the only consistent explanation of this remarkable speech of our Lord. I hope your able and eloquent lecture will have a very extensive circulation for the truth's sake.

I am, yours respectfully,
AUSTIN MARCH.

LOST FAVOUR IN LOST LIFE.

DEAR SIR,—Referring to the letter of our esteemed contributor Mr. Micklewood, in the Correspondence of January, his regard for literalness of interpretation, where it is possible, is worthy of all respect. But I venture to submit for the consideration of your readers whether his view or mine of Adam's transgression and penalty is *most* literal; because I am able to accept the sentence as executed within *the day of twenty-four hours* on which he sinned.

In Psa. xxx. 5, we read, "In His favour is life," and in Psa. lxiii. 8, "Thy loving-kindness is better than life." My belief then is, that if Adam could be asked whether banishment from that order of the Divine presence, which constituted Eden a paradise, was to him death, he would reply, "Lost favour was to me lost life, and in that sense the *selfsame day* that I ate, I died."

How long Adam continued thus to walk in the shadow of death we are not told, but confidence in the love of One that delighteth in mercy goes far to assure us that ere long he became the subject of such a revelation as made him partaker of that faith by which his son Abel offered the more excellent sacrifice than Cain. And so it would come to pass that after the sentence of death had been literally executed, he nevertheless became eventually—sooner or later—quickened into new birth by the gift of precious faith, which enabled him to walk with God for the rest of his 930 years, when the time came for the perfecting of the sentence upon his material personality, "Dust thou art, and, to dust shalt thou return."

Thus we see the sentence executed in dual form, man being possessed of a dual nature, the first before sundown, the second deferred for 930 years.

Faithfully yours,
W. STARKEY.

PETER'S CONFESSION.

SIR,—With reference to Mr. Underhill's letter in the RAINBOW for February, will you allow me to point out that the verse in the original runs thus:—"Kagō de soi lego hŏti su ei Petros (Πέτρος) kai epi tautī tī petrā (ταύτῃ τῇ, πέτρᾳ) oikodomīso mon tīn ekklesian."

Liddel and Scott give the meaning of Πέτρος (a masculine noun), as "*a piece of rock, a stone*, and thus distinguished from πέτρα" (petra). Turning to πέτρα (a feminine noun), I see the following:—"Πέτρα. Ion. and Ep. πέτρη, ἡ, *a rock*, Lat. petra, such as stand out in the sea, or on the beach. . . . . There is no example in good authors of πέτρα in the sense of πέτρος, a stone; for, even in Od. 9, 248, 484. Hes. Th. 675, πέτραι are not *loose stones*,

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but *masses of living rock*, torn up and hurled by giants." With this before me, I cannot accept Mr. Underhill's words, in lines 12 and 18 of his letter, that our Lord definitely and emphatically said "that upon Peter (a rock) Christ would build His Church." In the RAINBOW for November I ventured to give my thoughts on the subject, and do not see "that it requires a great amount of circumlocution and special pleading to destroy" the force of the Romish arguments in favour of their pretensions if the meaning of the words is taken in their literal sense. A great distinction is then drawn between Peter, "a stone," "a bit of the rock," and Petra, "the living rock," *round* which the sea may rage, but only to fall back again; and *on* which those who build are safe, for the foundation is sure. G. J. v. S.

Literature.

Things Which Must Shortly Come to Pass. By Nathaniel Starkey. London: Elliot Stock.

WE are gratified to find Mr. Starkey's earnest and useful book in a second edition already. As a book this edition looks better than the former, for the page is not so deep, and the volume is therefore thicker. Those who believe that "the time is at hand" will be refreshed by these thoughtful chapters.

The Biblical Museum. By James Compton Gray. London: Elliot Stock.

THIS is Vol VI. of the Old Testament series of Mr. Gray's Collection of Notes. This volume contains the Book of Psalms. The editor is evidently an untiring reader; and he transcribes everything he thinks likely to illustrate the text. The result is a literary "Museum," all sorts of thinkers and all sorts of thoughts, whilst the principle of unity that binds them together is the blessed one of homage to the Word of God. Vol. VII., containing Proverbs, Ecclesiastes, and the Song, has reached us since the above was in type; and for reference and illustration it is, like its predecessors, truly valuable.

The Approaching End of the Age, viewed in the light of History, Prophecy, and Science. By H. Grattan Guinness. Fourth Edition. London: Hodder and Stoughton.

PROBABLY many of our readers have made the acquaintance of this splendid work. For thoroughness and completeness it stands alone on the sublime subject of the pre-millennial advent of our Lord Jesus Christ. We are thankful that the idea of preparing this volume occurred to the highly-esteemed author. Assuredly it was no holiday recreation to collect the historical and scientific materials—not to speak of the elaborate and reverent investigations of prophecy found in the book. Mr. Guinness seems to have the history of all nations and the dates of all epochs at his finger-ends; and the use he makes of chronology is wonderful. But to us the charm of this grand essay is its exposition of Scripture. The prophets of both Testaments have in our author a devout, clear-sighted, loving and eloquent student; and the work he has been privileged to complete demands the attention of all thoughtful men who desire to know whereabouts we are in the ages, and in the plans and purposes of God, as these are noted in the Scripture of truth.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1880.

GRACIOUS WORDS.

WHEN the Great Teacher opened His commission of mercy in the synagogue at Nazareth, "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." The "text" of His sermon was from the Prophet Isaiah: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." After reading this wonderfully beautiful passage, Jesus said: "This day is this Scripture fulfilled in your ears." It is at this point that Luke interposes his remark about the gladness of the congregation. Before the discourse was finished, however, this same congregation were "filled with wrath," and thirsted for the blood of the holy speaker. They "rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

This was their gratitude! This was the preacher's *honorarium* for His service on that Sabbath day! The Prince of preachers did not make much by His sermons; but oh, what numbers have been made rich for eternity by them! He was rich, but became poor that we, through His poverty, might be rich. Words of grace fell from the lips of Him who spake as never man spake; words of heaven's most delicious music, which ravished the ear and reached the heart of many a sorrowing one in the days of His sojourn on earth, and have continued to have the same effect through all the generations since; and words of grace which reveal the Father's character in a light so tenderly beautiful that every man who sees it feels that it is no difficult thing to love the Lord his God with *all* his heart! "Wholesome words" are "the words of our Lord Jesus Christ." They heal, and strengthen, and purify. They lead in the path of safety and honour; they comfort the sorrowful,

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and shed light in hours of darkness; and give to him who continues in patient well-doing a hope full of immortality, and the promise of a crown of glory that fadeth not away.

I have seen a stormy morning—vast masses of black clouds rolling through the sky, with frequent flashes of lightning and sharp crashings of thunder—succeeded by an afternoon of clear sunlight and a delicious calm, all the more enjoyable because of its boisterous herald. So when Christ says to one sitting in darkness, and alarmed by the upbraidings of merciless conscience, "Come unto Me, and I will give you rest," the poor quivering heart feels that the invitation and promise are "gracious words." There are times when to talk or write about certain mental emotions is a kind of sacrilege. It robs them, so to speak, of their sanctity. Let the beloved Lord speak to the heart of the smitten one, but let all others keep silence. To be alone with Christ is the haven of repose for the storm-tossed. "Experience meetings," or whatever else such gatherings are called, are unhealthy things, unless conducted with a wisdom and prudence which are very rare; and even then it is questionable whether they are helps to those graces which make a man strong to do or to suffer for the glory of his Lord; but to talk in the hearing of others, and as a part of religious duty, about impressions, states of mind, aye, and even "dreams," requires great delicacy. There is extreme danger of exaggeration when people meet to compare notes concerning personal religious experience. Holy gratitude is very modest, a precious religious violet. When Paul was carried away onward to get a glimpse of the coming paradise, he tells us not a word he heard; and with regard to his religious life, he says in right noble style, "By the grace of God I am what I am!" That gives the glory where it should be given, and shows that this strong man in Christ had grown strong in Christ's "gracious words."

There are times, too, when "public worship," instead of helping the growth of holiness, seems to the heart yearning for quiet communion with the Saviour very much of a formal ceremony, a piece of religious task-work, which has to be got through in the usual time. But the public services of the sanctuary *should* be so conducted as to be exceedingly refreshing, bringing the worshippers into conscious nearness to their Lord, and causing them to be unconscious of the lapse of time. Christ should be heard speaking words of light, and love, and grace through the lips of the pastor, and thus the fire which has been kindled on the altar of the heart will burn with a clear and steady glow when each worshipper, after the public service, goes to his closet to be alone with the Master for a little time. The pulpit that fans devotion to a white heat, and helps a man to adore his Saviour, amidst all the conflicts and trials of human life, is an institution for which wise men will be thankful. It is a gift of the Lord, which His people should highly prize; for as coming from His hands it cannot fail to help

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them along the path which ends in "glory, honour, and immortality."

But if the pulpit forgets its gracious mission, and sinks down to the level of a political partisan, or a Christless moralist, or a scientific lecturer, or a bitter sectary hurling denunciation and everlasting penalty at all who choose to live apart from the ecclesiastical enclosure of the man whose spirit and language are solemnly rebuked by the Book which lies open before him; then, in that case, or in either of these cases, the enlightened Christian will either stay at home with his Bible, or seek more healthy pasturage. It is a mournful thing when the person to whom men look as a religious guide leads them astray. The language of Isaiah on this subject is painfully pathetic:—"The prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." The strong rebukes given to teachers of error, both by prophets and apostles, do not surprise anyone who thinks of the extreme importance of preserving Divine truth from contamination and corruption. "Another gospel, which is not another," was an object of loathing to the apostle. In his burning zeal for the integrity of his Lord's gospel, he speaks thus to the Galatians: "I marvel that ye are soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." This fervour of speech, it must be remembered, while it is a noble testimony to Paul's fidelity, is also the Holy Spirit's flaming sword protecting the words of life from the hands of robbers. God is jealous of His own truth. Well for us that it is so!

But alas! apostolic loyalty and Divine protests have been alike in vain, except to the small and persecuted minority. The tares have mingled with the wheat. The birds of prey have lodged in the branches of the tree. The leaven has poisoned the meal. The broad fields of Christendom have been swamped with the slime of pagan and papal corruption. And the prince of darkness, instead of the Prince of Light, has been the ruler of the age. "Gracious words" have been driven away to make room for cruel "penances;" instead of the freedom with which Christ makes free, priestly tyranny has been the lot of the nations; and the devil has so fearfully succeeded in blackening the Divine character, that those who are toiling in the midst of difficulty to redeem that character from the libels of the malignant liar, are evil spoken of, and shunned, and called apostates by their *Christian* brethren! It is hard to bear! Give us Thy help, O Lord, that we may not sink beneath the burden!

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Yes, we have a work to do for our glorious Father, and by His help it *shall* be done! He is worthy, and we owe Him much. The gracious words of the Saviour came from His own heart, and from the heart of His Father; for He was the Father's Messenger, and Revealer, and Representative. Why are those words not presented in their clearness, and fulness, and freeness, and beauty everywhere to-day? We have got rid of paganism and popery, you say. Have we? We are civilized and a Protestant people. Are we? Well! we shall not dispute either point at present; but if it be as you say, why is the Glad Message so often presented bandaged with theological conditions that prevent its freedom of action? It wants to leap direct to the heart of the poor burdened mortal to tell him to come at once to Christ—nothing to do, nothing to pay, nothing to promise, nothing to wait for!—but it is tethered and fettered with a whole network of ifs and buts and "definitions" of faith through which it cannot get; and the poor burdened mortal, the object of its yearning compassion, plods his weary way, groaning and smiting on his breast, without the smile of peace or the sunshine of hope. How dare any man imprison the love of God in logical syllogisms, or confine its action within the rules of systematic theology! The introduction of metaphysical subtleties into the Gospel of Christ has given disputants large opportunity of showing their skill at hair-splitting, but it has done miserably little in the way of filling sin-sick hearts with His love, and bringing them in adoring gratitude to His feet. The man who is earnestly longing to be saved from sin and self gets small help from the huge folios in which the gracious words of the Redeemer are smothered beneath the intellectual disquisitions of professors of divinity.

Rationalism and Ritualism too have contributed their share—the one with its cold negations, the other with its priestly whims—to the same reprehensible work. The first seats itself upon the throne of God and tells you what He *ought* to have said, the second wishes you to believe that He speaks *through it*, when properly bedizened in official robes; but both stand between us and the pure, priceless, living, and loving words of our Divine Saviour, who cries to us all: "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK."

THE REVEALED PHILOSOPHY OF THE LIFE EVERLASTING.

BY the term philosophy in reference to the great subject with which we have here joined it, we mean not a series of systematised guesses of the student of nature or of man as to the illimitable hereafter, but the humble but intelligent searching out of what God's Word has made known—or, at least, knowable—on

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the subject; for well do we know that, notwithstanding whole libraries of commentaries, running from Genesis to Revelation, exist, more light, even on this theme, has to shine out from the lamp of the Word. This future light belongs to the knowable, but not yet to the known teaching of the Bible. The lowly but earnest seeker, who strives to catch these scattered rays which wait to be focussed on the retina of the eyes of the understanding, is our Christian philosopher; and the light which he gathers and places on the tablets of memory for the uses of faith, hope, and love, is the philosophy to which we seek to make some small contribution that our brethren may find interesting and helpful.

What, then, is the root idea revealed in the Word concerning *the life* and *life everlasting?* These two forms of expression, when they refer to that which holy men have deeply desired, prayed for, and sought after, by "patient continuance in well doing," amount to the same thing; and because the Divine counsel, as to the heirs of this grand boon, embodies only the glorious and honoured, or holy and happy, in its great purpose of mercy and judgment, it becomes convenient for the sacred writers to use *life* either with or without the adjective *everlasting*.

In either case the root idea is "length of days for ever and ever." That this is the fundamental conception of the *life* follows from the fact that death has no days; they are noticeable only to conscious life, also from the fitness of this definition to replace the words life and eternal life in those texts where the latter are found: "He that believeth on the Son hath length of days for ever and ever; but he that believeth not the Son shall not see length of days for ever and ever." That blessedness will enrich this unending existence, we are abundantly informed; but this is the superstructure of which the other is the abiding base. Read again: "The wages of sin is death, but the gift of God is length of days for ever and ever." Here, again, is the end of conscious existence contrasted with its endlessness. When we find that we can put out of their place in the New Testament the words life or life eternal, and fill in "length of days for ever and ever" without dislocation of the teaching or loss of grandeur in the lesson taught, this shows that they are equivalent forms of instruction. Any reader may easily work out this example of interchange of the Old Testament formula, "length of days for ever and ever," for that of the New Testament, even life or eternal life, and see for himself how smoothly it flows. He may read thus:—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not die the second death, but live through length of days for ever and ever." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not be fatally hurt by the second death, but live through a length of days lasting for ever and ever." Such reader will gain in definiteness of conception of the

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grand and golden passage, and he need not lose any of its sweetness, for he is expected to search the Scriptures, and gather up all its scattered gems. If he do this he will again find that the spiritual chronometer by which his unending existence is to be measured is jewelled in several actions. When Paul wrote, "The wages of sin is death, but the gift of God is eternal life in our Lord Jesus Christ," it was not the first case of his using *eternal life* in this epistle to the Romans. He had written it in chap. ii. 7, and there it stands forth in a glorious setting. After a probation, in which men have been tested by forbearance, long suffering, and goodness, all shown them that they might repent of sin and follow after well doing, Paul shows that a Divine judgment will follow this life. In that day those who by perseverance to the end in well doing, have sought these three things, glory, honour, and immortality, will receive eternal life. But the award will embrace all that was sought after. Solomon attained glory of personal aspect; he also secured honour such as no other monarch ever yet enjoyed, but he died and left them.

Not so the new-born sons of God.

Brightly shall they shine in the likeness of their glorified Head; most highly shall they be honoured when they walk with Him in white because they are worthy; but, best of all, they never shall lose the high approval of all holy beings, and their personal glory shall never wax dim.

So, then, the grand good news is what Paul, writing to Timothy, calls, "The life which is in Christ with eternal glory." Does not this show that the gift of "length of days for ever and ever" is enriched with inheritance befitting the heirs of life?

So in Psa. xxi. we find everything desirable, nay, more than heart could conceive, clustered round the life given in verse 4.

A rich feast of blessings of goodness ready before the blessed one can use them; a crown of pure gold on his head; joy flowing from God's presence, too full for aught but *song*. He is "most blessed for ever." Fear not, then, that by laying the foundation "in length of days for ever and ever" we shall lose any of the richness. The holy penmen provide for this element of glory and happiness.

What, then, are the questions which rise before us when, having got hold of the fact of life everlasting, we wish to find some philosophy of the subject?

I. We may inquire on what principles the award will be made? Because it is of grace or the free gift of God, some conclude that it is to be a mere *arbitrary* gift. But this is not so. It will be the award of a Judge. All wisdom and prudence, as well as righteousness, will enter into the grand decision as to the heirship of life. So the Saviour speaks of those who have adjudged to them eternal life, according to the Peshito reading of John xvii. 3, and so Paul in Romans ii. 7. But all through the New Testament this glorious gift of eternal life is indissolubly joined to faith in Christ.

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Have we not here the ground for a righteous award? We read of "justification of life" (Rom. v. 18); but here, again, this is not briefly stated for the first time in Romans. It sends us back to earlier teaching in this epistle, and rightly so; for Paul had never preached to the Romans. What then had he already written on the subject? In chap. iv. 4, 5, he wrote, "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Now, no reckoning can stand which is not based upon righteousness and guided by prudence and wisdom. But this is a Divine one. It is different from those of men, but it is higher and more glorious. In it faith is valued as at least equal to a life of obedience to the law; but is it not even more in the sight of God? Ask yourselves how many of the attributes of God, as revealed in His Word, the mere law-keeper honours. Will you not find that the believer does homage to all that the law-keeper does, and to some more, which, though most Divine, do not come into the religion of a legalist? If this be so, and so it is, then in adjudging eternal life to the believer in Jesus, wisdom and prudence enter into union with righteousness, and there is nothing arbitrary or despotic in the award.

Nor is it arbitrary in reference to the individual believer. Not only classes of men grouped as believers will be taken into account, as in the dividing the sheep, as one whole, from the goats, as another, in Matthew xxv.; but it will reach to individuals, and every one shall give account of himself to God before the award. This shuts out mere arbitrariness. We may therefore rest assured that the gift of eternal life will approve itself to the angels who desire to look into those things as a manifestation of "the manifold wisdom of God."

II. We may now ask the further question—Given "length of days for ever and ever," how shall the overwhelming duration be occupied with pleasure and profit to the redeemed, and with glory to God?

At first view we are struck with awe.

No experience of men on earth, our own, or what we see in others, fits us to feel confident that this gift will be a blessing. Men in this life seem incapable of using its years with satisfaction, and we are ready to exclaim, with Job, of our life, "I loathe it; I would not live always." Every stage of our earthly course seems too slow, and we long and fret to reach the next. Even our enjoyments are called pastimes, as if those exercises were most pleasurable which cause us to forget the passing hours. What then can we do with unending days? Is not the prospect something terrible? It would be if our next state left us corruptible in nature on the one hand, and on the other if we became fixed in moral and intellectual immobility. But neither of these charac-

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terises the life to come. We shall be raised incorruptible. Now we are not so. Ever since we were born we have been dying in minute particles, and over against this we have been building up new matter to repair the waste. This is because we are now corruptible; and so labour and pleasure carried too far make us weary, and become painful. If this were to go on for ever there would be joy indeed, but not fulness of joy. But in that future state neither service nor pleasure will take aught from its glorious rest, because we shall be incorruptible. And yet we shall not stand still in knowledge and excellency. Possibly he who wrote, "I have seen the end of all perfection," lifted his thoughts higher than men, and embraced in this judgment both men and angels. Then when he added, "But Thy commandment is exceeding broad," he looked forward to the further unfolding of the Divine *will*, for which men and angels must ever look and listen, that in their holy state they may do it. Whether he did or not, we may do so. All God's words are oracles of law. They say, "Do this, and thou shalt live." And the more we obey, the greater our future moral excellence. And then our intellectual attainments will not be fixed at the low level of our mortal state. Alas for us if it were so! We only know in part. Even those like Paul, who seem such giants in spiritual attainment, have to say this. Then what of other children of faith? How much instruction in the wonders of our Father's material works we shall need in the future if we are to draw from them such lessons as will constrain and qualify us to glorify Him as God? The sin of men, for which God's wrath is revealed from heaven, lay in failure herein; shall it be, can it be renewed in the heavenly state? No; for even now heavenly ones are most fruitful students of God's works on earth (Isaiah vi.), or how could they sing, "The whole earth is full of His glory?" Then we must master the handwriting of our Father in the visible universe, that we may praise our Maker. And here it may be answered, True; we must finish our studies of His handiwork, and it will be a mighty task; and yet when it is over, we shall still have before us eternal existence—what then? We must also study the providence of God as it has dealt with men and angels, good and evil. And here, again, is a mighty lesson in which we are very tyros now. How much of mutual improvement must go on between good men of all ages as they each tell what they have seen and known! And then when angels publish their vast and ancient stores of knowledge, and saints tell them in return what God did for them, what mental enlargement must follow, and how swiftly the days of the upright will glide on!

True; but all creature histories are limited, and the last lesson which the angels can teach will be learnt by the most backward scholar in the school of the future. So, too, of all the forms under which this augmented information can be viewed, and when these have been studied, shall we not lack variety and interest?

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At this stage, when worlds are thus intelligently conquered, what next? Our eternal life is not really shortened, because it has no end. How, then, can we be occupied and happy for ever? This, too, has not been overlooked by that All Wisdom and Prudence which is working out our salvation and God's glory.

III. For two inexhaustible themes are to engage our highest powers, and they will fill our hours of eternity. Let us read the Revelation on the point first, and then consider them. For this purpose we open the Peshito Syriac of John xvii., at the beginning only remarking that here the being addressed gives the speaker unlimited scope for utterance (verses 1 to 4):—"Having said these words, Jesus then lifted His eyes towards heaven, and said, Abi, O My Father, the hour is come; glorify Thy Son, in order that Thy Son may glorify Thee, since Thou hast given Him authority over all flesh, that every one that Thou hast given to Him He may raise up to life everlasting." These given ones are awarded life everlasting, "that they may know Thee that Thou art the true God, exclusive of all others, or by Thy own self, and may know Him whom Thou hast sent, Jesus Christ."

Here, then, we learn that two great themes of study are before us. The only true God and His Christ. There is not and cannot be an end to these themes. No length of day will ever enable us to say we have fathomed these themes; and here is the secret of our unending life; here is the hidden manna which Moses could not give Israel. Man shall not live even here by bread alone, but by every word which proceedeth out of the mouth of God. Now this higher food, coming direct from the ever-living One, will keep us in vigorous life for ever. So not many minutes before uttering John xvii. 3, our Lord said, "Because I live ye shall live also." There is a ground on which all creature life rests, a reason why it is; and this is so, whether known to the creature or not. But that is the best knowledge which clearly grasps this ground of our life; and the true answer to the question whence our life is God, for in Him we live and move and have our being. This law of life is everlasting; it admits of no repeal. Just as true is it of the life to come as of that that now is. We shall have clearer conceptions of its source and order than we have yet attained; for He, the Master, adds, "At that day ye shall know that I am in My Father, and ye in Me, and I in you." Is not this the very philosophy of the life everlasting? The Divine Father, the Living God, whose life spans the eternities, the Redeemer in union with Him, and so having life in Himself, the redeemed in conscious union with their daysman, the one Mediator between God and man, and He, who is our life, in us in all the invigorating energy of His own glorious life! What a revelation! What a rich and satisfying assurance! Well might Peter write of great and precious promises whereby we might be partakers of the Divine nature, and Paul say, "I live; yet not I, but Christ liveth in me."

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Having given such a promise of intimate and vital union with His Father through Himself, need we wonder if our Lord further illustrated it in His last discourse? So in the next chapter He uses the vine as a picture of Himself, and its branches as setting forth His people, and shows them that they are nothing apart from Him, but everything which God requires for His glory through His energising life.

And so we may read the same lessons of dependence upon Him for our being and blessedness in the pictures of the everlasting Shepherd of John x., who not only gives life to His sheep, but engages all Divine perfections to keep it for ever.

Further, it is in the temple of living stones which rest upon Him, and of which He is the headstone of the corner.

But what can come closer than Paul's illustration of the Head and the body?

Here there is no possibility of life to the individual member if separated from the Head. Now all these picture-lessons are suited to educate babes in Christ up towards that higher grade of attainment when we come to know our nearness to and fellowship in life, light and joy, with the Father, and with His Son Jesus Christ. Blessed with such a Divine friendship, and receiving ever new unfolding of His riches, we need never fear that the days of the upright will outlast their delights and end in poverty and destitution, for our inheritance shall yield glorious supplies for ever!

A LESSON FOR SELF-CONFIDENT ERRORISTS.

A CHRISTIAN in advanced life, writing to a fellow-Christian more advanced in years, and perhaps in experience, referring to the popular delusion—the dogma that sin and suffering are to be perpetuated throughout eternity under our God, who is infinite in wisdom, love and power—remarks: "It is painful for me to touch on that subject, which I am assured has got such a hold on you as to blind your eyes and pervert your judgment." The individual thus addressed replied that the contention in this case was not alone with his Christian friend, but pre-eminently with the inspired messengers of Christ, and notably with the Apostle Paul. Let us then compare the views of the Apostle and this sincere errorist on immortality, that we may discover whose eyes are blinded, and whose judgment is perverted:—

THE APOSTLE	THE ERRORIST
1. Never applies immortality to sinners.	1. Always applies it to sinners.

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2. He never applies it either to the righteous or the wicked in this world.	2. Always applies it to both in this world.
3. He never applies it to men's souls at all, either before or after death.	3. Always applies it to men's souls both before and after death.
4. He speaks of it as an attribute of the King Eternal (1 Tim. i. 17, and vi. 16).	4. Always speaks of it as a natural attribute of all men as well as of God.
5. He presents it as an object which men are to seek after by patient continuance in well doing (Rom. ii. 7).	5. Always presents it as inherent in all men, not as an object to be sought after in the way of well doing.
6. He speaks of it as revealed or brought to light, not in the heathen philosophy, but in the Gospel of Jesus.	6. Assumes the truth of the dogmas of the heathen that all men are naturally immortal, contrary to the Gospel of the Son of God.
7. He defines the period when it shall be put on by the saints of God, and fixes it at the resurrection (1 Cor. xv. 51, 53; Col. iii. 4).	7. Assumes that the resurrection is not necessary to its being put on, but that it was put on by all at their natural birth.

THE PENALTY OF SIN IS DEATH, ACCORDING TO THE WORD OF GOD, NOT LIFE IN MISERY. All Christians profess to believe that Jesus, the Son of God, had "laid on Him the iniquity of us all" (Isa. liii. 6). "Who His own self bare our sins in His own body on the tree" (1 Peter ii. 24). "That His soul (or life) was made an offering for sin" (Isa. liii. 10); and in verse 11, "He poured out His soul unto death" (*His blood*, in which was the life). "The Good Shepherd gave his life for the sheep" (John x. 11). "In whom we have redemption through His blood, even the forgiveness of sins" (Col. i. 14). Jesus, as our Saviour, "was made perfect through sufferings" when He died on the cross. No sufferings beyond that formed the penalty for sin! Eternal torments is a fiction derived from the heathen, who knew not God. The penalty of sin is death. Christ bore the penalty, and secured forgiveness for men through faith in His sacrifice. Hence the gladdening truths, "Christ appeared *to put away sin* by the sacrifice of Himself" (Heb. ix. 26). "The Son of God was manifested that he might destroy the works of the devil" (1 John iii. 8). Jesus took part of our flesh and blood, "that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14).

When the devil and his works are destroyed (which is sin with all its miseries), our universe will then be free for ever from all suffering and death. "For death and hell will then be cast into the lake of fire" (Rev. xx. 14).

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"Then cometh the end, when He (Jesus) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death; and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv. 24-26, 28).

The blessed and allwise God, our loving Father, made early provision for this glorious consummation, when He "placed cherubim and a flaming sword to keep the way of the tree of life," lest the sinner should "put forth his hand and take of the fruit, and eat and live for ever" in sin and misery.

"Our life is hid with Christ in God" (Col. iii. 3).

"*As truly as I live, all the earth shall be filled with the glory of the Lord*" (DEUT. xiv. 21).

THE COMING GLORIOUS AGE.

THE Second Advent of Christ could not have been distinctly predicted in the Old Testament *as a second;* that would have involved a premature revelation of Messiah's rejection by Israel, of His death and re-ascension into heaven, and of the present dispensation of grace to the Gentiles. Prophecies so clear as either to *procure* or *prevent* their own fulfilment, were never delivered by Divine inspiration. The two comings of Christ, at that time both future, and having one and the same object—to redeem and restore humanity and to destroy the works of the devil—are seen as one, in early prophetic vision.

A coming of Christ is, however, extensively and clearly predicted in the Old Testament, of a character essentially different from His past coming, and which is to be accompanied by events of transcendent importance, none of which took place in connection with His first advent. It is therefore *a future* coming, and in relation to the first it is a *second.* He *did* come in humiliation as a gracious Saviour; He will come in glory as a righteous Judge and King. In other words, without the expression being used, the second coming of Christ is foretold and described in places too numerous to mention, in the law, in the prophets, and in the psalms.

The Old Testament also largely prophesies another great future event: it plainly teaches that before this world's history is wound up, before time gives place to eternity, an age is to occur which is to be earth's Sabbath, man's jubilee, Christ's reign: the antitype of all Sabbaths from Eden onward, the antitype of Israel's jubilees, the antitype of Solomon's glorious reign of prosperity and peace. Certain Scripture statements and analogies (apart from the Apoca-

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lypse), lead us to suppose that the duration of this period will be 1,000 years, whence it is commonly called THE MILLENNIUM.

By the mouth of all His holy prophets since the world began God has announced these "times of refreshing." The Lord Jesus when on earth alluded to this period, and presented it as an object of hope to His people. "Ye who have followed Me," He said on one occasion in reply to a question from Peter, "in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." To Nathaniel He said, "Hereafter ye shall see Heaven opened, and the angels of God ascending and descending on the Son of Man." This age is called "the dispensation of the fulness of times," in which God "will gather together in one all things in Christ (Eph. i. 10), in which every knee shall bow to Jesus, and every tongue confess Him Lord, to the glory of God the Father" (Phil. ii. 10). It is the oft foretold, oft promised kingdom of the Son of Man; *not* God's reign over the world in providence; that has existed from the beginning, and could never therefore be the object either of prophecy or of promise; not Christ's present reign in the hearts of His people; not the present period at all, for Satan is at present usurping the throne of this world as King and God; two-thirds of mankind still worship *him* in worshipping idols, and are his obedient slaves and miserable victims; the greater part of the other third worship and obey him indirectly, in serving sin; and even Christ's people, the little flock who own Him as Lord, fail to obey Him perfectly.

If Christ be King now, where is His honour? How does the dread majesty of His throne assert itself? He allows His authority to be insulted, and His name blasphemed. He avenges not His own elect, who cry day and night unto Him. He permits the oppressor to triumph, and the wicked to prosper in the earth. These things shall not be in the day of His kingdom. Psa. lxxii. presents the manner of that kingdom. Its features are righteousness and judgment, flowing from Himself as fountain head, and from all subordinate rulers as His ministers; the poor and needy delivered, and their oppressors crushed; complete and universal submission of all kings and nations to Christ; abundant peace and eternal praise. Clearly this kingdom is *not come yet*, and clearly therefore it is *yet to come*. It is true that numerous passages speak of this present dispensation as in a certain sense the kingdom of God; but the expression also designates a still future period, altogether distinct from the present in its character. *This* is the kingdom of God in a mystery, *that* will be the kingdom of God in manifest power and glory.

And let it be remarked, this kingdom is no part of the eternal state which shall ensue when "the former things are passed away." It is the kingdom of the *Son*, the kingdom in which Christ as *Son of Man* is supreme; but in the eternal state the Son shall have

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delivered up the kingdom to God even the Father, and shall Himself be subject, that God may be all in all (1 Cor. xv. 28). Now the period during which the Son *possesses* the kingdom, and the period which *dates from His delivering it up*, cannot be the same.

Again the dispensation in question, though blessed and glorious beyond all that have preceded it, is yet governmentally and nationally imperfect; mankind will still be divided into nations (Zech. xiv. 16), speak divers languages (Dan. vii. 14), be distinguished as Jews and Gentiles, and as governors and governed (Psa. lxxii.); whereas in the eternal state all will be under the sole and immediate government of God.

And further, it is a period which, though characterised in the main by righteousness, life and bliss, will yet be marred by sin, death, and judgment; men will still be mortal, and judgment will follow every transgression (Isa. lxv.; Zech. xiv.), while in the eternal state there will be no more sin, no more death, no more curse (Rev. xxi.).

During this reign of Christ, He will have dominion from sea to sea, and from the river to the ends of the earth (Psa. lxxii. 8); but in the eternal state there will be "no more sea." In short the former will be a kingdom characterised by the gradual and progressive subjugation of all things to Christ, in which "the last enemy that shall be destroyed is death," while the eternal state *dates from* death's destruction, and in it insubjection is unknown.

This glorious age then is a distinct one, which is to *follow* the present period, and to *precede* the new heavens and the new earth, in which the tabernacle of God shall be for evermore with men.

We have therefore a great future event, and a glorious future age, clearly predicted in the Scripture, and it is a deeply momentous question which of the two is to come first. Is the millennial Sabbath to be introduced by the coming of Christ, or to be followed by it? Ought the Church to be expecting the millennium, or expecting her Lord first? Is the Divine programme of the future, first the millennium and then the advent, or first the advent and then the millennium?

It is strange that many children of God are content to leave this great question an open one, and to continue in willing ignorance on the subject. And it is doubly strange that too many who ought, as teachers of the truth, boldly to declare the whole counsel of God, should be content to promulgate through the entire course of their ministry, views which they hold from education and from habit, rather than as the result of research, and of strong conviction that they are *the truth*, views which they would be at a loss to sustain by solid Scriptural argument. They never perhaps preach on prophecy at all, but they constantly make use of forms of expression, and quote Scripture in connections, which tacitly and very effectually teach error. They thus endorse the vaguely held traditional creed, that death is the certain prospect

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before each individual, and that as regards the Church at large and the world, the present state of things will continue to improve gradually, until it merges into that blessed period of righteousness and peace, in which "the knowledge of the Lord shall cover the earth as the waters cover the sea." This is a serious evil; Scriptures misquoted are an efficient means of conveying unscriptural views. Multitudes of persons who have never studied the Bible on the subject, or received any direct instruction on it, have nevertheless, from this practice on the part of their teachers, imbibed views directly contrary to the truth.

And the views thus thoughtlessly imparted, and thoughtlessly received, are yet firmly held, for mental habits are strong. That which we have always heard and supposed to be true, that which most people appear to hold as true, assumes the authority of ascertained truth in the mind, and the moment it is attacked prejudice rises in arms to defend it. The consequence is that, notwithstanding the large and rapid increase in the number of those who look for the coming of Christ as their own individual hope, and as the next great event in the history of the Church and of the world, the majority of professing Christians, and especially those who have little or no leisure for reading and study, still retain the opposite view, look for death personally, and expect the coming of Christ to take place only at the end of the world. Yet that coming is the grand motive uniformly presented in the New Testament to love, to obedience, to holiness, to spirituality of mind, to works of mercy, to watchfulness, to patience, to moderation and sobriety, and to all other Christian graces.* "That blessed hope" is essential to the production of the Christian character in its perfection. What consolation it affords in bereavement and affliction! What holy restraint it is calculated to exercise in prosperity and joy, and what an incentive it supplies to exertion in the Christian work and warfare!

And who is to blame that its power is so little felt by Christians in general? How shall they hear without a teacher? If their ministers never directly teach them the truth on this point, by expounding to them the numerous passages bearing on it in the New Testament, but leave them in ignorance or lead them indirectly into error, will the Great Shepherd of the sheep hold such under shepherds guiltless? Earnestly would we entreat all our brethren in the ministry, to "*preach the word*" on this great subject, *to give it in their ministry the prominence it has in their Bibles;* to bring it in whenever and wherever Scripture brings it in, and that is in connection with almost every topic of Christian privilege and duty.

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* 1 Thess. iii. 13; Col. iii. 4, 5; Tit. ii. 11-13; 1 John ii. 28; iii. 2, 3; *Phil. iii.* 20, 21; Matt. xvi. 27; Rev. xxii. 12; Matt. xxv. 13; Luke xii. 35; *xviii.* 7; James v. 7, 8; 1 Pet. i. 13; Matt. xxiv. 46; 1 Pet. v. 1-4.

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It is vain to urge that the uncertainty of life and the possible nearness of death are motives as powerful as the coming of Christ. Death can never be an object of hope to a Christian nor a source of consolation; God never intended it to be such; it has lost its sting indeed to a believer, but it remains, and must ever remain, a painful, humbling, afflictive, repulsive prospect; salvation itself imparts no lustre to death. It must be so; "it is sin's great conquest, and Satan's chief work; the fulness of sorrow and affliction, the triumph of corruption, the fulfilment of the curse. Oh! it is a strange delusion of Satan to have made the capital curse of God eclipse the capital promise of God! Satan's consummated kingdom over the body to take that place in our thoughts, which Christ's consummated kingdom in the body and spirit, even the resurrection, was meant to take!

Nor is it believers only who suffer from the habitual omission of a cardinal doctrine of Scripture in the teaching they hear from the pulpit. Who shall estimate the injustice done thereby to unbelievers? *The coming of the Lord draweth nigh!* Why is not the fact, the (for them) *awful* fact, proclaimed aloud in their hearing, and applied with all the earnestness of love, to arouse the sleeper from his dream, to destroy the delusions of the false professor, to unmask the hypocrite to himself, to warn the wicked from his way? The coming of the Lord draweth nigh; to them who know not God and obey not the gospel of the Lord Jesus Christ, that coming must bring everlasting destruction; on them it must fall as a fiery vengeance. Should they not be faithfully forewarned of their danger? Should they have the right to reproach their teachers that they sounded not the trumpet though they saw the sword approaching? What saith the Lord? "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (Ezek. xxxiii. 6).

Let sinners be startled by the announcement, "THE JUDGE STANDETH AT THE DOOR," and not soothed by the sound of a softly approaching millennium. Let them be warned of the speedy dawn of a day of retribution, and not led to conclude it at least a thousand years distant. If the preachers of the word will fling carelessly aside one of the best weapons in the armoury of truth, can they wonder that their work is not as effective as it might be? If they would fain see conversions numerous as in apostolic days, let them preach the apostolic preaching, on which not only the *past*, but the *future* advent of Christ, had a grand and prominent place.—(From "*The Approaching End of the Age*," pp. 20–27. By H. Grattan Guinness.)

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THE SPIRIT OF REVERENCE.*

ONE of the greatest blessings that can be enjoyed by a human being is a well-ordered mind. When the various faculties are properly balanced, none in excess, none deficient, and all in harmonious working, we get the idea of an intelligent, emphatically a "*sane*," or sound mind. Upon the value of such a mind, not to its possessor only, but also to those who come under his influence, it is needless to speak, for all, including even those who have not such a boon themselves, will admit that it is very great. A watch that is either wildly running too fast, or, like a lame or lazy pedestrian, heavily dragging behind, is no "*time-keeper*," and is therefore practically useless. There are minds like eccentric watches that never seem to hit the right medium, or to keep in the proper orbit where they might be of use in the great economy of things. They are either provokingly grave when a little joyousness would be good for the health of both body and soul, or they are absurdly hilarious at times when mirth is altogether out of place. The balance-wheel of their understanding evidently needs repair, for it lamentably fails to discharge the duty required of it. How to deal with such badly poised intellects is one of the most difficult problems with which the teacher has to grapple. To get the mind into a frame adapted to the subject before it is his great aim. If there be this correspondence between the mind of the student and the theme of study, success is almost certain. To rush thoughtlessly against a matter of deep and serious importance is in itself an act of folly, and in its results only disappointment; for deep and serious truth will not reveal its secrets to such irreverent questioners; its treasures are too valuable to be thrown open to any but the reverent eye; and it will never answer questions which are prompted by mere curiosity.

Levity, carelessness, indifference, and a disregard to what is venerable or sacred, are indications of a state of mind very unfavourable to the acquisition of knowledge, not to speak of that wisdom which knows how to turn knowledge to account. Men who will not think seriously of matters of grave import are not to be relied on for either counsel or strength. You cannot ask their advice in a case requiring clear thought and steady purpose, nor is their mental stability a resting-place for faith in any public emergency. To look up to them as leaders in a course of action worthy of intelligent manhood, is simply impossible. Their frivolity has proclaimed their utter unfitness for the front rank in any movement that has the good of society for its object. They may help to swell a crowd or amuse the thoughtless, but to do serious work and serve their generation in a way that shall merit the esteem of the wise and good, is an honour beyond their reach. He who is destitute of reverence will never secure the reverence of others. It is humbling to look

* An Address by the Editor at the commencement of a Lecture Session.

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upon a man who is never impressed with a feeling of awe by the astonishing grandeur of the visible universe, and whose heart never rises in holy reverence towards that wonderful Being of beings, from whose hand that universe came. Is it possible that the human eye can gaze upon all this marvellous opulence of wisdom, goodness, and power, without thrilling the soul to its centre, and causing it to feel that it is a great thing to be the intelligent creature of Him who made the world, and spanned the heavens, and spoke into existence the countless sisterhood of stars that shine in boundless space? Is it really conceivable that a being who claims the honour of manhood can be insensible to these overwhelming evidences of an almighty, all-sustaining, and ever-present GOD? To gaze upon what the human eye can see, and not to feel a thought of adoring reverence taking wing towards Him who made both the eye and all that it sees, is humbling, sad, mournful.

But there is something more mournful still. If this negative condition of mind were the only proof we have of the absence of reverence, it might be argued that persons so characterised are simply uncultured men, upon whom the refining influence of education has not fallen, strictly animal men whose thoughts are limited by the wants and work of every-day life, and who are destitute of the higher life in which sentiment, feeling, imagination, and vigorous thought find their region of enjoyment. Why, it might be asked, expect to find in persons of this class that recognition of the grand, sublime, and wonderful which is appropriately expressed by the word reverence? Well, we shall leave them, with the simple reply that the question assumes a cultivating power in the education referred to which it does not possess. There are many men who have not had this kind of culture who are nevertheless deeply reverential; for they have had that invaluable scriptural training which ennobles the whole being, and enables a man to discern the good and the great, and to give them the homage of his heart and understanding.

But we pass to others, and if I mistake not, we shall find evidence, by far too abundant, to prove that this is an irreverent age. What numbers are there to be found whose chief jokes are about religion, whose oddities and fun are spiced with allusions intended to raise the laugh at devout and serious men! If a man profess regard for piety, the ready conclusion is that he is simply "a hypocrite." To speak against worldly folly is "cant;" to venerate the Bible is to be a "Bibliolater;" and to keep holy the Lord's-day is to be a "Sabbatarian." Sanctity is "sanctimoniousness;" circumspection is "Puritanism;" and the open rebuke of sin is "Methodistic rant." "Salem Chapel" and "Little Bethel" are the convenient names by which to raise a sneer at the supposed fanaticism and ignorance of the persons who congregate there. The trashy tales with which the book market is flooded by paper stainers who wish to be thought clever authors, gather their chief supply of wit, such as it is, from the conventicle, the tea-meeting, and the Dorcas

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society. The propagation of the Gospel is a rich theme of merriment to these modern luminaries. "Timbuctoo" is an amazingly important locality, the name of which, in connection with sneers at the fanatical mission people, is almost as well known as that of London itself, although it is more than probable that many of those who thus scoff at the noble Christian duty of diffusing the gospel of light and love could not tell where Timbuctoo is to be found. "The King of the Cannibal Islands" is also an extremely popular monarch with those who would point a sarcasm at the good people who wish to persuade his majesty at least to turn vegetarian, if they cannot get him nearer to the evangelical system. And as for the conversion of the negroes, why, that is one of the best jokes possible, in illustration of the fanaticism of the well-meaning, but soft-headed saints. To "wash the niggers white" is a rich idea, and many a sheet of good paper has been scribbled to ridicule the absurdity, and show the capital fun of the thing. The necessity of this whitening process has been described with more wit than wisdom.*

Then of course the need of money to help this great object is obvious, and the opportunity of laughing at the silly subscribers is too tempting to be omitted. The result of the effort is what wise men expected—the said wise men, of course, being the laughers and scoffers who would not subscribe a penny—the negroes "remain black as ever;" for it is not to be supposed that gentlemen of the mocking school would recognise the fact that hundreds of thousands of negroes in Africa, America, and our West Indian colonies, have been cleansed in the precious blood of atonement, raised from heathen degradation and darkness, enlightened by Divine revelation, gathered into Christian Churches, and made conscious partakers of the new and immortal life in the glorious Saviour of the world. The recognition of these grand facts is as much beyond the genius of irreverence as the admission of them is beyond its honesty.

It is easy to raise a fool's laugh at the contributions of grateful Christians to the treasury of the Lord; but when one contemplates the result of these contributions, the spirit of reverence adores the Divine Disposer of events, whilst it pities those who make merry over matters which are too high for their understandings, and too holy for their hearts. These very men can appreciate heroism in the battle-field, and pay their tribute of admiration to the soldier whose sense of duty to his country leads him to face the enemy's fire, and scale the enemy's stronghold; but they can afford nothing better than satire and ridicule to him whose sense of duty to his heavenly Master prompts him to brave the privations of heathendom, and the perils of a pestilential shore, that he may tell the victims of Satanic delusion about the wonderful love of God in Christ Jesus. This gross inconsistency is the direct issue of the spirit of irreverence. A recognition of the great, although unseen, moral realities

* Illustrative extracts were given here; but though suitable enough for an address, they are not worth the honour of type in this magazine.

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involved in the missionary's errand would lead to a vastly different estimate of his high heroism and his noble work; and it would be felt that to turn into ludicrous couplets the gifts of Christians to our Christian societies, whose object is to tell the nations about the true God, the knowledge of whom they have lost, is a prostitution of thought and time of which every intelligent man should be ashamed.

I am by no means likely to vindicate right and left all that our missionary societies have said and done, or to affirm that they are destined instrumentally to bring the entire world to the Son of God. I will not do the first, because the directors of missionary societies, though generally the best of men, and though the work in which they are engaged demands and receives my reverence, are just as fallible as those of commercial speculations, who often make most ruinous blunders; and I will not do the last, because I cannot do violence to my conscience by affirming a thing which I do not believe. But let it be observed that these very facts leave me free to expose and rebuke the spirit of irreverence which speaks evil of things which it does not understand. I at least can do this openly and boldly; for no one who knows anything of my settled convictions can for a moment suspect me of being the mouthpiece of any society whatever. I read in the Book which I have chosen as the guide of my life that there shall come in the last days scoffers; I hear the voice of scoffers everywhere around me, and find the popular literature of the day full of their sneering expressions; and putting the two things together, the logical inference is irresistible. I, therefore, in this department of my pastoral functions, earnestly and solemnly warn young men against the foolish and dangerous irreverence of the times.

For another illustration of our topic, recur for a moment or two to the books to which reference has been made. What is the hero or heroine of the popular story? A vicious, selfish, pleasure-hunting man, so represented as to seem a very model of tact, taste, ability, and politeness; or a thoughtless, heartless, graceless woman, whose transcendent beauty and unparalleled charms far more than redeem all her shortcomings, and ultimately place her at the head of an establishment of opulence and a table of golden luxury. Very well; be it so. What is the plot of the tale, if the author has ingenuity enough to construct one? Some dark and dismal intrigue in which falsehood, deceit, cruelty, and crime, are the revolting ingredients, but all so adroitly managed that the actors in the scene are really very clever and admirable people after all. Again we say, very well; be it so. But who is the sheer blockhead of the story? the preposterous garrulous personage who talks the most egregious nonsense, earning for himself the disgust and contempt of the fine ladies and gentlemen present? Ay, who is he? "*A Christian*," to be sure! Yes, a Christian, certainly—can you doubt it? The sole example of stupidity, that by some strange accident has floundered among

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the brilliant and high-bred people who do the work of the story, is beyond question a living specimen of English Christians!

Now that is the kind of lying rubbish with which the young men and maidens of the present day have their minds strengthened and their hearts trained for the very serious work of human life!

But why is this so-called saint introduced as the fool of the story? Simply because the spirit of irreverence, which hates everything sacred, wishes to raise a laugh at Christianity through the vulgar hypocrite whom it falsely introduces as a genuine specimen of Christians. *That* is the whole secret. Of course, to make the thing complete, you are to understand that the author is himself a very good Christian; he would resent with becoming dignity the least hint of suspicion as to his thorough orthodoxy; and the accomplished ladies and perfect gentlemen of the precious book, who talk bad French and make blundering quotations from the classics, are all likewise very respectable Christians, so highly respectable indeed that, *when* they go to church it is to their own parish church, a departure from that good old practice being considered unbecoming, to say the least of it; so that you are to understand that the absurd personage of the story belongs to one of the "sects." Don't forget that, or you will miss the entire value of the representative Puritan.

Another most marked characteristic of this irreverent age is the growing habit of turning everything, even the most solemn and impressive, into comedy. Mirth is manufactured out of all that comes to hand. Our comic journals drive a brisk trade. The money panic does not seem to have affected the business of burlesque. It is clearly a successful speculation. Money is made by merriment, and of course that is enough to stimulate comic journalism; it pays. Why? Simply because the widespread irreverence of the day furnishes customers by the myriad. To laugh or grin at subjects which make wise men look serious is not merely a common thing, but it threatens a most serious deterioration of the national intellect. Young men whose chief mental food is gathered from the comic serials, can never have that mental strength, that robustness of understanding, and that solid intellectual power which bring honour to a man, and pre-eminence to a nation. To laugh when anything laughworthy occurs, is perfectly right; laughter has its place in human life as well as grief; and if the loving Creator who wishes us to be happy had not meant us to laugh, the power of doing so would have been withheld. But to laugh always and at everything should be left to the poor irresponsible idiot. When sane beings make such voluntary fools of themselves you may be sure that their folly involves deep guilt.

Law is a grave matter, as the well-being of the commonwealth, the security of property, and the liberty of the individual depend upon it. The name of Sir William Blackstone, a celebrated English lawyer, and the most popular writer on the laws and constitution of his country, is suggestive to educated men of the grave importance

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to a nation of its code of civil laws; but even this subject has been turned into burlesque, and those who wish to adorn their libraries with it can purchase a "Comic Blackstone."

History, especially that which tells the story of one's own country, is eminently useful reading to those who know how to read profitably. The history of England, like all other national histories in this strange, sad, mysterious, wonderful world of ours, is written in blood. If there be a human book in existence that should make an Englishman thoughtful and serious, and that should suggest to him the absolute certainty that there is an unseen Power controlling the fierce passions and the wild crimes of a thousand battle-fields, and revolutions and commotions without end, to account for the fact that the nation has been kept in being for some great purpose, and has not perished from the earth, like one of the tribes of American Indians that have passed away for ever—that book is the story of his own country. Now and then in this book one lights upon a droll thing which creates a smile whilst it relieves the dismal monotony of war, murder, tragedy, crime and plot; alternating with plot, crime, tragedy, murder, and war: but the idea of a comic *history* of England seems too much. Surely the thought of writing such a book never entered any one's mind. Yes, it did! The Comic History of England was written and published, and thousands grinned over it most intelligently, suggesting the suspicion that they knew no more of the real story of their fatherland than a mole does of astronomy!

Nor is it man's doings and sayings only, through the ages of the past, that furnish the laugher with materials for ridicule. The spirit of irreverence is a stranger to shame; and storm, volcano, and earthquake, those phenomena that speak of man's utter helplessness, have actually been dragged into the miserable service of fun. Fun, laughter, joke, in the presence of these terrible convulsions of nature—why, the thing is incredible! These awful convulsions speak of a Power for which Omnipotence is the only name, a Power that could as easily shatter our world into countless millions of fragments, as the exploding powder rends the sky rocket into ashes; and to allude to these appalling exhibitions of irresistible physical force, therefore, in the language of merriment, shows a want of reverence and a spirit of reckless impiety positively shocking! The story of Nero fiddling whilst Rome was burning, whether it be true or false, is as nothing compared with this utter insensibility to events that ought to impress the most thoughtless with the nearness and the majesty of the Almighty. I am no advocate of craven fear, or superstitious terror, but I do plead for the manifestation of reverential seriousness, and the exhibition of becoming gravity in relation to such events as these. It is not Christian, it is not wise, it is not manly, to laugh when the voice of the Lord is upon the waters and the God of glory thundereth, speaking of the hiding of His power in the tempest, and telling

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what He might do, if it pleased Him, in the trembling hills, the quivering earth, and the boiling ocean. To laugh when we are thus reminded that all nations before Him are as nothing, and they are counted to Him less than nothing and vanity, is surely an indication of combined folly and daring that can hardly be surpassed. The very heathen are afraid at God's tokens, and awed into silence by the manifestations of His power, whilst we who affect pity for these ignorant children of the desert, can point a pun or utter a small witticism about the same events. This is not to the honour of our age, to say the least of it.

But even beyond this the spirit of irreverence has dared to rush. "The end of the world," that tremendous catastrophe which sooner or later will most certainly occur, has also been made to minister to the reckless mirth of the scoffers. Surely the bare possibility that the Almighty may supersede the present order of things in his sublime progress towards the grand end of all His dispensations, should strike every rational being with awe, and fill the mind with reverential thoughts. The fact that an intended supernatural intervention is revealed in Scripture is universally admitted; for it is so repeatedly declared, and in such variety of terms, that it cannot be denied except by denying the truth of the Bible. One would think, then, that the universal admission that the doctrine is in the Book would produce some degree of solemnity, even on the minds of those who insist that the Son of God will not return until the very close of human history; for who can tell when human history shall close? If you say, "It will not be in our day," is that a sufficient reason for making light of it, and turning to ridicule the warnings of faithful Christian men who, in the discharge of their duty, feel that they must call the attention of their fellows to the intensely solemn event? It will come in the days of some generation of mankind, however remote the era may yet be, and the contemplation of the solemnity itself—august, unprecedented, terrible—should produce most serious reflections. Yet the doctrine of the Lord's Coming is deemed a pleasant subject for a joke, and alas! that I have to say it, amongst the keenest scoffers are found men who name the name of Christ, and are officially engaged about the service of the sanctuary. No possible distance of time as to the actual occurrence of this supremely majestic event can justify any allusion to it, except with feelings of the deepest reverence. But who told the scoffer that it would not occur in his day? Foreseeing abounding unbelief on this special topic, the very Being who is coming has forewarned us that it will come as a thief, and as a snare, upon the inhabitants of the world. It is better, then, to view it with reverential awe, whether it be near or remote; and as no one can prove that it will not occur in our day, it is better to be prepared for it than to be found among those who scoff at this unutterably impressive revelation of heaven.

I intended saying a word about certain French and German writers, whose irreverent rationalism has tried to eliminate inspiration from

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the Scriptures; and of certain English reviewers and essayists who have thought fit to echo Continental scepticism; as well as of a famous bishop who has tested the Books of Moses by the multiplication table and found them wanting; but I forebear. When I see a man serious, though I think him seriously in error, I respect him. It is against the irrational, reprehensible, destructive spirit of levity that I contend. I plead for reverence in dealing with the great problems of life and time; for a laugh solves no difficulty, a jest is no argument, and a frivolous spirit will never rise to eminence. I plead for reverence because it is essential to that calmness and clearness of judgment which we all need in these days of ecclesiastical conflict and political excitement. I plead for reverence, because without it a clear perception of the truth and beauty and glory of the Divine word is impossible. I plead for reverence, because I know that the democratic lawlessness of the last days will culminate in Antichrist, the lawless one, and bring down sore judgments on the world; and I wish you to unite with me in determining that so far as we are concerned, it shall never be said that our irreverence hastened the final conflict, and deepened the gloom of the impending crisis. I plead for reverence, because I wish you to grow in intelligence and wisdom, which will be simply impossible if you have no serious apprehension of the intense realities of being, and no settled purpose to make the most of the opportunities and privileges with which Divine Providence has favoured you. And I plead for reverence, because the Lord's book, the Lord's house, and the Lord's day, are significant of holy realities which, if duly apprehended under the influence of living faith in Him, will make your lives useful and honourable, and issue in an immortality of glory and of joy.

LIFE IN CHRIST ONLY.

RESPONDING to your call for "Light-Bearers," I shall esteem it a great privilege if what I have to say should be considered worthy of a small space in your valuable Magazine, the RAINBOW. If by thus bearing public testimony to these precious truths I should succeed, by God's blessing, in conveying any light and comfort to any of your numerous readers, I shall simply have done my duty to the praise and glory of Him who is the resurrection and the life, "whom having not seen we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable, and full of glory."

I wish to put four questions:—1st, What is Eternal Life? 2nd, Who is the Author and Giver, and to whom is it given? 3rd, What is Spiritual Life? And 4th, What is Eternal Death?

First then, What is Eternal Life? John xvii. 3, It is knowing God and Christ. 1 John i. 2, Christ is Eternal Life which was with the Father. 1 John v. 20, Jesus Christ *is* the true God and Eternal Life. John xi. 25, Christ says, *I* am the resurrection and the life, and that

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those who believe in Him, though they die, or fall asleep, yet shall they live; and whosoever liveth in Christ shall never die.

Then it follows that unbelievers cannot possibly have Eternal Life because they do not know God and Christ, and because they have not Christ they cannot have life, for He is *the* life; and the channel through which this eternal life can flow from Christ to us is by faith. (John xi. 25, 26.) He that believeth in Me shall live, and living shall never die, and *because* He lives they who believe shall live also.

2nd. Who is the Author and the Giver of this Eternal Life? It is God. (Rom. vi. 23.) "The gift of God is eternal life in Jesus Christ our Lord." Those who once were dead have been begotten into this life by the resurrection of Jesus Christ from the dead (1 Peter i. 4, 5). The full consummation of this is reserved in heaven and ready to be revealed to those who are kept by the power of God; and they will be caught up to meet the Lord in the air, and so in the fulness of this eternal life shall they ever be with the Lord.

Christ gives eternal life to all who hear His voice and follow Him. He knows and loves and prizes them so much that no power can ever pluck them out of His hands. Adam fell into a deep sleep, and whilst he slept God took one of his ribs, and of this made a woman, and Adam saw and loved her because she was bone of his bone and flesh of his flesh. Jesus slept in Joseph's tomb; and because His side was opened, and He slept, His Eve, His Bride was formed. He saw the travail of His soul and was satisfied, and knew the Church that it was glorious, not having spot or wrinkle, or any blemish whatever. He knew her as bone of His bone and flesh of His flesh; His spouse, His bride, His chosen. Oh how wonderful is His love! it is indeed a *great love* (Eph. ii. 4-9); an abiding love (Zeph. iii. 17); an unfailing love (Isa. xlix. 15, 16); an unalienable love (Rom. viii. 36-39); and an everlasting love (Jer. xxxi. 3); and He has given to her eternal life (John x. 27-28); and this eternal life is in Him, in God's Son (1 John v. 11); it is by Jesus Christ our Lord (Rom. v. 21); Christ gives it to all the Father has given to Him (John xvii. 2); it is given to those who hear His word, and believe on God who sent Him (John v. 24); whosoever believeth in Him shall not perish but have eternal life (John iii. 15); he that *seeth Christ* and believeth on Him hath everlasting life; and He will raise him up at the last day (John vi. 40-47). Thus we see that God is the author and giver of eternal life in Christ, and that the unbelievers have not eternal life; and they will therefore perish and will not see life, but will be punished with everlasting destruction, will be destroyed, will utterly perish in their *own corruption*. The Lord will destroy the wicked, and *root* them up, will pluck them up, and they will be cut off. Oh how terrible to think that the day is coming which shall burn as an oven, and all the wicked will be as stubble, and will be burned up both root and branch! And especially when we remember that man perishes from his own act of unbelief, for the Lord says that He willeth not the death of him that dieth, but would rather that all men would turn unto Him and live.

But we will now consider what is Spiritual Life. It is the outcome of Eternal Life. It is the newness of life (Rom. vi. 4); it is living in the Spirit (Gal. v. 25); it is living a life according to God (1 Peter iv.

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6); it is *living* unto God (Rom. vi. 11; Gal. ii. 19); it is growing up into Christ in all things (Eph. iv. 15); it is being spiritually minded (Rom. viii. 6). Therefore, eternal life being the gift of God, and spiritual life being the daily outcoming and growth from eternal life, it is quite certain that none but those who have eternal life, or life in Christ, can have spiritual life, and therefore, knowing Jesus to be our life, it is our duty and privilege to desire more and more the sincere milk of the word, that we may grow thereby, that we may grow into all spiritual living and in holiness to the Lord.

This leads to the fourth question: What is Eternal Death? The root of it is sin; for sin, when it is finished, bringeth forth death. This is a natural or necessary consequence; and the outcome of this is (Eph. iv. 18) being *alienated*—cut off from the life of God (2 Thess. i. 9), being banished from God (Rom. ix. 22), it is being a vessel of wrath fitted to destruction (2 Thess. i. 9), it is being punished with everlasting destruction from the *presence* of the Lord, and from the glory of His power; therefore it must be *non-existence*, or it would not be from the presence of the Lord, for if we make our bed in hell He is even there. The Lord will utterly destroy *all* the wicked (Psa. cxlv.).

Thus I have sought to hold up the light of this truth with not the words of man but the words of God; and however unwilling we may be to give up our old darling orthodox belief that

> There is a dreadful hell,
> With everlasting chains;
> Where sinners must with devils dwell
> In everlasting flames—

we must not forget that thus and thus has God spoken, and (1 Tim. vi. 3-5) "if any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing but doting about questions and strifes of words, whereby cometh envy, strife, railings, evil surmisings, perverse-disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." Better be expelled from all Church fellowship for holding the truth, and to suffer with Christ our Head outside the camp, than to dwell cowardly in the sin of orthodox error for a season. I do feel more than ever called upon to thus publicly declare to the Church and the world (in the Church) that so far as God shall enable me to see the truth I will stand by it whatever the consequences; and more especially, because the other day a gentleman told me that he hoped if the authorities of a certain Church found out what his views were, they would not refuse to allow him to continue to teach in the Sunday school. I fear the truth is often withheld altogether for fear of being cast out of the synagogues, or for the vain gratification of being allowed to mix up with the Laodicean element of the present day.

Champion Hill, East Dulwich. JAMES ODOM.

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GABRIEL'S OWN KEY TO HIS SEVENTY WEEKS.

DANIEL ix. 24-27.

PART IV.

(*With a Diagram and concluding remarks.*)

JOSEPHUS informs us that the Jews did not use astronomical cycles in their calculations, but that they first saw them in Babylon.

Thus heathen chronology cannot assist us to understand Gabriel's heptads. The Olympiads, with the rules taught to work them into A.U.C., and the vice versa founded upon the former, commencing with A.M. 2650, or B.C. 776, and the A.U.C. from A.M. 2627, or B.C. 753, will not bear investigation.

The classical Dictionary of Lempriere fixes the cruel death of Cyrus at B.C. 538; if we follow Gabriel we find here an error of more than half a century. Dr. Gill, who was rich in Rabbinical lore, quotes Rab. Bathra, who was one of the calculating Rabbins that lived *about* fifty years before Christ:—"He asserted that the coming of the Messiah, as signified by Daniel, could not be deferred longer than fifty years."

This Rabbi could not have been assisted by the intercalation of the twelve years correction of the Julian period, because he had written the above *about* forty years before that chronological blunder was amended.

What mode of calculation had Rab. Bathra that guided him so truly? "As signified by Daniel." Here we have the solution:—

GABRIEL'S TIMES.

A Time, one year, or twelve months of thirty days each, proved to be one year, Dan. iv. 32; and that seven times are = seven years.

A Month, four weeks, or thirty evenings and mornings.

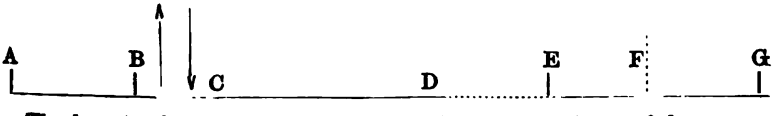
A Week, seven evenings and mornings.

A Day, one evening and morning.

Thus, a time times and half a time is equal to three and a half years, or 42 lunar months, or 1260 evenings and mornings. This definite minuteness of declaration in a threefold manner, is expressly significant of the unity of the period chosen by the Holy Spirit to teach us and to prevent error.

Hebrew Almanacks will not assist us; ours for 5640, and also 5689 (last year), contain seven months of thirty days each, and five of twenty-nine days, making a total of 360 days in each of the years; the year beginning in our September; but Israel has three modes of beginning the year, at various times; in fact, as before observed, we must give up all other dates and times but Gabriel's, or we enter a labyrinth of obscurity.

A DIAGRAM ILLUSTRATIVE OF GABRIEL'S HEPTADS.



The length of these lines is not proportional to the times of the events indicated. A to B shows Gabriel's 62 weeks to the crucifixion; the

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ascending arrow, the ascension of Jesus; the descending arrow, the Pentecost, from which dates the formation of the Body of Christ from the Jew first, then the heathen, Jesus having broken down the wall of partition and made in Himself, of twain, one new man, now in progress and to continue until the Master comes for us.

From C to the dotted line D, the Interregnum of Judah, as Hosea iii. 4, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and seraphim."

Prophecy closed and sealed from the death of John, until reopened by Enoch and Elias (Rev. xi. 3), as confirmed by the Master. "Elias truly shall first come and restore all things" (Matt. xvii. 11).

From D, the dotted lines to E indicate the latter days, in which Gabriel resumes his long discontinued history of Judah; from this letter D, when Judah returns to build Jerusalem and the third temple, in which Paul's Man of Sin—the Antichrist—is to sit, to be honoured as God. From this date of Judah's next return $7 \times 8 = 56$ years, and the seventy weeks are ended; but first, from the date of the return to build, $7 \times 7 = 49$ years, when the temple is built. Then comes into power the Wicked One, whose manifestation is to be soon followed by the apocalyptic plagues, of which those of Egypt were types: "Tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Can any unprejudiced Christian man read the seals, trumpets, and vials of wrath and woe, with the Master's own comment upon them, just quoted, say deliberately, these things are fulfilled?

We know many who would hesitate, but if the same individuals were asked, Do you believe that *some* of the seals, trumpets, and vials have been acted upon earth? They would immediately convince you that they do not believe in the plain words of inspiration. Such persons are numerous in Christendom. They may be believers in the great salvation, and energetic workers to save others, and they themselves at last saved as by fire. Nothing left but Jesus; but is not that enough? Yes, enough for personal salvation, but God is dishonoured when prophecy is not believed.

The Master, answering the question respecting the end of the age, gives many signs; some have passed, but the far greater number remain unfulfilled, and he clearly states that "Heaven and earth shall pass away, but that His words shall not pass away." He gives us a standing miracle to keep up our faith in His words:—"This generation shall not pass away till all these things be fulfilled." The ten tribes are said to be lost, but that generation our Lord addressed has not passed away; you meet *that* generation in every large city, that generation even now in a state of very anxious expectation about the many Old Testament predictions as to their future greatness.

But we as Christians have much more light now upon the signs than when they were given upon the Mount; because Jesus was not then crucified. See what a flood of light our blessed Redeemer has thrown upon His teaching of signs and wonders since his ascension, by Paul, John, and others. By their inspiration Jesus as it were filled up the mere outlined map of the signs of things to come.

The prophets when speaking of the last great persecuting power, call

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him the king of the north. How clearly does Paul tell us that this northern king cannot come into power until another power, that existed in his day, which he calls "The Mystery of Iniquity," is taken away. Can we mistake this power working in Paul's day? Certainly not, it was Rome Pagan.

Satan, finding that the blood of the martyrs was the seed of the Church, changed his tactics, and accomplished by honours, power, and an aristocratic priesthood, that which no amount of martyrdom could realise, and thus Rome Pagan merged into, and became, Rome Papal, which is the power that must be removed to make way for the last great infidel power.

Rome Papal will never consent to share her power with another; she must be paramount, however mildly solicited. Who can forget the stereotyped answer of Cardinal Antonelli—"*Non possumus.*" True, with man it is not possible. But there is prepared under her falsely so-called eternal city those volcanic resources that will ensure her destruction in one hour. When this hindrance is removed, "Then shall that Wicked One be revealed." Now draw a line from Jerusalem to the North Pole upon a good map; it will pass through a part of the isle of Cyprus, Turkey, the Black Sea between Constantinople and Sinope, Moscow and St. Petersburg to the White Sea.

"And thou shalt come from thy place *out of the north parts*, thou and thy people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against My people of Israel, as a cloud to cover the land; *it shall be in the latter days*, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. xxxviii. 15, 16).

We find from John and Paul that there were antichrists in their time. We cannot mistake these if we study John's epistle; they did not believe Jesus to be the eternal Son of God. In our day there are various opinions about the last Antichrists. We have all been dragged through the dark ages of the mystic Babylon. We have much error adherent within us, and we have only one remedy—the Word of God. Thus we find the character given by Paul of his Man of Sin. THE Antichrist cannot apply to the Popes of Rome; they are professedly the vicegerents upon earth of God in the heaven, and are also public worshippers of Father, Son, and Holy Ghost; in fact, every mass is opened in the name of the Father, Son, and Holy Spirit. Yet it is the most corrupt church under the sun. She is as the Holy Scripture depicts her, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." This is her true portrait, and however Antichristian, is not the Antichrist, but must be removed before Antichrist can be manifested, because they could not exist together.

There has been much useless writing from the assumption that the number 666 is to be found in the name of this Satanic individual, but it is quite unauthorised from the Revelation, "For it is the number of a man." It must be clearly understood we are not teaching that these numbers are the age of the Man of Sin; but *if* it is so, then 666+12 gives us 55 years and six months from the birth of this monster to his destruction, that is 666 months.

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To us in this day it may not be of much import to understand these figures, but to those saints so cruelly persecuted by this last tyrant, if they know his age, and if these figures are months, they will be able clearly to see how long these things will last.

Finally, we adhere to the signs of Gabriel and our blessed Redeemer. Give up all learned disquisitions upon the words of caution, and believe them as little children. There is but one avenue to understand the unfulfilled prophecy, faith in God's Word. This is the golden key; it will in God's own time unlock all mysteries at present closed and sealed. We are believing, watching, waiting in the kingdom of patience, and in the spirit of love to all who differ from us, but with unshaken faith in prophecy. Even so. Come Lord Jesus. Amen. TALMUD.

CAN A CHILD OF GOD COMMIT SIN?

IN John's first epistle there are several statements bearing upon this question, which have been a source of some perplexity to timid minds, and which some unstable and perverse men have "wrested, to their own destruction." Let us collect them into one view, and then briefly examine their teaching.

"Whosoever abideth in Him *sinneth not;* whosoever sinneth, hath not seen Him, neither known Him" (chap. iii. 6).

"He that *committeth sin* is of the devil" (iii. 8).

"Whosoever is born (*begotten*, as in chap. v. 18) of God, *doth not commit sin;* for His seed remaineth in him: and he *cannot sin*, because he is born of God" (iii. 9).

"We know that whosoever is born (begotten) of God, *sinneth not;* but he that is begotten of God keepeth himself, and the wicked one toucheth him not" (v. 18).

These statements might seem to warrant our replying to the question at the head of this paper, unreservedly in the negative. The apostle, according to the words quoted, states distinctly that he who is "born of God" (in other words, a "child of God," see chap. iii. 10) "doth not commit sin;" and, further, that in this is the distinction "manifest" between such a one to a child "of the devil," viz., that it is the latter alone "who committeth sin" (iii. 8-10).

But we are led to inquire next, What does the apostle *mean* by "committing sin?" It will be observed that he uses two expressions, "sinneth not," and "doth not commit sin." They doubtless are expressive of the same idea. The latter, however, seems the more specific and less flexible. Its meaning, therefore, may rule that of the other term, and indeed does so in every attempted explanation of the apostolic teaching.

Now, the current use of the term "commit," points to the perpetration of *single acts*, as in such phrases as "committing a felony, theft, murder," and the like. Is the apostle, then, to be held as declaring that a child of God does not commit so much as a single act of sin? If so, the consequences of such a doctrine are beyond comparison momentous. For, on the one hand, the modest and tender-conscienced are met by a flaming sword, barring the way to the tree of life, inasmuch as they dare

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not claim to have attained to this perfection, and must therefore confess that they are "manifest," by every sin which they commit, to be "of the devil," and not of God. On the other hand, the heady and high-minded, ever ready to boast themselves "born of God," by virtue of an intellectual apprehension of part of His truth, are in danger of great and ruinous self-deception, by shutting their eyes to their own delinquencies. Such men have been known in all ages of the Church's history, and can even yet be met with "turning the grace of God into lasciviousness," giving rein to many of the dread catalogue of works of the flesh (Gal. v. 19-21), and yet serenely claiming that such things are not sinful in them, because they are "born of God."

Such consequences, however deplorable, would naturally result from the apostle's teaching, if his meaning be such as we have indicated; and a statement of them should be sufficient to show that it is not thus that the apostle is to be understood.

We may further profitably reflect that such an understanding would set the apostle's doctrine—on the question of a Christian's liability to fall into sin—at hopeless variance both with the teaching of the other New Testament writers, and (what is of immense importance to our apprehension of his words) to his owh teaching in this very epistle.

Look at his own statement of the purpose of his epistle, if we wish to get at his meaning. "My little children, these things write I unto you that ye sin not" (chap. ii. 1) (i.e., "in order that ye may not sin," the same form of expression in the original as in chap. i. 4, "that your joy may be full,"—*hina me hamartete*). This, it is important to observe, is addressed to those who are already "begotten of God," and are "*now* the sons (or children, *tekna*) of God" (chap. iii. 2).* It is their *present* relations to sin that he is dealing with—not, as some would have it, their future relations at that time when the sons of God shall be finally manifested by the resurrection from the dead. (Luke xx. 36; Rom. viii. 19-23.) But, although in his view already made children of God through faith in the Lord Jesus Christ (compare Gal. iii. 26), they were not above the danger of falling into sin, else why write them in order to ensure that they should not sin? And observe particularly the next clause of that verse (ii. 1), "and if any man (rather, perhaps, *any of you*) sin, we have an advocate with the Father, Jesus Christ, the Righteous," which has been well paraphrased by Dr. McKnight: "Yet if any one hath sinned, and hath repented of his sin, *let him not despair;* we have an advocate abiding with the Father," &c.

Again, immediately after stating that "*now* are we the sons of God," with a hope of being one day "like Him," he says: "Every man that hath this hope in him, purifieth himself, even as He is pure." But how "purify" himself, if already immaculate as one "begotten of God?" We have here a distinct refutation of that inflated self-sufficiency, which practically confound's God's *act* of justification from sins that are past.

* The important subject of the "second birth" cannot be gone into here. John, however, is clearly teaching that, in some aspect, believers are already "born of God." There is no escaping from the force of his "*now*," especially when put in contrast by him, as it is, with "what we *shall be*." It may also be added that the words rendered "born" and "begotten" throughout this epistle are in the Greek identical.

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with the *work* of sanctification which must follow thereupon. The Righteous Saviour, says John, "is pure, and in Him is no sin" (iii. 5). But those who believe in Him have still to purify themselves from many a taint, with His standard of perfection in view. If they say they are without sin, they deceive themselves; but if, humbly conscious of their imperfections, they confess their sins, He is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness (i. 8, 9).

This is John's doctrine, and it is in strict harmony with Paul's, and Peter's, and James's.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1).

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 5-12).

"And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins" (1 Pet. iv. 8).

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 14-16; 19, 20).

Such passages as these plainly teach that in the very "household of faith" ("among *you*," "among *yourselves*," "*any of you*") there are still remaining elements of evil, tendencies to sin, whose stirrings in the individual or in the community call for constant watchfulness, whose beginnings must be dealt with as we deal with incipient disease in ourselves or in those whom we love, and whose progress must be arrested, if we would escape a fatal termination. Just thus does also John speak: "If any (one) see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin, and there is sin not unto death" (v. 16, 17).

Seeing, then, that John's epistle so clearly teaches that even the "begotten of God" are not yet sinless, it follows (unless we are prepared to make him contradict himself) that his more difficult statements must

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be understood in harmony with this truth. We have seen what these statements do not teach: it remains to discover what they do teach. Nor is the clue far to seek.

"Whosoever committeth sin is the servant (bond-slave, *doulos*) of sin," said our Lord. The words are recorded by this same apostle (John viii. 34), and contain a key to his use of the phrase "to commit sin." It is a *bondage to sin* which the phrase conveys,—a state in which sin has the mastery.

Now from this bondage the children of God are "made free," according to Paul in Romans vi.—a chapter which is the best possible commentary on John's statements. "Let not sin, therefore," he says, "*reign* in your mortal bodies, that ye should obey it in the lusts thereof." Paul says the child of God is "made free from sin" (Rom. vi. 18, 22); John says he "doth not commit sin." Both mean the same thing, but neither means to say that the disciple is from the outset guaranteed against falling into sinful acts. What they really mean is that we are set free from a galling chain, in which aforetime, with our hands bound as it were in utter helplessness, we were led captive at the will of a cruel taskmaster—we are now armed with trusty weapons both of defence and offence to resist the attempts of the defeated tyrant to bring us once more under subjection—and are encouraged to "stand fast in the liberty wherewith Christ hath made us free;" to fight the good fight of faith, with the assurance that endurance to the end will result in victory.

"He that is begotten of God," says John (v. 18), "keepeth (i.e., watcheth, guardeth) himself, and the wicked one toucheth him not." The child of God stands on his guard against the assaults of the enemy, which are sure to be delivered. But the enemy "toucheth" him not,—does not, as the word may mean, "lay hold on" him, so that he should be again "holden of the cords of his sins." Or he "toucheth him not," as the term is used in describing God's protection of His chosen people:

> "He suffered no man to do them wrong;
> Yea, He reproved kings for their sakes;
> Saying, '*Touch not* mine anointed,
> And *do my prophets* NO HARM'"—(Psa. cv. 14, 15).

Or in the sense in which Job's accuser asks Jehovah: "Put forth thine hand now, and *touch* (i.e., injure, blight, or *destroy*) all that he hath, and he will curse thee to thy face." (Job i. 11).

Not but what in the conflict the Christian may (as so well described in the allegory of the Bedford dreamer) find himself at times hard pressed, and thrust at sore, even to the danger of his life, and perhaps brought to his knees on the field of contest. But manful and unflinching resistance will make him more than conqueror through the Lord Jesus Christ. "For," says John, "whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (v. 5).

"The child of God," says Luther, "in the conflict against all unrighteousness receives indeed wounds daily, but never throws away his arms, or makes peace with his deadly foe." "Sin," says Alford on this passage, "is ever *active*, but no longer *dominant*; the *normal direction* of life's energies in the believer is against sin."

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This is what John means undoubtedly, when he says, "He that is born of God *sinneth not*,"* that is, no longer makes a practice of it, "continues in sin," as Paul expresses it (Rom vi. 1). Nay more: Whereas once he may have found pleasure in sinful courses, now he abhors them, and "he *cannot sin*,"—not because of any physical superiority to the weaknesses of humanity (for that he has not yet attained), but from the same deep loyalty to God which led the pious Joseph to say, when tempted, "How *can* I do this great wickedness, and sin against God?" Constrained by that great love of God in His Son, which had first flowed out to him, an unworthy object of it all, the believer has his sympathies enlisted in the great purpose for which the Son of God was manifested, viz., the destruction of the works of the devil, that is, sin in every form, "for the devil sinneth from the beginning" (iii. 8).

And these sympathies will be "manifest," says John, in his life and conduct. He has taken sides in the great conflict between good and evil, between light and darkness, and his earnestness will show him to be no idle spectator, while the direction of his energies will declare on which side he is. "If ye know that He (the Captain of our salvation) is righteous, ye know that every one who *doeth* (practiseth) righteousness is born of Him" (ii. 29). "Ye know that He was manifested to take away our sin, and in Him is no sin. Whosoever abideth in Him, sinneth not (*i.e.*, does not practise sin)" (iii. 5, 6).

Some there were in the apostle's days who professed to be children of the Righteous One, and yet who were manifestly more in sympathy with the lust of the flesh and of the eyes, the pride of life, and the spirit of the father of iniquity. But says the affectionate voice of warning: "These things have I written unto you, concerning them that seduce you . . . Little children, let no man deceive you: he that *doeth* (*worketh*, *practiseth*) righteousness is righteous, even as He is righteous; he that committeth, *worketh*, *practiseth*,—(the same Greek word as before) sin, is of the devil. In this the children of God are manifest, and the children of the devil—whosoever doeth (*worketh*, *practiseth*) not righteousness, is not of God, neither he that loveth not his brother" (ii. 2, 6; iii. 7, 8, 10).

The whole force of the apostle's teaching lies in these two points, which cannot be overlooked without serious detriment to his meaning. (1) That there is a *present* distinction between those who are "now the sons of God," and those who are still in the service of the evil one, or in bondage to the world and its lusts. And (2) That this distinction is even now "manifest" in the "normal direction of their life's energies;" in the things which they are found *practising* or *working* as a whole; in their habitual conduct.

This general view of the scope of the epistle, in its teaching as to the believer's relation to sin, seems to put beyond question what John means by "committing sin." Yet it is a matter of some regret that the meaning should have been rendered a little more difficult to arrive at, through the use of the ill-chosen word *commit*. If, instead of that word, we read

* John, of course, like other Scripture writers, uses "sin" to express both an isolated sinful act, and a course of sinful conduct. The context and general scope of his work must decide to which of these uses any particular occurrence belongs.

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"work, or practise," the difficulty which many have felt with the statements of the apostle will vanish. Or had our translators uniformly rendered it "do," it would have been better,—"doing righteousness" clearly implying *habit*.

It may be worth while to add that it is the same word which is elsewhere used to convey habitual conduct, or the general tenor of a man's actions, in the familiar figures of a tree bearing fruit or a fountain yielding water, as in the Baptist's words to the Pharisees: "*Bring forth* therefore fruits meet for repentance; every tree which *bringeth not forth* good fruit is hewn down and cast into the fire" (Matt. iii. 8-10); and James's words, "Can the fig tree *bear* olive berries, or a vine, figs? So can no fountain *yield* both salt water and fresh" (iii. 12).

The term used in these figurative descriptions of a man's character, does not indicate spasmodic or occasional action, but a continual and oft-repeated result. Just so does John, when he speaks of a man "doing, or working, righteousness," or "committing, or working, sin," refer to the incessant outflow of action which reveals the quality of the fountain concealed in the inner recesses of the heart.

Thus viewed, the "hard sayings" on which we are commenting, are brought into perfect harmony with the general scope of the epistle itself, and with other Scripture teaching. They are but an echo, indeed, of the Master's own words:—"Every good tree bringeth forth* good fruits, but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruits. Wherefore by their fruits ye shall know them." When our Lord said, "A good tree *cannot* bring forth evil fruits," He did not mean to say that upon a good tree might not occasionally be found an imperfect or blighted fruit; but that the crop, viewed as a whole, would be found neither sour nor crabbed, nor poisonous and unwholesome, but sound and good for food. So also does John say that a genuine child of God "cannot sin;" not but that through the weakness of the flesh he may be "overtaken in a fault," yet he will not be found practising or delighting in the works of the flesh, whether in himself or in others, but striving against their influence on his own conduct, and eschewing as far as possible the company of those who find pleasure therein.

It remains briefly to bring home to our own consciences the doctrine thus established.

1. How watchful for the welfare of our fellows, how "tender-hearted and forgiving" should we be to each other, in consideration of the weakness we all share. How delicately does Paul put it in the passage already quoted. "Brethren, if a man be overtaken in a fault, *ye who are spiritual* restore such an one in the *spirit of meekness*." The appeal is to the best and noblest members of the household, the "spiritual," yet to them the gentle hint is given: "Considering thyself, *lest thou also be tempted*" (Gal. vi. 1). How often has this been forgotten, and the offender hounded out rather than restored, the worst constructions been eagerly put upon his every subsequent action, and the poor fallible censors of his conduct have seemed rather to glory in his fall than mourn for him and "pray for him that he might be healed."

* The Greek word here again is the same as that already referred to—*poiein*.

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2. How watchful too over our own individual actions. "There is *a sin unto death*," says John, "I do not say that he shall pray for it." "If we *sin wilfully*, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27). This being so, let us make no dalliance with the deadly peril that surrounds us. Let us not consider a single act of sin of little moment, lest perchance we insensibly fall again under sin's dread "dominion." But let us profit well by the wisdom of the Master who bids us daily pray, "Lead us not into temptation, but deliver us from evil."

"I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bond so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ungenial air;
For whom, as wiles, the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But, looking up, I pass along, a stranger,
In haste and fear."

3. But yet let us not confine our attention to the dangers that surround us, but rather avail ourselves of the safeguards that are placed within our reach. Let us not try to live lives of negative excellence alone, avoiding only glaring faults of conduct, nor to emulate, in any degree, the "righteousness" of Simeon of the Pillar, who spent thirty-seven years of a useless and miserable existence standing on a column between heaven and earth. Let us rather foster in our lives such positive and active qualities as these: "Love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." Let us endeavour to love these with a genuine admiration, and so to fill our hearts with them that no room will be left for baser affections. For what says another apostle, in recommending that we add to our faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity? "If these things be in you, and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore *the rather*, brethren, give diligence to make your calling and election sure; for, *if ye do these things, ye shall never fall;* for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 5-11).

4. And as a further encouragement let us think of the issue of the conflict in which we are engaged. When the day comes for the manifestation of the sons of God, "we shall be like Him," says John, "who was manifested to take away our sins, and in whom is no sin." Oh, blessed likeness! Who is there that now hungers and thirsts after righteousness, but will feel "satisfied when he awakes" to share its consummation? No longer shall we mourn that the spirit is willing in God's service, but the flesh is weak. But in waiting upon the Lord we shall equal the angels, who excel in strength; shall run and not be weary,

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and walk and not faint. Think of this, my flagging comrades, and let the vision brace us anew for the contest.

"Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown."

5. And, finally, when any of us fall into sin, yielding to temptation, notwithstanding earnest endeavours to keep ourselves pure, let us take comfort from John's words, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He who prayed for Peter that his faith might not fail under the sifting of the evil one, and who tenderly restored him when repentant, is now our advocate with the Father, touched with a feeling of our infirmities. Let us lay before Him all our weakness, and all our need, for to this very end was He manifested in weakness and has been exalted in power and glory, that He might give succour to the tempted, support to those who are without strength, forgiveness to the guilty, purity to the unclean, and life everlasting to those who would otherwise perish.

M. W. STRANG.

EASTER OFFERING.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24.

SO Adam fell—"a corn of wheat"—
Into the ground to "die:"
The hidden seed in silence lay,
Conceal'd from mortal eye.

But, lo! The Life from Death appears—
The Second Adam see!
"*Much fruit*" to glory and to praise,
And Immortality.

One lives to die—*One* dies to live,
Ah, Light in darkness sown!
Let me thus die to live for aye,
And not "*abide alone!*"

Hastings, March, 1880. MRS. JOSEPH FEARN,

(*Author of "Plain Rhymes on the Pentateuch," &c.*

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A CONVERSATION.

CHAPTER V.—THE COUNCIL OF THREE.

ACCORDING to the arrangement made at their first conference, our friends met once more at Mr. Heathfield's rooms, when he announced that he would be leaving Manchester in the course of a few days for town, and that he was grieved that circumstances would prevent their meeting again for some weeks. He anticipated, however, that business would require his presence in Manchester before the season was over, when he would be glad to renew these friendly conferences, if agreeable to the two brothers.

Both expressed their regret, and said that the prospect of such a pleasure would mitigate the enforced separation.

Mr. Heathfield observed that while in some things it was a matter for regret, on the other hand it was also likely to prove more beneficial than otherwise, as it would give longer time to examine the ground that had been already traversed afresh, and thus enable them the better to prove their position.

Sydney: "Your observation is good, and I receive it as a piece of wise counsel, because I am convinced that you would not have made it unless you thought it advisable that we should go over the ground again, with the additional light we may gain this evening."

Mr. H: "Well, I am willing to admit that much, although the thought was rather suddenly expressed. It will be safer and more to your profit in the end. But we will begin our examination of the seventh chapter of Daniel, and without any direct reference to our last conference just now. This was so recent, while your minds have been so well exercised on the matter, that you have all the leading points before you. Yet I may as well say that this chapter treats of the same subject as chap. ii., but regarded from a different standpoint. I am aware that I am laying myself open to contradiction by referring to it immediately after I had excluded it from our present consideration; but I am obliged to do so merely to explain the position.

"In the second chapter the external aspect of the four kingdoms and that of Messiah's were regarded in their *political* bearing; but in this we have it according to the mind of God concerning them and their moral features. It is the Divine view. The general features of the outward political history had been shown to Nebuchadnezzar, as was natural and fitting to one in his position to receive such a revelation. But, as God's prophet, Daniel here receives disclosures as to the *character* of the world-powers, in a religious point of view, and this, you see, was specially suited to *his* position and receptivity. In chap. ii. the images are taken from the inanimate sphere, but in this (chap. vii.) they are taken from the animate. Under these figures in activity you can see the nature of their working. Nebuchadnezzar saw superficially the world-powers as a magnificent human figure, and the kingdom of God as a mere stone at the foot. Daniel, on the contrary, sees these powers in their *inner* essence, as of an animal nature, lower than human, being estranged from God; and that only *in* Messiah's kingdom—the representative man being Himself—is man's true dignity realised; in other words, *man will not be truly man till then.* From the very first, therefore, as contrasted with

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the view of the king, the kingdom of God appears to Daniel vastly superior to the world-kingdoms. True it is that in physical force the beasts excel man, but he has essentially spiritual powers, which far transcend them all. The image in chap. ii. represents mankind in its own strength, but only the outward man; but in the vision of Daniel vii. sees man spiritually degraded to the beast level, led by blind impulses, through his alienation from God. It is only from above that the perfect Son of Man comes, and in His kingdom man attains his true destiny; Christ is the head of redeemed humanity, the source of power, and the fount of blessing.

"It is well said that 'Humanity is impossible without Divinity; it sinks to bestiality.' Obstinate heathen nations are compared to bulls, and Egypt to the dragon of the Nile. The grand thing that elevates man is communion with God in willing and loving subjection to Him. Man must be in thorough sympathy with the will and purpose of his Maker, and possess that confidence in Him which only love can inspire. The moment he tries to do without God, and exalt himself to independence, as did Nebuchadnezzar, he is lost, and sinks down to the beast's level.

"There is a suggestive thought in connection with the images presented in this vision. Daniel had familiar acquaintance with the colossal animal figures in Babylon and Nineveh, and this was a psychological preparation for the medium through which the revelation was made. It is probable that Hosea xiii. 7, 8, and other passages would occur to him whilst viewing these ensigns of the world-powers. There was something in the imagery ominous and threatening, which was well calculated to hold in anxious attention his prophetic and patriotic mind. These few remarks may be useful in introducing us to a proper and legitimate standpoint, in order to view our subject. Now, we will read from the first to the ninth verse of this seventh chapter." (The portion having been read, Mr. Heathfield proceeded as follows.)*

"In the introductory verse it is well to note that Daniel says he 'had or saw a dream, and visions of his head upon his bed,'—not confused dreams, but distinct images, seen while his mind was collected; a special and clear vision, concerning which there was no possibility of his making a mistake. I should imagine, from what appears of Daniel's characteristics, that he would be one of the last persons to allow his imagination to play any freak upon him, or that he possessed any credulity in his nature that could be imposed upon. But it generally happens that in prediction details are not filled in so as to leave no scope for free agency, faith, and patient waiting for God manifesting His will in the event. Daniel wrote for the Church in all ages, and he related it also for the consolation of his captive fellow-countrymen.

"In the second verse, Daniel, in the opening of the vision, describes the troubled commotion of the sea produced by the action of the four winds. It will be doing no violence if we take these four winds as answering to the four beasts which follow, and their several conflicts in the four quarters or directions of the earth; they strove or broke forth from the abyss: the world-powers rise out of the wild agitation of the

* The reader would do well to read all the passages referred to as he proceeds.

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political sea; but the kingdom of God and the Son of Man from the clouds of heaven.

"Tregelles takes the Great Sea to mean, as always elsewhere in Scripture, the Mediterranean, the territorial centre of the four kingdoms of the vision, which all border on it, and have Jerusalem subject to them. Babylon did not border on the Mediterranean, nor rule Jerusalem till Nebuchadnezzar's time, when both events took place simultaneously. Persia encircled more of the sea, viz., from the Hellespont to Cyrene. Greece did not become a monarchy before Alexander's time, but then, succeeding to Persia, it became mistress of Jerusalem. It surrounded still more of the Mediterranean, adding the coasts of Greece to the part held by Persia. Rome, under Augustus, realised three things at once—it became a monarchy, became mistress of the last of the four parts of Alexander's empire (symbolised by the four heads of the third beast), and of Jerusalem; it surrounded all the Mediterranean. Thus you see, from this view, that the very opening of the vision is very significant in its portent, as might be expected from what follows.

"It may be well to notice that the term 'beasts' in verse 3 is the right one, not at all like the clumsy blunder of Rev. iv. 7, where the word ought to have been rendered *living animals*. The cherubic living animals or creatures represent redeemed man, combining in himself the highest form of animal life. But the beasts here represent the world-powers in their beast-like, grovelling character, wholly of the earth. It is on the fundamental harmony between nature and spirit, between the three kingdoms of nature, history, and revelation, that Scripture symbolism rests; and it will be well at once to face this proposition—that 'the selection of symbols is not arbitrary, but based on the essence of things.'

"These 'four beasts came up from the sea, diverse from one another,' which is described in the fourth verse. The first 'was like a lion, and had eagle's wings;' after a time the wings were plucked, 'and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.' Here we have a symbol of strength and courage, and pre-eminence; the chief among the kingdoms as the lion among the beasts. Nebuchadnezzar is called 'the lion' by Jeremiah (iv. 7). The eagle's wings denote a widespread and rapidly acquired empire, which points to the fact of the mighty check put upon Nebuchadnezzar at the time of his most exalted pride and arrogant self-sufficiency. So long as he relied on his own strength and resources, he forfeited the true dignity of man, and he was degraded in consequence to be with the beasts, as we may see in chap. iv. 16. 'Let his heart be changed from man's, and let a beast's heart be given unto him.' But when thoroughly humbled by this sore discipline, he learned that the Most High ruled in the kingdom of men, then the reverse change took place; instead of a beast's heart a man's heart is given; he attains man's true position, which is conscious and grateful dependence on God. The narrative and the symbol in the vision correspond closely together.

"The next beast (verse 5) is a bear, 'raising itself on its side, having three ribs between its teeth, which had the words Arise, and devour much flesh, addressed to it.' The bear symbolises the austere life of the Persians in their mountains, also their cruelty. Several of the

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Persian princes were notoriously cruel: the Persian laws involved, for one man's offence, the whole kindred and neighbourhood in destruction and rapacity. An inkling of this may be discerned in the circumstances narrated in chap vi. 24 of this book. Aristotle says, 'A bear is an all-devouring animal;' and if any one will read the prophecy of Jeremiah in chap. li. 45-56, he will see how appropriate is the symbol. This beast raised itself up on one side; the Hebrew is given in the margin, which is, 'It raised up one dominion.' The Medes—an ancient people—and the Persians—a modern tribe—joined and formed one *united sovereignty*, in contrast to the third and fourth kingdoms that succeeded; each were originally one, but afterwards divided. The true idea rendered by the original would be: 'It lay on one of its forefeet, and stood on the other;' a figure still to be seen on the stones of Babylon, denoting a kingdom that had been at rest, but is now rousing itself for conquest. Media represents the lower side, the passive; Persia the upper and active element, so says Auberlin. Some have supposed the three ribs in its mouth were Media, Lydia, and Babylon, brought under Persian sway; but it is more reasonable to conclude that it refers to Babylon, Lydia, and Egypt, which were not properly parts of its body, but seized by Medo-Persia, and called 'ribs,' because they strengthened the Medo-Persian empire. Holding them between his teeth denotes the tightness of its grasp, and the grinding nature of its power; while the call to 'devour much flesh' denotes that it is to subjugate many nations.

"Now we come to the third beast, which is like a leopard, smaller than the lion, swift and cruel, the opposite of tame, whose habit is to spring suddenly from its hiding place on its prey; it is also spotted. These are its characteristics. Just for a moment recall to your mind the wonderful progress of Alexander. He was but a small king of a very small kingdom, Macedon, who attacked Darius at the head of a vast empire, reaching from the Ægean Sea to the Indies. In twelve short years he subjugated part of Europe and all Asia from Illyricum and the Adriatic to the Ganges, not so much fighting as conquering. Babylon is represented with two wings, but Macedon has four, to denote the rapidity of its conquests. The various spots on the animal's coat point to the various nations that were incorporated into the empire—it may have some reference also to Alexander's variations in character: at one time mild, at another cruel; now temperate, and now drunken and licentious. The four heads which are still further developed in the vision of chap. viii. are the four kingdoms of the Diadochi, or *successors*, into which the Macedonian empire was divided at Alexander's death, as thus:—Macedon and Greece under Cassander, Thrace and Bithynia under Lysimachus, Egypt under Ptolemy, and Syria under Seleucus. The dominion was given to it by the will of God, who often raises up one to put down another; not by Alexander's own might. Nothing could be more unlikely than that 30,000 should be able to overthrow several hundreds of thousands, and these supposed to possess all the very choicest elements of strength. And with regard to this matter of conquest, Josephus tells us that Alexander adored the high priest at Jerusalem, saying that he at Dium, in Macedonia, had seen a vision of God so habited, inviting him to Asia, and promising him success. It is impossible to read these histories with a true judgment without beholding the direct finger of God.

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"Now we come to the fourth beast; and let it be observed that, as Daniel had lived in the kingdom represented by the first, and that the second and third are fully described in the second part of the book, the strength of the emphasis falls on the fourth; and prophecy naturally dwells on the end, which brings about the consummation of the preceding series of events. It is in the closing scenes of the fourth empire that the world-power fully puts forth its God-opposing nature.

"The three preceding kingdoms are designated under the image of a lion, bear, and leopard, but in the fourth no particular beast is specified as its presentment; for Rome is so terrible as to be indescribable by any one, but combines within itself all that we can imagine inexpressibly fierce in all beasts."

Bertram: "I was much struck with this while reading the passage. Three times in this chapter is it repeated that the fourth 'was *diverse* from all the others,' and I was looking for some explanation on this point."

Sydney: "The presentment of the symbol, and the explanation indicated by you, are both very striking, and there is harmony between them, though the subject-matter imports terrible times to come."

Bertram: "I have been much interested in the leading lines you have given of the three first beasts; but as this pertains to our own age, and of dark days to come, yet bringing in the great consummation of our hopes, I am anxious to learn more about this fourth power."

Mr. H.: "It is a subject of great importance, and as the beast presents a form indescribable, so there is much of mystery concerning its right application, and will require care in approaching an explanation. My own impression is that it is a case which, though in itself one, and complete, yet has many sides; and while there have been given many interpretations of its significance, I believe that the diversity of its composition, its aspect, and effects, will more or less justify the guesses that have been made, when they have been made reasonably, and with matured judgment; and I will add that it will be no great surprise to me if it should ultimately turn out that *all* interpretations are mixed with error, more or less. Without inspiration, and while thought pulls many ways, we cannot hope to arrive at much more than an approximation to the truth; yet we may gain a sure resting-place for our faith, and a clear bright look-out for hope—such an elevation, indeed, that will give us security that we shall be looking in the *right quarter* for the rising of the Sun of Righteousness. But to proceed.

"The formula of introduction occurs here in verse 7 as in verse 2, and again in verse 13, thus dividing the vision into three parts; the first embracing the three kingdoms, the second the fourth and its overthrow, and the third Messiah's kingdom. The first three together only occupy a few centuries, the fourth a very protracted period. We saw that the whole of the lower half of the image in the vision of the second chapter is given to it. The other kingdoms consisted of only one material; this consists of two, iron and clay—correspondingly the iron teeth in this beast alludes to one material in the fourth kingdom of the image.

"This terrible beast has ten horns, and it would seem that this chapter is more concerned with the *crisis* rather than the course of the fourth kingdom. The horn represents power, and some think that ten point

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to the ten kingdoms into which Rome was divided on its incorporation with the Germanic and Slavonic tribes, and again at the Reformation; but others think that the variation of the lists of the ten, and their ignoring the Eastern half of the empire altogether, and the existence of the Papacy *before* the breaking up of the Western Empire, instead of being the little horn springing up *after* the other ten, are against this view. The Western Roman Empire continued its existence till A.D. 731, and the Eastern till A.D. 1453. The ten kingdoms prefigured by the ten toes of the image, the ten horns of the beast in this vision, and the ten horns in the vision of John (Rev. xiii. 1, and xvii. 12) are identical, and are the ten kingdoms into which Rome shall be finally divided when Antichrist shall be manifested.

"Among these horns we notice that Daniel observes 'a little horn' springing up; little at first, but waxing afterwards greater than all the others, before whom three of the first horns 'were plucked up by the roots.' This power, whatever it is, must be sought among the kingdoms. The Roman Empire did not represent itself as a continuation of Alexander's: but the Germanic Empire calls itself the Holy Roman Empire, even Napoleon attempted universal monarchy, which was avowedly Roman: his son was also called 'King of Rome.' The Czar (which is really Cæsar) also professes to represent the Eastern half of the Roman Empire. The Roman civilisation, church, language, and law, are the chief elements in Germanic civilisation; but the Romanic element seeks universal empire, whilst the Germanic seeks individualisation. Hence the universal monarchies attempted by the Papacy, Charlemagne, Charles V., and Napoleon have failed, the iron not amalgamating with the clay. In the king, then symbolised by 'the little horn,' the God-opposing, haughty spirit of the world, represented by the fourth monarchy, will find its intensest development in 'the Man of Sin,' 'the Son of Perdition,' and Antichrist. It is the complete evolution of the evil principle introduced by the fall—*the crowned incarnation of evil!*

"Newton regards the three horns plucked up by the roots as pointing to the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, which constituted the Pope's dominions at the first, obtained by Pope Zachary and Stephen II. in return for acknowledging the usurper Pepin lawful King of France. But in Tregelles' view the little horn is to be Antichrist, rising three and a half years before Christ's second coming, having first overthrown three of the ten kingdoms, contemporaneous with itself, into which the fourth monarchy, under which we live, shall be finally divided. Popery *seems* to be a fulfilment of the prophecy in many particulars, the Pope claiming to be God on earth, and above all earthly dominions; but the spirit of Antichrist prefigured by Popery will probably culminate in *one individual*, who will be destroyed by Christ's coming. *He* will be the product of the political world-powers, whereas Popery, which prepares his way, is a Church become worldly, and I strongly incline to this view as the more probable one.

"Then this beast has eyes 'as the eyes of a man.' We all know that the eyes express intelligence. The eyes speak an unwritten language. The serpent's promise in Eden was that 'man's eyes should be opened' if he would only disobey God. Antichrist then shall consummate the

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self-apotheosis begun at the fall, high intellectual culture, independent of God. The metals which represent Babylon and Medo-Persia are more precious than brass or iron, which represent Greece and Rome, but the latter are more useful to civilisation. The clay, which some think represents the Germanic element, but which I prefer to regard as the surging voice of the masses as the last phase of the prophetic imagery, and the evil development of democracy, is the moist plaster material. Thus there is a progress in culture; but there is no moral progress in man's truest dignity which is union and likeness with God. Nay, it has led him further from God, to self-reliance and world-love, and ends in self-worship. It is useful to remember that the beginnings of civilisation were among the children of Canaan. Even that vile man, Antiochus Epiphanes, the first Antichrist, came from civilised Greece, and loved art. As Hellenic civilisation produced the *first*, so modern civilisation, under the fourth monarchy, will produce the *last* Antichrist. Note, the mouth and eyes of this beast are those of a man, while the symbol is otherwise brutish. It will assume man's true dignity, it will wear the guise of the kingdom of God, (which comes as the Son of Man from above) whilst it is really bestial, i.e., wholly severed from God. And this makes me think it probable, among other reasons, that the personality will be Jewish. Antichrist promises the same things as Christ, but in a very opposite way. A caricature of Christ, offering a regenerated world without the cross.

"Babylon and Persia manifested in their religion more reverence for things divine than Greece and Rome in the imperial stages of their history. And Nebuchadnezzar's human heart, which was given him on his repentance, contrasts strongly with the human eyes of Antichrist, the pseudo-son of man, who will manifest intellectual culture, while heart and mouth blaspheme the God of heaven and earth.

"Then you will observe that the deterioration politically corresponds: the first kingdom, an organic unity; the second divided into Media and Persia; the third branches off into four; the fourth into ten. Then note the two Eastern kingdoms are marked by nobler metals; the two Western by baser; individualisation and division appear in the latter, and from them come the two Antichrists.

"But permit me to say here that the bulk of the interpretation I am now giving you, is not original, though I thoroughly endorse it, and make it my own, as being the most sound in my estimation, and I can only hope that it commends itself to your judgment."

Sydney: "Quite so. I have followed you with much interest. Yet, when reading the histories of these great empires in earlier days, little did I dream that they had so much to do with the Bible, or that the purposes of God in regard to His kingdom should so much influence their action or be the means of developing their opposition."

Bertram: "Nor I. And yet if we reflect for a moment, it must be so, because of the antagonism. Evil must grow and come to a head, and strive for the mastery until it be overcome or crushed by the Strong One."

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CORRESPONDENCE.

THE CONDITION OF THE DEAD.

DEAR SIR,—I ask your correspondent, E. Micklewood, kindly to point out the "little direct revelation," if any, "of the present consciousness of the departed," and to show whence, or why it appears to him that their spirits survive the dissolution of the body.

Your correspondent invites attention to Christ's use of natural birth as a figure. What did Christ intend to teach by that figure? Nothing respecting consciousness in the death state. Naturally, men are begotten and born, live, grow, and die. Consciousness must have a beginning, though it may be impossible to say when or in what measure. That it is the result of and dependent upon organisation, I think is pretty clear. It is well known that it may be suspended, as in the case of fainting, or in sleep. If, then, it has a beginning, may be, and is at times suspended—is the result of and dependent upon physical organisation — what reason have we to suppose that it can be experienced in a state of disorganisation or death?

Are we not rather to understand by the new birth an inspiration, or influence leading to a life of faith, love, and obedience—a life, new as contrasted with the former, unspiritual life? Why should this inbreathing, though it secure our resurrection life, involve consciousness in the death state, any more than the first inspiration, when God breathed into man's nostrils the breath of life, and he became a living soul, involved consciousness before this event?

The teaching of nature is altogether against such a supposition. Does Christ teach that a new and spiritual life is begotten in man—a something introduced altogether foreign to himself, and independent of him? If so, what then? Nothing as to consciousness in death, for even the functions of the spiritual life are carried on through the means of the physical organisation.

Mr. M. does "not believe that the spirits of the just are gone to their reward," yet he believes them to be conscious. Conscious of what? mere existence? or of time, place, and condition? If that be the case, may they not individually adopt the lines of Cowper, and sing—

"Then in a nobler sweeter song,
I'll sing thy power to save;
When this poor lisping, stammering tongue
Lies silent in the grave."

I am, dear sir,
Yours truly,
INQUIRER.

PETER'S CONFESSION.

DEAR SIR,—The exposition of "G. J. v. S." is based upon the theory that a contrast is intended between the words *Petros* and *Petra;* if this theory be wrong his argument falls to the ground. Now, the generally-accepted interpretation is that the feminine noun *petra* is changed into the masculine to render it a suitable cognomen for a man. Dean Alford says:—"The name Peter (not now first given, but prophetically bestowed by our Lord on His first interview with Simon: John i. 43), or Cephas, signifying a rock, the termination being altered from *Petra*

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to *Petros* to suit the masculine appellation denotes the *personal position of this Apostle in the building of the Church of Christ;* He was the first of these foundation stones (Rev. xxi. 19), on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord the whole usage of the new Testament shows, in which not doctrines, nor confessions, but *men* are uniformly the pillars and stones of the spiritual building. (See 1 Peter ii. 4-6; 1 Tim. iii. 15; Gal. ii. 9; Ephesians ii, 20; Rev. iii. 12.)"

The emphatic appeal of Christ to Simon, "And I say also unto *thee* that thou art *Peter*" (a rock) could have no meaning except upon this interpretation suggested by me and confirmed by Dean Alford, as well as others.

Yours very truly,

CHARLES UNDERHILL.

"HERESY IN HYMNS."

DEAR SIR,—Many, very many, and best thanks to you and to all the writers in the RAINBOW! What should we do without it? I fancy some of us would have gone crazy or else settled down into complete indifference. But through mercy it comes to us each month fresh as ever, and beautiful as rays of sunshine; it drives away the darkness, bringing peace and quiet to our spirits. I read your remarks on "Heresy in Hymns," and felt their truth. For nearly twenty years I have been a member and a worker in a Congregational Church; but because I cannot see as the pastor, I have had to suffer a great deal. Some time back, at our church meeting, he charged me before the brethren with being unsound in the faith. This is the reason why I have gone elsewhere.

I remain, yours faithfully,

T. D.

CONTRADICTORY TERMS.

DEAR SIR,—Are not death and consciousness contradictory terms? If a man is "conscious"—*i. e.*, possesses the power of knowing his own thoughts—he is *not* dead; and no theological subtlety can prove that he is; but if he *is* dead, he cannot be conscious. The terms are contradictory.

Yours faithfully,

ALETHIA.

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ERRATA.—Mr. N. Starkey's letter in March:—Heading: "Lost Favour *is* Lost Life," not *in*; read *born* instead of *borne*, line 19th, p. 97; and *connection* instead of *connected*, line 24th, p. 109.

Mr. Micklewood's letter is in type, but is crushed out.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY, 1880.

A SHIPWRECKED APOSTLE.

THE tale of suffering on the sea and of shipwreck on the shore is always sadly and fearfully interesting. The long conflict of weary men with the winds and the waves; the signal of distress that is never seen, and the cry for help that is never heard; the hunger and thirst that torture the maddened crew with visions of hope and dreams of despair; the wail of the storm that breaks on the shore with the burden of sorrows on the sea; the waiting in anxious homes for the beloved that delay their return, and the mourning for those that come not back—all have been many times told in solemn prose and sounding rhyme.

But never since men began to sail on the sea has any shipwreck been invested with deeper interest to all minds than the one in which the Apostle Paul bore a part, and by which he was cast with two hundred and seventy-five others safe upon Malta's rocky shore. We all know the story, and how it ended with safety to the servant of Christ. And yet so vivid and truthful is the sacred narrative that we cannot read it for the hundredth time without feeling some solicitude for the life of that wonderful man on the last night of his long voyage, walking up and down the heaving deck, among hardened soldiers and reckless seamen, waiting for the day. It was a strange thing for that defenceless Hebrew prisoner to stand forth on that dark and terrible night in the deep, both as the commander and comforter of men who thought it a small matter to take his life lest the feeble and exhausted old man should plunge into the wild breakers, swim ashore and escape their hands. And our wonder at the dignity and composure of the apostle will be increased if we glance at the leading circumstances of the long voyage.

They had been driven fourteen days and nights before a raging north-east storm, without a sight of the sun or the stars. At that time safe navigation depended far more than now upon a clear sky and a fair wind and a visible shore. They had no chart on which

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the true course had been delineated for the captain's eye. They had no sextant or quadrant with which, should the sky be clear, to wrest from the far distant orbs of heaven the secret of the ship's place on the sea below. They had no chronometer with which to mark the slow progress of the weary hours while the ship went plunging and rolling through the darkness over the black and bounding deep. They had no compass to point with its trembling finger to the quarter of the heavens where God has stretched out the north over the empty place, and commanded the pole star to keep its everlasting throne.

Their ship was little better than a canal-boat or a scow. It was bluntly rounded at both ends, as if bow and stern had been made after the same model, with no delicate and sharpened lines to cut the water. It had but one mast, and that was set upright in the middle, so that the full pressure of a cross wind upon the sails would force the planks and timbers apart like a wedge. The whole arrangement of spars and rigging was well fitted to scud before the wind, but it left the ship almost powerless to bear up against a breeze from any other direction than behind. The vessel was large enough to carry three hundred men and a cargo of wheat in the hold, and it had ventured out upon a stretch of sea as long in the passage as it now takes to cross the Atlantic Ocean, and it was in the perilous season of the October gales; and yet it had nothing for a helm or rudder save two long paddles loosely lashed to the sides and running down to the water near the stern.

The first day of the storm they ran under the lee of a small island, and the seamen improved the opportunity to take in sail and haul up the long-boat, which had been towing behind. Fearing lest their loosely joined hulk would go to pieces, they passed ropes beneath the keel, bringing the ends up on either side and tying them across the deck as one would tie a bundle of sticks with twine. The second and third day all joined hands, soldiers and sailors, prisoners and passengers, Paul and his companion Luke with the rest, in throwing overboard everything that could be reached of the furniture and lading of the ship. The wheat was down in the hold and the hatches could not be safely opened to bring it up, while the sea was flooding the deck from stem to stern at every plunge of the vessel.

And now came on the long and fearful struggle with the tempest. The wind blew a gale; the waves ran wild and high; the rain poured down in torrents; the angry elements beat with ceaseless rage upon the torn sail, the shattered mast, and the reeling deck; the groaning timbers parted and let in the water as fast as a hundred hands could bail it out; everybody on board was wet through and through; there was no opportunity to take food or rest. And so were they driven fourteen days and nights helplessly before the tempest, until no hope was left that a single life of passengers or crew could be saved.

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At last the quick ear of the sailors discovered that a new and still more terrible voice had been added to the wild chorus of the storm. It was midnight, and nothing could be seen through the darkness. But there was no mistaking the sound. It was the roar of breakers upon a rocky shore. They cast the lead twice, and found that they were rapidly approaching the unseen shore. They dropped four anchors out of the stern to stop their course, and then wished and waited for the coming day. In the meantime, taking advice of Paul, whose word had come to be of more worth with the seamen than the captain's, they refreshed themselves with food, and employed the time between midnight and morning in throwing the wheat into the sea.

When the day dawned, they cut away the hawsers, leaving the anchors in the deep, and drove the lightened ship toward the shore. It struck at some distance from land, and was soon broken in pieces by the violence of the waves. The whole two hundred and seventy-six persons were cast alive and struggling into the midst of the breakers. Exhausted as they were with cold and hunger and weariness, after so many days and nights of restless plunging and rolling on the sea, they could have had little strength left to battle with the billows of that rocky shore. Wild, haggard, and enfeebled as they were by a half month of famine and terror and torture, we should say that most of them must sink without a struggle the moment the broken ship cast them into the waves.

But no, they all escaped safe to land. Some by swimming, some on boards, some on fragments of freight and furniture thrown out of the ship, all found their way through the boiling breakers to the solid land. The angel of the Lord had stood by Paul in the visions of the night on that tempest-tossed ship, and had said to him, "God hath given thee all them that sail with thee," and that word must be fulfilled. Neither wind nor wave nor hunger nor cold nor weariness nor shipwreck could take the life of one of those two hundred and seventy-five persons sailing with Paul in that ship, because God had given them to His servant in answer to his petition, and for his sake the very men who counselled to kill him should be saved. This persecuted prisoner of the Lord who is going bound to Rome to bear testimony unto Jesus in the palace of the Cæsars and before the world's great master, must be permitted to fulfil his high commission. And the warring elements of the air and the deep fight a continued battle of fourteen days and nights in vain for the destruction of that ship, until the ambassador of Christ and all who sail with him are safely landed on Malta's rocky shore.

So much is it worth to a man to be found at the post of duty when suffering and peril come. Such protection does the bare presence of the servant of Christ afford to many who never know to whom they are indebted for their safety. The great sea had tossed the ships of Solomon and of Xerxes, of Pompey and of

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Augustus; it had been freighted with the spoils of nations and with the gems and gold of "the gorgeous East." But it never bore a richer treasure than it carried in the life of that one man who was going bound as the prisoner of the Lord to be brought before Nero. The deep might have swallowed up the navies of Salamis and of Actium with less disaster to the world than would have been caused by cutting short the career of him who had received a Divine commission to preach the Gospel by his bonds in "all the palace of Cæsar."

And He who makes the winds His ministers and who holds the sea in the hollow of His hand would not permit the raging elements to endanger the life of His servant till his work was done. God will take care of the life of any man who lives only that his duty may be done. So long as God has work for him to do, and it is better for him to live, his life is safe. And when his work is done he shall enter into rest.

God will take care of the influence and reputation of the man who lives only to do his duty. Paul was counted a fanatic and an outcast. His name is not mentioned in the classic histories of his time. The great masters of the world knew him only as the propagator of a hated and pestilent superstition. The author of the Roman Annals and the biographers of the Cæsars would have thought it beneath the dignity of history to say that such a man ever lived. And yet now it would be hard to find one who would not rather have the reputation of Paul than of Nero. In all human history there is not another name which represents so great power over the most active and cultivated mind in this most advanced and progressive age. And it is safe to say that when all the accounts of time are balanced upon the books of eternity, it will be found that Paul has exerted more influence upon men, and has attained a higher place among the masters of the world, than all the Cæsars and Napoleons that ever lived.

Paul's many nights in the deep, and his escape out of all perils while as yet he had anything to do for his Master, should teach us that the way of duty is ever the way of honour, of happiness, and of safety. Dangers, trials, sufferings may be met in the discharge of duty, but the servant of God is always safe. None who live for Christ can ever be lost. When all the storms and wrecks of time are past, and the great company of the ransomed is gathered in the glorious light of eternity, it will be found that none who trusted in Jesus have failed to escape safe to the heavenly shore. All who ever enlisted under the Captain of salvation, and whose names were written in his book of life, shall appear when the roll of the ransomed is called and the mansions of rest are thrown open to welcome them in.

Some shall come out of great tribulation, from dungeons and tortures and martyrdom. Some who shine in glory like the stars of the firmament shall come out of great obscurity, having had no

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record in the proud annals of earthly fame, carrying the seal and promise of coming greatness only in a pure heart and a lowly walk with God. Some will be there whose earthly life was a pilgrimage of pain, whose perishable body was a network of nerves to gather in sufferings and sorrows for the soul. Some shall be there who lived long years under the shadow of thick clouds, wrestling with doubts and fears, like Bunyan and Brainerd and Cowper and Payson, doing desperate battle with spectre hosts of darkness, yet ever yearning for the light and waiting for the day. Some shall enter into rest fresh from the fields of toil, and some wearied and worn out with long effort and patient endurance of temptation. Some that shine with angel brightness in the countless throng shall come from humble homes which they have consecrated by Christian faith, and from lowly occupations which they have ennobled and glorified by doing all things for the glory of God. Some shall come from the envied seats of riches and power among men, having laid all their earthly honours and possessions at the feet of Jesus. The war-worn soldier of Christ shall be there, having fought the good fight and wearing still the scars of his earthly campaigns illuminated as badges of honour in the service of his King.

UNCONSCIOUS STATE OF THE DEAD.

AS the interest in the above important question continues unabated, and as it is frequently discussed in the pages of the RAINBOW, permit me to say a few words upon it. They will be principally to show that the texts of Scripture chiefly relied upon to establish the condition of the dead as one of life and consciousness cannot possibly be advanced for this end.

Those who hold the conscious state of the dead base their views mainly, if not entirely, upon a very few texts of the New Testament which are supposed to teach it. While there is, I may make bold to say, one text in the Old Testament which with any fair show of plausibility can be advanced for the above purpose, there are some few texts of the New Testament which are perpetually and boldly put forward as absolutely forcing upon us the view that men are really alive when the Scripture speaks of them as dead.

I will not be accused of unfairness when I refer to two passages of Scripture as the very strongest which can be advanced in proof of the conscious state of the dead. They are 2 Corinthians v. 1–8, and Philippians i. 23. While the apparent force of Luke xvi. 22, 23, is, it is admitted, at least somewhat met by the fact that this passage forms part of a parable, and must therefore be interpreted according to the rule of parabolic literature: and while it is also felt that the apparent force of Luke xxiii. 43, may be met either by a change of punctuation or by supposing that the "day" which

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our Lord speaks of is the day when He shall come in His kingdom: it is by great numbers supposed that beyond any fair question the texts from 2 Corinthians and Philippians establish the point that men during their state of death are most certainly alive. I will then endeavour to show that such cannot possibly be their sense.

What these texts are supposed to say is that when believers are dead, in and during their condition from death to resurrection, they are truly and personally "*present with Christ*," or "*with Christ*." While they are not *said* to be alive or conscious they are supposed to be present with Christ, and therefore to be alive and conscious. Now I fully admit the force of the inference. If the premiss is true, the conclusion drawn from it is certainly true. I only say that the premiss is not true for this reason, that it would, in that case, prove a great deal too much.

Where is Christ now? He is not in Hades. Neither His body nor His soul is in Hades. He broke the power of Hades and left it for ever when He rose on the third morning from the tomb (Acts ii. 27). He is now in the highest heavens. He is now seated at his Father's right hand in glory (1 Pet. iii. 22).

Now, if Christ is not in Hades but is in the highest heavens, and if His people when they are dead are "with Him," and "present" with Him, it follows as an inference absolutely necessary and inevitable that the dead in Christ are not now in Hades, but, on the contrary, are now in the highest heavens.

But is this the teaching of Scripture? Certainly not. Whatever may be supposed of the conscious or the unconscious state of the dead, it will be admitted by every candid and reverent reader of Scripture that, while the bodies of believers are in the grave, their souls, which are very properly taken to represent themselves, are in Hades until the day of resurrection. There the soul of Jesus Christ was until He arose, and therefore there the souls of all His people are until their resurrection (Acts ii. 27). The Apostle Paul teaches us the same important truth in 1 Corinthians xv. 54, 55. He tells us there that it is not until the day of resurrection that death is in the persons of Christ's people swallowed up in victory, or that it can be said by them, "O Death, where is thy sting? O Grave (or *Hades* as it is in the Greek) where is thy victory?"

But if the souls of believers during the state of death are in Hades, it certainly follows that they are not in the highest heavens, and therefore are not with Christ. And we are therefore compelled, unless we choose to set one passage of Scripture against another, to put a different interpretation from that often put on the passages in 2 Corinthians and Philippians. We must put upon them the view, not a strained one, that the condition of death, being a condition of dreamless sleep, is regarded as a nonentity to the sleeper. His death and his resurrection, his sleeping and his waking, his departing and his being with Christ, are all supposed to be to him

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synchronical, because the condition of sleep is unfelt and unperceived, and is therefore to him but a moment of time.

If any of my readers are inclined to follow out this matter they will arrive at the same conclusion in another way. It will not be denied, I suppose, that they who are "present with Christ" see Him as He is. What does St. John tell us is the effect of seeing Christ as He is? It is that all who see Him as He is should be *like Him* (1 John iii. 2) (ὅμοιοι αὐτῷ). What is meant by being like Christ as He is in His glorified state? It is that the beholders of Christ should be glorified too. It is not possible to behold Christ in His glory without becoming like Him. And, therefore, if believers during their condition of death behold Christ, it would signify that they had during that condition attained to all they ever were to hope for, that for them the resurrection was past, an opinion condemned by St. Paul as deadly heresy (2 Tim. ii. 18).

The two famous passages from 2 Corinthians and Philippians then do not teach what they are so commonly thought to teach, a conscious state of the dead. Whatever they teach they do not teach this. I am very glad they do not. I am very glad to see that they do not tell us that believers are awake when they are said to be asleep, or alive when they are said to be dead, or glorified when they are taught in other Scriptures to be yet under the power of Death.

HENRY CONSTABLE.

AT MABERLY CHAPEL.

MABERLY CHAPEL, Ball's Pond Road, is one of the oldest institutions of suburban London. Change has been all around. Time's destroying hand has swept away the humble edifices in which our fathers met for worship, but which, perhaps, were dearer to them than the more pretentious ones in which their children listen to the old truth, served up in a newer form, and the result is that, to modern eyes, Maberly Chapel, which was thought a good deal of in its day, looks not a little humble and commonplace. All round are churches and chapels of a more ornate character. The shops in the neighbourhood, also, are breaking out architecturally, especially those licensed for the sale of intoxicating liquors to be drunk on the premises, and in a little while Ball's Pond Road will vie in the splendour of its buildings with the neighbouring Kingsland, or the more distant and gorgeous Islington Green. To my mind, as I entered it last week, Maberly Chapel had, I own, somewhat of an humble look. It looked to me externally plainer than when I first knew it, now many, many years ago. This will not do. In private life an humble man is always snubbed. In this busy age the world is too much given to take people on the simple assertion of their merits: and I have

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heard it said—of course, there is no truth in the remark—that a good deal of the success—if it be a success, of the Beaconsfield Administration—is due to the fact that they have initiated a policy of bounce and brag. Chapels and churches, at any rate, are bound to wear a good front, and as in four or five years the lease of Maberly Chapel is up, and the people will have to build, they are resolved to take time by the forelock, and to get together sufficient to erect a chapel that shall worthily represent the traditions and associations connected with the place. There was a time—I can well remember it—when the name of Philip of Maberly Chapel was a familiar one in every corner of the land. His Marthas and Marys and other numerous publications were considered books without which no respectable Nonconformist library could be said to be complete: and in our time Dr. Leask has achieved a reputation as an independent and earnest worker which is known far and near, and has done much to revive what at one time, it was feared, had become a fading cause.

Last week the annual congregational meeting of the Maberly Chapel people was held, commencing with a tea, as a matter of course, in the schoolrooms behind, and ending with musical and oratorical performances of an interesting character. I went to the tea, and I do hope that in the new Maberly Chapel which is to supersede the old, if they have congregational teas, the guests may be provided with chairs, and not have to sit upon forms. Dr. Leask sat with his back against the wall, and he did not feel the inconvenience which I, who sat opposite, did. I have always been a little unconventional in my ideas, and never more than last week at Maberly Chapel did I feel inclined to lift up my voice and cry, "Men and women, brethren and sisters, let us do away with forms." A very nice young lady said to me, "I suppose, sir, we shall hear you speak." Well, that would have been my speech. In Maberly Chapel it was clear there was no need to get speakers from outside. The platform was filled with gentlemen, and every one made a speech, and spoke well, showing how much of life and benefit and light had come to them from the doctor's own teaching as to the resurrection and what comes after. The doctor himself referred feelingly to the success with which his labours had been crowned, and declared how without that he could not have stood where he did, as in many quarters his teaching had exposed him to severe trials. It was really touching to witness the faith of each speaker in the speciality of the doctor's teaching. To them he was no framer of theological conundrums, but an honest, fearless, and successful teacher of the Word of God; and not alone in that chapel, but by means of his RAINBOW all over the land—and, what is more, the ladies in this matter are not one whit behind the gentlemen; and it was mentioned that at the mothers' meeting, which was open to all the mothers, whether they were connected with the chapel or not, how many a one had been comforted and sustained

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by what they all believed to be the true teaching, rather than the accepted one, as to death and the life everlasting. But one of the last speeches was perhaps the most important, in a practical point of view; and it was the speech of Mr. A. Smith, the secretary. As soon as it was resolved to build a new chapel, a committee was formed for the purpose; also a sub-committee, which has met every month. Sixty collecting boxes have been issued, and thirty-eight have been returned, containing the large number of over 6,000 pennies. The Sunday-school collected 2,000. A banking account had been opened in the names of four trustees in the National Provincial Bank of England, bearing the current rate of interest. Nearly 15,000 pennies have been placed to their credit, making, with those from the Sunday-school, a total of over 17,000. This sum by promises is raised to nearly 60,000 pennies out of the 100,000 the church has resolved to raise in the course of the year. Mr. Smith was sanguine in the matter. He believed that sum would be soon raised, and that at the end of the year they would be on their way for the second 100,000, which would give them a grand total of eight hundred guineas—a sum which, if not sufficient to build a new chapel with, at any rate would form a very good beginning. Let me say, the chapel, as it is, is not a bad place; on the contrary, the interior has a bright and cheering aspect. One of the speakers, Colonel Armstrong, said he had always found that if you wanted to hear the Gospel well preached, you had to go into a back street or a slum. Maberly Chapel is not by any means in a slum, though there are neighbourhoods of a more aristocratic character. The one great advantage of Maberly Chapel is that it is placed in the midst of a dense population, of which its builders, I dare say, had no adequate idea. At one time it was a district of gardens and nursery-grounds, and when our fathers had reached it, they smiled, and said they were out of town. Now all around it are men and women and children with souls to be saved. Dr. Leask and his people have worked successfully to that end for the last fifteen years; and it is to be hoped that in the new Maberly Chapel, when it is built, they may be more successful still. R.

The above is from the *Christian World*. The following is from the *Hackney and Kingsland Gazette*:—

MABERLY CHAPEL.—The fifteenth anniversary of Dr. Leask's pastorate at Maberly Chapel was held last Thursday evening. A large company partook of tea, after which a public meeting was held, and an interesting meeting it was. It was reported that all the institutions connected with the Church, as well as the Church itself, are increasingly prosperous; and the way in which the speakers referred to the teaching of their pastor was no less honourable to them than gratifying to him. Two officers from India—Lieut.-Col. Armstrong and Major Van Someren—spoke

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thankfully of the light they had received in that far distant part of the empire from Dr. Leask's writings in the RAINBOW. The pastor stated that 316 persons had joined the church during his pastorate. Mr. Abraham Smith read a report respecting the building fund. The need of more room is obvious, and the lively interest which the people take in all these practical movements is remarkable. In a few months a considerable sum towards a new chapel and schoolrooms has been collected. Mr. Howard Leask, the organist, and an efficient choir, added greatly to the enjoyment of a meeting long to be remembered.

The letter issued by the Building Fund Committee at the beginning of the year is subjoined:—

MABERLY CHAPEL,
BALL'S POND ROAD, ISLINGTON, N.
(WILLIAM LEASK, D.D., PASTOR.)

DEAR FRIENDS,—The lease of the above place of worship terminating shortly, the time has arrived when action must be taken for the continuance of the cause so long established. It has been decided by the Church, that though the lease may die the name and history of Maberly shall be continued. A work of great importance in relation to the promulgation of Apostolic truth has been carried on for many years within its walls—a work of ever-growing interest, which has given cause for thankfulness to very many.

Among the Churches of the metropolis Maberly has held and still holds no mean place as an educational centre, from which have gone forth those truths which most concern the Church in relation to its revealed future, and which also have respect to the future of the whole world. To deprive the neighbourhood of the means of religious instruction which is afforded by its instrumentality would, we think, be a grievous wrong.

Impressed with the need of such a place of worship, and believing that its uninterrupted history will be for the glory of God, even as it is believed its past history has been, the Church has elected its Building Fund Committee, with its Treasurer and Secretaries. It has been determined to raise by means of collecting boxes, &c., no less a sum than 100,000 pennies during the year 1880. It is therefore very desirable that the members of the congregation and all who are interested in the spread of Divine Truth should do their utmost in raising the required amount.

Subscriptions will be thankfully received by any member of the Committee.

H. GILL,
B. ORTZEN,
J. HUSBAND,
B. BERRILL,
C. EDWARDS.
Deacons.

W. LEASK, D.D., *Chairman.*
H. WHITE, *Treasurer.*
A. SMITH, *Secretary.*
16, De Beauvoir Square,
De Beauvoir Town, N.

January, 1880.

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"DEATH IS NO PUNISHMENT."

WHEN "death," the threatened penalty of sin, is explained by us to mean literal ending of life, judicial excision from conscious being, men are wont to reply, "That is no punishment!" or in words to the same effect. Our own experience hardly warrants us to pronounce it a sinner's objection. Rather is it one common with those who fear God, and are anxious that no excuse should be furnished to the unsaved for continuing in their perilous state. The temper in which the objection is advanced is not always commendable; but, overlooking that, knowing how much forbearance is needed by ourselves, we frankly concede that piety and a regard for what they reckon the supreme interests of the unconverted are at the bottom of their opposition to doctrines advocated in journals like the one in which this article appears. Such being the case, we prize the opportunity, though created by our will, of reasoning with them in a brotherly style. Indeed, there is something in their attitude that rather excites our admiration. We are thankful for all who earnestly resist whatever in their eyes appears calculated to lessen the power of religion, and to mar the success of gospel efforts. In a word, we are bound to give them credit for sincerity, and it is a pleasure to do so.

But then we naturally expect, as a matter of justice and charity, that a similar extension of credit should be yielded to ourselves. We also are inspired with an abiding concern for the stability of religion, and the salvation of our neighbours. Do our opponents wish us to be silent because we differ from them? Might we not as fairly ask them to be silent because they differ from us? Do they expect us to make confession of insincerity when we are conscious of loyalty to Christ; or that having framed, as they likely imagine we have done, a theory of our own, we are resolved to urge it on the acceptance of others, whatever harm may result to the cause of truth and the interests of the Redeemer? Suppose we should place them exactly in the same position, and charge them with similar inconsiderateness, would they like to be so treated, so shamefully misrepresented? We are willing to hear them, let them be willing to hear us. We have a common guide—the Bible—and only arguments drawn from its pages can uphold our faith. Dictation on either side of a grave dispute is inadmissible. We plead, we offer proof, we entreat them to examine the ground they occupy, and, having pursued this course, we feel that our duty is done.

In the spirit of the lines just written, we now return to the objection. And the first thing we have to remark is, we do not understand our opponents to maintain that it is improper to include death among punishments, whether inflicted by justice, human or divine. We are pretty certain "Death is no punishment!"—cannot really mean what the exclamation seems to express. For,

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if life is a boon from heaven, it must be a punishment, yea a sore punishment, to be deprived of it because of guilt. Man, savage or civilised, admits this. Governments recognise the fact and the persuasion when they appoint death to be the capital, the great infliction; and almost everywhere it is the award of treason, murder, and military disobedience in certain circumstances. Life is sweet, and every breathing creature recoils from death as a dreadful evil. All our self-preserving instincts rise full-armed to resist its approach. Nature is stronger than theology. And, if life is a valued possession, and if immortal life would be an unspeakable inheritance, to be cut off utterly, violently, and for ever from existence, would be a real, and verily an awful, retribution.

Much of the difficulty, we venture to suggest, which perhaps some experience in considering death, and death prolonged for ever, as a punishment, arises from the habit of regarding punishment as equal to or as necessarily involving anguish varying in the degrees of its intensity. But punishment is a generic or class word, and embraces several kinds of retributive infliction that involve pain, and at least one—the chief form of punishment—DEATH, which as much disqualifies a man for enduring pain as for enjoying happiness. While a man is able to feel one pang, common-sense teaches us that he is *not* dead. So that, were one put to death for transgression, that is a punishment to him, however long he may remain in the insensible condition: if for a year, it is punishment to last for a year; if he is never to be recalled by a resurrection to life, or conscious existence, his punishment is one to last for ever. To be dead, therefore, is to be beyond, or incapable of, consciousness. If he were ordained to suffer for twelve months, or during eternity, he would be aware of the fact that he is undergoing punishment while his sufferings continue, since he could not suffer without knowing it. But if he is to die, and remain dead, or out of existence, for twelve months, or during all future time, he cannot know, as the living acquainted with his fate would know, that he is punished, inasmuch as to be numbered with the dead is to be incapable of consciousness, or of understanding this,—that he is beyond consciousness. And yet he is punished, though perfectly unable to realise his penal doom while it remains on him, or so long as he continues as if he "had never been," which is simply death otherwise expressed.

Rather we conjecture the objection to mean,—Death is not to be spoken of as a punishment compared to another, one more adapted to show God's hatred of sin, and to urge men in quest of mercy whilst it is to be found. That other is the inconceivable horror of unending misery, which has been taught for ages throughout all the provinces of Christendom. Now, we hold, and few of our thoughtful opposing friends will differ from us in this, that death eternal is punishment; we also admit, along with the same friends, that hopeless misery is punishment, and assuredly a much

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more terrific kind of it; but suppose that, after comparing the two, we make a preference, what bearing would our selection have on the actual arrangement? For us the proper question is, not which of the two the Eternal King ought to have chosen, but which of them has He chosen; in other words, *what has He threatened?* Choice in the matter we have none. God alone fixes the penalty of sin. Being infinitely just, kind and wise, He is absolutely qualified to determine what is the fittest award for human transgression, meaning thereby the one calculated most effectually to establish His authority over His subjects, and to impel men towards His Son, who is presented as the only Deliverer to the world. What has God threatened? therefore, bounds and ends the inquiry. Be it interminable woe—where is that, we beg to ask, thundered, except from the creeds and the pages of theology, in the ears of sinners? The Bible contains no such alarms. Its language is exactly the reverse. The wicked, it affirms, are to die, not to live; to perish, not to be preserved. "The end of these things is death!" Who, if he meant to express a condition of pain, would select the word *death*, which is the negation of suffering? Suffering is a state of life, death is the cessation of life. When a poor agonized fellow-creature is dead, don't we mean the storm is over—that he is out of pain? The Bible was not intended to mislead those to whom it is delivered; but if the common notion of future punishment was true, it might be successfully maintained against all comers that the sacred volume, out of which our opponents have extracted a secret concerning God's threatenings and judgments we cannot reach, is of all books the most deceptive. Why so? Because it employs the words "death" and "destruction" and "perdition," when describing the end of impenitent human beings, in a sense the very opposite of the ordinary and universal meaning of these terms, and *never once* tells us that they are used in such a singular way throughout its pages.

When "death"—death in "the lake of fire"—is the penalty, we may be confident that it is the most appropriate form of vengeance; and in preaching it as "the wages of sin"—as the result of wilfully and persistently rejecting Him who is the Divine Life-Giver—we shall best unfold the character of God as the All-Merciful and the All-Just, and move men by a calming terror to lay hold on the hope set before them in the Gospel. The popular "hell" is a failure, as it could only turn out. It is time once more to try Heaven's own plan, and better, far better, results may in reason be expected. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not PERISH, but have EVERLASTING LIFE." (John iii. 16.) W. G. M.*

* W. G. Moncrieff, in *The Investigator*, Montreal.

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"I WILL COME AGAIN."

IT would sometimes seem that the simplest things are most likely to be misunderstood. There are certain men who have such an idea of the penetrative powers of their own minds, that they must go deeper than ordinary observers, and find mysteries and secrets where everything is plain and simple. No fact or statement of sacred Scripture has escaped the expounding and explaining of such men, whose highest aim has seemed to be to exemplify that style of exegesis which consists in getting some new meaning out of a passage by first putting it in. By this process every fact, statement, doctrine or prophecy of Scripture may be vitiated, destroyed, or denied, in the most reverential spirit and with the most pious design.

Perhaps no truth revealed in Scripture has been more thoroughly distorted and perverted by such expositors, than the grand and important doctrine of the return of our Lord Jesus Christ. In the plainest, simplest, most definite manner possible, He talked to His disciples of His going away. He said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 1-3).

With the utmost simplicity of language, as a parent would speak to a loving, trusting child, the Saviour thus indicated His purpose to depart, and gave His disciples promise of His return. Without technical definitions or defences against quibbles and doubts, He announced the fact and object of His departure, and the fact and object of His coming again. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself." It is not difficult to understand these words, though some may find it difficult to believe them. A simple, common-sense faith which accepts the testimony of Christ, is all that seems necessary here. He spoke of going away: He has gone. He spoke of coming again: He will come. His providence has never gone away; His judgments have never been absent from the earth; His Holy Spirit has never departed from this world; for He expressly declared that when it came it should abide with the Church for ever; but He Himself in person, the Babe of Bethlehem, the Man of sorrows, the Prophet of Galilee, the Crucified of Calvary, has gone away.

His Church have long lavished their love upon one whom they have not seen, and in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory. He ascended up to heaven. His disciples beheld Him. Gazing steadfastly upward, they watched the fading vision of their departing Lord, until startled by the words of the shining ones: "Ye men

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of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." From that wondrous scene upon the eastern slope of Olivet, they returned to Jerusalem with great joy; and from that time they began to publish to all the world the story of a crucified, risen, ascended, and returning Lord, whom God had ordained to be the Judge of quick and dead, who should come in the clouds of heaven with power and great glory, and should judge the quick and the dead; and whose "appearing and kingdom" were the grand and solemn considerations in view of which apostolic men were bidden to "preach the Word, be instant in season and out of season; reprove, rebuke and exhort."

There are those who profess the name of Christian, and yet who are ready not only to abandon this blessed hope, but who would fain persuade us that the apostles themselves were deceived and mistaken in their expectation of the Lord's return. The assertion has been boldly made that our Saviour declared that His return should occur within the lifetime of the generation that saw Him crucified, and it has also been affirmed that the apostles themselves expected to live until the coming of that day. Such assertions, so boldly made, betray a carelessness of investigation on this subject.

Seated on the brow of Olivet, and gazing off upon Jerusalem as it basked in beauty before their eyes, the disciples, calling to mind His prediction that not one of those goodly stones should be left upon another that should not be thrown down, asked Him saying, "Tell us when shall THESE THINGS be, and what shall be the sign of THY COMING and of the END of the AGE." In their question they connected things that were different, and these things our Lord in His answer separated. Their question respected two matters: first, "THESE THINGS," or the destruction of Jerusalem and its temple; second, His COMING and the "END of the AGE." Leading them through the course of this world's history, He gave them in a word a brief and explicit answer. They asked Him, "When shall THESE THINGS be?" His answer was, "Verily I say unto you, this generation shall not pass away until all THESE THINGS be fulfilled." They asked Him, "What shall be the sign of Thy coming and of the end of the world?" He answered, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "THESE THINGS," the things connected with Jerusalem's overthrow, were to occur within the lifetime of men then on the earth; but "that day" of His "coming and of the end of the age" was unrevealed to man.

Hence the passage clearly discriminates between the two grand classes of events. "These things," or the destruction of Jerusalem and the temple; and "That day," the day of His coming and of the end of the world, with their accompanying events, are plainly distinguished from each other. "This generation shall not pass

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away until all these things" connected with Jerusalem's overthrow "shall be fulfilled;" but though signs and wonders foreshadow and herald the return of the Judge of quick and dead, yet the period of that event is hidden in the mind of God. "Of *that day* and hour knoweth no man, no, not the angels that are in heaven, nor the Son, but My Father only."

A similar confusion of ideas has led certain writers to affirm that the apostles themselves expected the return of the Lord before their death. Nothing can be further from the truth. When our Saviour quieted the meddlesome curiosity of Peter as to "What shall this man do?" by the answer, "*If* I will that he tarry till I come, what is that to thee?" straightway there went abroad the saying that "that disciple should not die," a plain intimation that all the *other* disciples expected to die before His return; and the prompt correction of their misapprehension of *this* remark, into which they fell before the coming of that Spirit which was to guide them into all truth, shows that such an error could *not* have prevailed among the apostles. To the Apostle Peter our Lord expressly signified "by what death he should glorify God," and he himself declared that shortly he must put off his tabernacle as the Lord Jesus Christ had showed him.

The language of the apostle, "We that are alive and remain unto the coming of the Lord," is not to be construed of individuals, but of the Church for whom he speaks; those elect saints who were members of Christ's body and of His flesh and of His bones. The great commission, "Go *ye* into all the world, and preach the gospel to every creature," was not confined to the few disciples who heard it on the slope of Olivet. The prayer which Christ offered for those whom God had given to Him was not alone for those who saw His face, but for those that should *afterward believe* on Him through their words. By a most common usage of language, a member of a party, a church, or a nation, speaks on behalf of those with whom he is associated and whom he represents. The glories of ancient Roman sires descended to their sons. In the most common phrase, citizens of the United States of America speak of what *we* did in conflicts with foreign foes a hundred years ago, or of what *we* may do, or see, or be, a hundred years to come. No one supposes when an orator says, "We who are alive to see another centennial celebration," that he supposes that any of those whom he addresses will be living when another century has expired. He speaks of the national life; and as nations and corporations thus perpetuate their existence and maintain their substantial identity, while individuals die out, so in a far more emphatic sense, does the Church of Christ perpetuate its existence and maintain its identity, living when nations die, growing and prospering above the wreck of empires and the decay of peoples, built upon that Rock against which all the gates of hell cannot prevail.

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Speaking thus for his brethren, the members of Christ's body, those of that elect church who should be found on earth in that unknown day of our Lord's return, Paul declared that "We that are alive and remain unto the coming of the Lord shall not go before them that are asleep," though of himself personally he could say, "I am now ready to be offered, and the time of my departure is at hand." And that system of exegesis which denies the inspiration of the apostolic words and which attributes gross error to those to whom Christ promised the Holy Spirit that it might guide them into all truth, is fitly found on the side of those scoffers who were to come in the last days, "walking after their own lusts, and saying, Where is the promise of His coming?"

But though faith may waver and hope be long deferred, though unbelief may lift its crest, and irreverent criticism may discredit the words of divine truth, yet the faithful church clasps to her heart that gracious promise, "If I go . . . . I will come again, and receive you to Myself." Through the dark centuries of storm and blood, and strife and desolation, have the people of God held fast to this blessed hope; remembering that "To them that look for Him, He shall appear the second time, without sin unto salvation." Nor will they in this hour of doubt and darkness and confusion, abandon this certain anchorage, or cease to glory in this ancient hope. And though, with their hearts directed into the love of God and the patient waiting for Christ, they watch the passing of the weary years, assured that though "the Lord is not slack concerning His promise as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance;" yet at last "The day of the Lord shall come as a thief in the night, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;" and though the time seems long and the night seems dark and drear, "Yet a little while, and He that shall come, will come, and will not tarry." Now "the just shall live by faith."

The Christian (U. S.).

THE ANTHEM OF SUNSET.

"The heavens declare the glory of God; and the firmament sheweth His handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor language; their voice is not heard."—Psa. xix. 1-8.

I.

THE surging tide of human care,
The din of conflict everywhere—
The wrangle of the busy mart,
The wild artillery of crime,

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The moaning of the wounded heart,
And all the unceasing roar of time—
So deafen souls, they are not free
To hear heaven's perfect harmony.

II.

Discerning men of olden days
Told of the music of the spheres,
Which ceaseless sing harmonious praise
All too refined for mortal ears.
The Psalmist sang of speechless skies,
Where, day and night, antiphonal,
In silent eloquence arise
Anthems to Him who made them all.

III.

So in the finer thrills of light,
The music of colour heard by sight;
And thus, the Hebrew legends tell,
The well-curved rainbow, arching high,
Singing in colour harmony,
God's covenant love declareth well.

IV.

Why is it the musician's skill
Can so the inner spirit thrill?
When flowing streams of music clear—
Where waves of concord mingle fair
With foamy-crested discords rare—
Break on the sound beach of the ear;
Then, as the tide of music rolls,
It beareth wealthy argosies
From other worlds more bright than these,
And speechless treasure brings to souls.

V.

Know that the truest harmony
Has been ordained a type to be;
A living soul must in it dwell—
A love more pure than mortals feel;
A thought too deep for words to tell—
A whisper of eternal weal.

VI.

All pure the opening chords appear:
Then flows the song—a novel strain;
This, somewhat varied, comes again.

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The harsher tones admission find,
That softer notes may seem more kind;
Chords after discords sweetly flow,
Settled by laws musicians know;
Closing with concord full and clear.
True music solemn thought must bring—
God's glorious works outshadowing.

VII.

The history of space and time
Is but some musical strain sublime.
The seasons in their rhythmic rounds,
Sunshine and storm in ordered bounds:
The course of human history—
Harsh discords in its wars and strife,
The centuries of peaceful life—
And all the varied mystery.
What it means now we cannot tell;
All in the ending must be well.

VIII.

Grand is the summer sunset song!
From every region of the sky
White silent cloudlets muster strong,
To join the dazzling minstrelsy.
Then when the ruddy sun draws near,
Fringes of gold on each appear.
A purple cumulus is seen
Float o'er a lake of gentle green;
Then slanting streaks of tawny sheen
Stream from the rifts the clouds between:
Upbreaks the mass in movements grand,
A thousand clouds in order stand,
Each with a golden-feathered crest,
And silver-broidered purple vest;
Then out there bursts an amber glow,
And streams of colour upward flow.
Cloud after cloud takes up the strain,
And in rich harmony is blent,
Grandly the chorus to maintain,
All on a violet firmament.
Then, as the sun withdraws its light,
One final burst of colour rare;
A flood of golden, purple light;
Then sinks the blaze in crimson glare.
Then ends the music of the day,
And all calms down to silent grey.

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IX.

Could we translate that wondrous strain
To mortal speech, it teaches plain—
The clouds of anxious care and woe,
That cast their gloom o'er men below,
Shall, when the day of earth is done,
All gather round the setting sun;
Then each shall shine in glorious hue,
As God its beauty shall display,
And show in each a purpose true,
Ere clouds for ever pass away.
Their course now done, they brightly sing
One final anthem to their King.

Thought Blossoms. J. HUNT COOKE.

THE HARP OF PROPHECY.

THE sure word of prophecy, which lightens up the future as a light shining into a dark place, has for many years been to me a cheering and comforting theme; especially the numerous unfulfilled prophecies which reveal the future of the land, nation, and king of Israel. The student of prophecy can see the future as clearly as the student of history can see the past; and with the poet can testify:—

"Sweet is the harp of prophecy; too sweet
Not to be wronged by a mere mortal touch;
Nor can the wonders it records be sung
To meaner music, and not suffer loss.

. . . . . .

"O, scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?"

A vivid pourtrayal of a scene is sometimes called a word painting. Well, the Word of God, spoken by inspired men of old, so vividly depicts things to come that it may be said to abound with word-paintings, chiefly of Israel's future. Each a gem, and yet, as it were, a scrap, whose purport and connection all who read do not perceive. Just as one unacquainted with our Park may pass through it and not notice its many distant objects, so may a reader of the Bible go through it and not notice the verse here and the chapter there, wherein the future of God's land, nation, and king, is revealed. Not one grand, connected, panorama-like picture has the Spirit in the prophets painted, which any and every one might look upon, but here a little piece, and there a little piece, which only those who study them can appreciate, and see to be parts of a

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wondrous revelation of a Divine purpose, the contemplation of which—though but in distant prospect—rejoices the hearts of believers. The sweet psalmist of Israel, the chief perhaps, of the Spirit's artistic scribes, was so full of Israel's future, and so longed to see it, that he recorded the following beautiful prayer :—

"Remember me, O Lord, with the favour that Thou bearest unto Thy people ; O visit me with Thy salvation ; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance." (Ps. cvi. 4, 5.)

When that prayer is answered, David shall be no longer dead and buried, but raised up, and a living witness of Jehovah's goodness to His chosen people, rejoicing in the gladness of God's nation, glorying with Israel, His inheritance. His eyes shall see Jerusalem "a quiet habitation," and "the King in his beauty" (Isa. xxxiii. 17, 20). He shall see Judah and Israel restored, and become one nation in their land, under one King (Ezek. xxxvii. 22). He shall see the Lord Jesus "on the throne of His glory," and the apostles upon "twelve thrones judging the twelve tribes of Israel." (Matt. xix. 28). He shall see the accomplishment of Zephaniah iii. 14, 15—"Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy : the King of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more."

There is a gem of a picture ! Happy all they who shall witness the future it depicts ! Zion, Jerusalem and Israel, are called upon to be "glad and rejoice" with all their heart. Why ? Because the Lord's judgments, which had desolated Jerusalem and her land, have been withdrawn ; because Israel's latter-day enemy and oppressor has been cast out ; and the Lord (Jesus) the King of Israel, being in their midst, they shall henceforth see evil no more ! The horn of salvation raised up by God in the house of His servant David, over eighteen hundred years ago, has at the time appointed of the Father, accomplished that divine purpose of which all the prophets spoke, and Israel being delivered out of the hand of their enemies, shall thenceforth "serve God without fear, in righteousness and holiness, all the days of their life" (Luke i. 69, 75).

That will be a new era in which the prophecies concerning Israel, their land and king, shall be accomplished ! That day of Messiah, which seen afar off, gladdened Israel's great progenitor, the friend of God ! The times of restitution of all things, until which heaven receives the Lord Jesus, the appointed Restorer. (See Acts iii. 21 ; Isa. xlix. 8, 12.) That day in which not only Paul and all who love Christ's appearing, "shall receive the promised crown of life, righteousness, and glory" (2 Tim. iv. 8 ; 1 Peter v. 8 ; James i. 12) ; but, in which the Lord shall set His hand again the second time to recover the remnant of His people from the four corners of the earth, accompanied with far greater displays of divine power

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than were wrought in their deliverance from Egypt, that Israel shall no more say:—"The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Isa. xi.; Jer. xxiii. 7, 8.) Hear what the God of Israel hath also said, in ver. 5, 6: "Behold, the days come, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Also, in chapter iii. 17, 18: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." That is "the day the Lord hath made" for the manifestation of his power and goodness in and on account of Christ, and His people "will be glad and rejoice in it:" and welcome him with hosannas, saying, "Blessed be he that cometh in the name of the Lord." (Compare Psa. cxviii. 24, 26, with Matt. xxiii. 39.)

Many, in our day, are looking for the restoration of Israel to Palestine through the Rothschilds and other rich Jews purchasing the land from the Porte! That a great many Israelites are now settling in Palestine, and that many more will do so, in blindness and unbelief, there can be no doubt; but that the land covenanted to Abraham and to his seed, Christ; that Immanuel's land, that Jerusalem, the city of the Great King, should be disposed of for ever by the Turks or inherited by men, whether Jews or Gentiles, who are not in Christ, cannot be. Only in the Lord Jesus can the seed of Israel permanently possess or inherit the land which the Possessor of heaven and earth covenanted unto Abraham and to his seed for an everlasting possession. (Gen. xiii. 14, 15.) Hence, not money, or the Porte, or any combination of Gentile powers, will or can fulfil the prophecies of Israel's restoration, but the Lord's Anointed, whose future mission and work the conversion and restoration of Israel is. (Isa. xlix. 6; Luke i. 69, 75.)

Although few people, comparatively, feel interested in the glowing predictions of the future of Israel, I cannot but think there are many whose lack of interest is owing to lack of knowledge, and that they only require to have their attention drawn to the subject, and to be put in the way of understanding it, in order to experience similar sensations to the two wayfarers whose "hearts burned within them," while One whom they knew not opened to them the Scriptures of the Prophets. (Luke xxiv. 13–32.) One chief reason, I have no doubt, why the sure word of prophecy is so little heeded

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—contrary to the Apostle's advice in 2 Peter i. 19; iii. 2—is, because it is not generally perceived how closely connected are the futures of the glorified Church and the nation of Israel. The great truth that the Head and Saviour of the body of elect Jews and Gentiles, who are chosen in Christ, called the Church (Eph. v. 23), is not only the Son of God, but "THE KING OF ISRAEL"—the wonderful Seed promised to Abraham and to David, and consequently, "the Heir" to the land and throne and kingdom of Israel—is not remembered and appreciated as it should be (2 Tim. ii. 8; Luke i. 32, 33), otherwise Christians who hope to be "ever with the Lord," when caught away to meet Him at His coming, would see that they are to be "for ever with" ISRAEL'S KING; and as He is to be with Israel, dwelling in their midst (Zeph. iii. 13, 14), of necessity, they must also be with Israel, as the "joint heirs" of the Messiah's throne, kingdom and dominion, which latter shall include all nations; for in that day "the Lord shall be King over all the earth; and "all nations shall serve Him," and "shall go up from year to year (to Jerusalem) to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." So he that runs may read in Zechariah's last chapter, every word of which must have its accomplishment in the future.

Christ's future, as well as Israel's, is plainly foretold in the prophetic Scriptures, and it is to be, as might naturally be expected, in His own land, not simply His own native country, where He was born and lived and died and rose again, but His own by virtue of the everlasting covenant which God made with Abraham. (Gen. xv. 18; Gal. iii. 16, 18.) From the Nile to the Euphrates lies the land in which Israel of old were allowed to dwell, but could not SELL it, because it was not yet theirs, but "MINE said the Lord" (Lev. xxv. 23), chosen out of all the earth to be "the glory of all lands" (Ezek. xx. 6), as "Thy land, O Immanuel" (Isa. viii. 8), ought to be. Long desolate, long a land that "devoured its inhabitants," the day is at hand when in fulfilment of Ezek. xxxvi. 35, "they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." And again, in fulfilment of Isaiah lx., "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . . Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." And in chap. lxi.: "They shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. . . . . For your shame you shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." And in chap. lxii.: "Thou

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(Zion, God's chosen holy hill—see Psalm cxxxii. 13–18; Isaiah ii. 2–4; iv. 5, 6; li. 3; lx. 13, 14; Ezek. xliii. 7) shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (i.e., my delight is in her), and thy land Beulah (i.e., married), for the Lord delighteth in thee, and thy land shall be married. . . . . The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." . . . . "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

The same Spirit that inspired Zechariah to call upon Zion and Jerusalem to rejoice because their King was coming, "riding upon an ass," moved Isaiah and Ezekiel to speak what I have transcibed above. Surely, then, no one who knows how literally Zechariah's words were accomplished in and by the great Fulfiller of prophecy, will doubt the fulfilment, in due time, of all the glorious things spoken of the land and people and King of Israel. OMEGA.

BEATING PLOWSHARES INTO SWORDS.

MOST professors of Christianity are familiar with the beautiful figure—used also by pagan poets of antiquity—in which Isaiah and Micah describe the peaceful effects of Messiah's rule over the nations—"They shall *beat their swords into plowshares, and their spears into pruninghooks;* nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4; Micah iv. 3). Not every one, however, is aware that another prophet, by reversal of the figure, has foretold an era of an opposite kind, which is to precede, and be superseded by, that tranquil time—"Proclaim ye this among the Gentiles; *prepare war:* wake up the mighty men; let all the men of war draw near; let them come up; *beat your plowshares into swords, and your pruninghooks into spears,*" &c. (Joel iii. 9-15). The picture is of the great battle of the day of God, when all the Gentiles ("heathen") are assembled against Jerusalem in the valley of threshing ("decision"). It is the time when the harvest of wickedness is ripe—*the vintage*—whose gathering will be with bloodshed (v. 13; compare Rev. xiv. 17-19; xix. 15), when the banded Gentiles shall be judged from on high amid terrible outpourings of Divine wrath. Afterwards shall Judah and Jerusalem become a centre of holiness and peace (Joel iii. 16-21).

Were we asked to say what, in our day, was the most significant sign

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of the approach of the world's crisis, we should instance the rapid growth of armaments, which have become already almost too great for national endurance, and yet are ever on the increase. Within the last few days the press of Europe has been discussing, with perplexity, the appalling facts of the case; and leading statesmen of every party and nation have been turning their attention to the question—Where is it all to end? Some have tried to view it as a guarantee of peace; some hope against hope that mutual disarmament will one of these days be resorted to, to relieve the intolerable strain on national industry and resources; others, as Count von Moltke, sadly declare that it will take centuries of further experience and enlightenment before the nations will learn to view even successful wars as great calamities; but all alike have to deplore that the madness grows apace, and that a state of armed peace, such as at present prevails, is little better than actual war.

The *Times* lately devoted several articles to the discussion of the matter. From the figures there given (taken from a German paper), we learn that in 1865 the total military expenses of the states of Europe were 117 millions; in 1879 they had risen to 160 millions. National debts have swelled in the same period from £2,626,000,000 to £4,324,000,000. Thus, "in the last fourteen or fifteen years the world has been *galloping* in the accumulation of armies and the creation of gigantic national debts."

"Germany spent in 1865 ten millions on its army and navy; now it spends twenty-one millions. Russia spent twenty-two; now it spends thirty-six. England and France spent respectively twenty-seven and seventeen millions; now they spend thirty-two and twenty-seven. Great Britain and Holland have in the time discharged part of their debts, and Italy and the Austrian Empire have reduced their army expenses. Those are the solitary crumbs of comfort in the statistics."

"The sole cause," says the *Times*, "of the nightmare which is riding Europe down is that each nation is striving to steal a march upon its neighbour before its neighbours' open eyes." Germany, we are told, can at the present time, taking into account its Field Reserve and Landsturm, "calculate on the trained protection of some two millions and a-half of soldiers." "But fear has seized upon Prince Bismarck and Marshal Moltke. They look around them, and by the help of dexterous arithmeticians discover the portentous fact that France and Russia could place in line several hundreds of thousands more. Military statisticians demonstrate that France has three hundred battalions more than Germany, and that Russia has five hundred and sixty. It seems to follow obviously that the German Empire must add some scores of thousands of men to its regiments, and £850,000 to its military budget;" and a bill is brought into the German Parliament accordingly, and readily passed into law. But will it end there? Already France and Russia are taking jealous note of their rival's open menace, and will doubtless follow suit soon enough. "If ever," says the *Times*, "there was an appetite which grew with feeding, the appetite which craves for larger war budgets and greater armies is such an one. . . . Kings and Emperors, and their Ministers of State, and the leaders of militant democracies, seem absolutely blind to the manifest fact that European commonwealths run in harness. With

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each fraction of accelerated speed in one, all the rest, perforce, quicken their pace."

And what of benefit is there as a set-off against this evil? Let the *Times* again speak—"Even to talk of standing armies as a protection at all seems a bitter jest in view of a social condition such as a wide expanse of the European continent now exhibits. There is Russia, with its military budget of thirty-six millions, and a state of stolid ignorance, incendiary recklessness, and material poverty, which Russian censorship itself cannot restrain the Russian press from deploring. . . . Preparations for a fictitious mission abroad starve energies which might wrestle with the misery of scores of millions at home. Never was there in the history of mankind so monstrous an example of reaching after the unknown, and neglecting the known." "Over enlightened Germany, as over benighted Russia, broods a thunder-cloud of international fear, jealousy, and ambition, darkening the minds of rulers and subjects. . . . With Germans war has for the present generation been a necessity and a duty. But it is not the less true that they have paid and are paying a more terrible cost than can be measured by war budgets and wounds and death. The stagnation of spirit in a Silesian village is such as has never depressed the souls of Dorsetshire labourers. The peasant cannot raise himself above the earth. Germans whose birthright entitles them to make the attempt have been taught that their first obligation is, *not to their labourers and farmers, but to the drill serjeant.*"

What a terrible satire on the opinion,—held, it is true, by many worthy and good people—that the kingdom of the Prince of Peace has been set up in the world, and is being "extended" by every increase to the bounds of professing Christendom! Here is "Christian" (!) Europe (and Britain not excepted), where—if anywhere in the world—the authority of the Christ is acknowledged, perverting every gift of heaven, the finest intellectual powers, the sturdiest physical strength, the richest natural resources, to the ghastliest ends; to the perfecting, not of the arts of peace, but of the most effective weapons of mutual havoc and butchery! Will such things be possible under the rule of Heaven's Righteous King?*

No, no! If any prophecy has a place in these affairs, it is that of Joel, and not of Micah, which is fulfilling before our eyes. "Prepare war," says the prophet. And, as if in direct answer to his call, the statesmen of modern Europe openly tell us they are acting on the advice of the wise Roman maxim, *Si vis pacem, para bellum*="if you desire peace, *prepare war.*"

* Mr. G. J. Emanuel, minister of the Birmingham Hebrew Congrégation, in a recent lecture on "the theological opinions of modern Jews," made some reference to the subject of "war," and said—"With Christian Europe filled with millions of armed men, all duly supplied with Christian chaplains; with Christian England waging war on very slight provocation in any part of the world, I think we (Jews) ought to be forgiven if we decline to believe that the founder of Christianity brought peace into the world, and that His followers have since maintained it."

But, whoever asked the Jews to believe that the Founder of Christianity had, at His first Coming, "brought peace into the world," it was not the Lord Himself. He specially warns His followers against such a delusion (Matt. x. 34-36; Luke xxi. 9).

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"The vine of the earth" is ripening. How soon the cry may go forth, "Put ye in the sickle," we venture not to say. But, brethren, let us endeavour to perfect holiness in the fear of God, and be prepared for troublous times; for a well-established peace will not be had till God's judgments have fallen upon the pride of human armaments, as announced in Psalms xlvi. and lxxvi., and other Scriptures. Trust not to political writers or speakers, of any school or party, for guidance in these things. They reck not of "the prophetic word" in all their calculations, nor does it enter their thoughts that God will Himself interfere to settle their perplexing problems in His appointed way. All that the *Times* can say is—"We must apparently look forward to an indefinite period of anxiety and suspense in Europe;" and that "to expect that mankind will ever dispense with all species of military apparatus is to anticipate what *is as little desirable as it is possible.*" It is thus that both Joel and Micah are forgotten, and out of mind.

But those who will allow themselves to be instructed by the Word of God, can foresee both the dreadful culmination to which all this human frenzy tends; and the blessed dawn of a happier era just beyond. Having, therefore, more sure the prophetic word, let us take heed thereto in our hearts (as unto a light shining in a dark place), until the day dawn and the daystar arise. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished" (Prov. xxii. 3).

M. W. STRANG.

THE IMMORTALITY OF MAN;

AN ELEMENTARY RECAPITULATION.

1. THE writer desires to say a few words on this interesting subject, from an exclusively Biblical point of view. Science and philosophy here are weak and faltering; but as Christ has "illumined life and incorruption through the joyful message" (2 Tim. i. 10), it is not permissible in His disciples to plead that they know nothing of the victory over death which their Master gives.

2. Wishing, as far as possible, to speak of Bible things in Bible words, the theme proposed is "The Immortality of Man,"—not, be it observed, merely the immortality of the *soul;* for not only is this latter phrase never once found in the Bible, but the Holy Scriptures emphatically deal with man as a whole, essentially composed of "spirit and soul and body" (1 Thess. v. 23), and treat even the body itself as a subject of redemption (Rom. viii. 23), transformation (Phil. iii. 21), and so also of incorruption and immortality (1 Cor. xv. 53, 54). Yet can these terms not be confined to the body alone, since from the body the man is frequently designated (Gen. iii. 19; Psa. ciii. 14; Joel ii. 28; 1 Cor. iii. 3, &c.); and man as man is expressly said to be either corruptible (Rom. i. 23) or incorruptible (1 Cor. xv. 52).

3. It is important, and tends to simplification, to remember that immortality is a quality or state of the living. Only the living can die. Only the living can live on for ever. Only the living can triumph over

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death. The great importance of this is seen by observing that, thus viewed, immortality and endless life become practically synonymous.

4. What then, according to the Scriptures, is immortality? I answer unhesitatingly: *Immortality is incapacity of death—an immortal being cannot die.*

5. That this is the true Biblical definition appears from the following considerations:—(*a*) That immortality (*athanasia*) and incorruption (*aphtharsia*) are in the New Testament inseparably connected,—the immortal God (1 Tim. vi. 16) being also the incorruptible God (Rom. i. 23; 1 Tim. i. 17, Greek), and the immortal body being also an incorruptible body (1 Cor. xv. 53, 54); and (*b*) that our Lord Himself expressly asserts, of "the sons of the resurrection," "Neither CAN they die any more" (Luke xx. 36)—that is, they are incapable of death.

6. The leading question of this article may now be submitted, and it is this:—How does immortality come to man? Is it his by original endowment, as an actual possession by virtue of his creation? or is it bestowed on him as a gift of grace through the redemption that is in Christ Jesus? In other words: Was Adam already immortal when he was created, or was he created capable of death until he should be qualified for immortality? And, accordingly: Are we necessarily immortal by virtue of our creation, or do we only become immortal as and when we are created anew in the risen Redeemer?

7. A short and simple sentence will express the correct answer: Man was created, not *in* but *for* immortality. He was made capable of death, though not doomed to it until he sinned. While thus capable of death—that is, mortal—he was placed under training for immortality. Failing to win the prize by unbroken obedience, he (and the human race in him), passed, in the mercy of God, under the gracious provisions of redemption, centred not in Adam, but in Christ. And so, for ourselves, the answer may be couched in another short sentence: In Adam we are mortal—in Christ we may become immortal. The only immortality held out to us is an immortality of holy blessedness. Let us approach the evidence of this by two or three easy steps.

8. "With Thee," says the Psalmist, addressing Jehovah, "is the fountain of life" (Psa. xxxvi. 9). Therefore, as a stream cut off from its fountain dries up, so all created life perishes when severed from God. "In Him we live and move and have our being" (Acts xvii. 28).

9. "God only has immortality" (1 Tim. vi. 16). This should make us pause before we attribute immortality to any creature. That creature alone is immortal whom God Himself has made to be so.

10. "The LORD is good to all, and His tender mercies are over His works" (Psa. cxlv. 9). It would perhaps be difficult to demonstrate wherein would consist the Divine goodness in making an untrained and inexperienced creature like man at once immortal. Let us close in with more direct evidence.

11. Man was created "in the image," yet not in the "express image" of God (Gen. i. 26, 27; v. 1; ix. 6; 1 Cor. xi. 7; James iii. 9; Heb. i. 3). He was, in truth, created as the shadow, outline, or sketch of God, as the Hebrew word *tzelem* beautifully suggests. And though in man's case the shadow was not exactly "a vain shew" (as the same word is rendered, Psa. xxxix. 6); yet at least the sketch had to be filled

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in, the image to be perfected by the development of character and the glorification of personality. The image is only completed in and through Christ (Eph. iv. 22-24; 2 Cor. iii. 18).

12. If man had been originally made immortal, the tree of life planted in paradise (Gen. ii. 9) would have been without meaning; instead of possessing the striking significance with which the sacred record invests it—namely, as a *sign* of Adam's call to a higher style of being, and the *means* ordained of God by which he should in due time attain thereto. It is, indeed, supposed by some that Adam had been accustomed to eat of that tree in his innocence—against the evidence; for the Divine apprehension lest "the man," should "take ALSO of the tree of life" (as well as of the tree of knowledge), and the Divine haste to remove the offender from the garden lest he should *immortalise himself in sin* (Gen. iii. 22-24), conclusively show that (for whatever reason) Adam had not yet eaten of *that* tree, and was not yet immortal.

13. Provided only that Adam understood the design of the tree of life, his knowledge of immortality may be summed up in seven words: "I can die; but I need not." The Divine threatening assured him of the former—the tree of life of the latter.

14. That grand chapter on immortality—1 Cor. xv.—teaches us that there are two Adams, and (as represented by them) two styles and stages of manhood. The First Adam is expressly said to have been an "earthy" man—a man "of earth" (*ek gees*)—and therefore, by fair inference he was corruptible and mortal. The Last Adam (Christ) is as expressly said to be "heavenly," "of heaven" (*ex ouranou*); and therefore, by equally fair inference, he is incorruptible and immortal. These types and states of humanity are to be neither confounded nor inverted. Adam the First was not Adam the Last—no, not even just for a little while, when first created. And this principle is radical both to the original genius and to the historical development of human nature. "That is not first which is spiritual," and heavenly, and incorruptible and immortal; but that is and must be first, in every human being, which is psychical ("soulical"—taking character from the soul rather than from the "spirit") and earthy, and corruptible, and mortal. The first Adam did not by obedience conduct our manhood up into its heavenly condition of existence; and therefore a second exemplar was needed—a second typical man. Christ now is that Second Man. Hence, to speak of Adam as created in immortality is to throw the whole subject into confusion. Over against such confusion let us not hesitate to say that even Jesus, the Christ, our Lord and Redeemer, was—as a man, in the days of His humiliation—most truly a Son of the First Adam, made in all things like unto His brethren (Heb. ii. 17); and that only when He was born from among the dead did He actually become the Second Man, the Last Adam. In the former condition He could die, and He did; in the latter He can die no more (Rom. vi. 9). He is the Immortal Man, and being to His brethren "the Resurrection and the Life" (John xi. 25), that is, their *Immortaliser*, he becomes humanity's Second Head, the "Father," "Founder," "Author" of an incorruptible and perpetual human race (Isa. ix. 6, "Father of eternity"; Isa. lxiv. 5, "In those [thy ways] is eternity, and we shall be saved"). No third Adam is required. The "Second" is also the "Last." Thanks be unto God, who giveth us the victory.

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15. If men were necessarily immortal by virtue of their creation, there would be no ground on which to encourage them to "seek" for immortality. Accordingly, those who hold to man's natural immortality are not in the habit of urging men to seek for immortality. In fact, such words enter not at all into their phraseology. On the contrary, their custom is to urge upon their hearers' consideration that they *are* immortal, whether they will or no. From this they start. Out of it they endeavour to bring a strong motive power. With solemn reminders of it, their hortatory discourse is plentifully interspersed. They could scarcely preach an earnest practical discourse to the unconverted without telling them they are immortal. In all of which, assuredly, their speech betrays that they occupy an unscriptural position. To be sure of which, we have only to contrast with their language that of the Apostle Paul, where he declares, as one of the fundamental principles of the Divine government, that God "renders" "eternal life" to those "who by patient continuance in well-doing SEEK for glory, and honour, and IMMORTALITY" (Rom. ii. 6, 7). I am aware that the word in that place is *aphtharsia*, strictly "incorruption;" but we have already seen that "incorruption" and "immortality" are inseparably connected in the New Testament; and therefore he who seeks for incorruption necessarily thereby seeks for immortality. According to this passage, therefore, man is not immortal by original endowment. Immortality is, on the contrary, an endowment to be longed for and diligently sought. It is to be sought by steady perseverance along the path of beneficence. It is to be sought as an object of high and sacred ambition, together with the "glory" which only Christ can give, and the "honour" which comes from God alone. Why, then, oh! why should we display the smallest anxiety to immortalise ill-doing and infamy?

16. It will have been observed that to such seekers as those just described it is said God renders "eternal life"—of course thereby granting them what they have sought for. And this once more reminds us that, whatever shade of difference there may be between the strict meaning of the words, still the expressions "immortality" and "eternal life" are practically synonymous. Hereby, be it noted, are let in upon this subject all the passages in the New Testament which speak of eternal life as a Divine gift to some men only. "The wages of sin is death; but the gift of God is eternal life [that is, immortality], through Jesus Christ our Lord" (Rom. vi. 23). "Fight the good fight of faith, lay hold on eternal life" [that is, lay hold on immortality] (1 Tim. vi. 12). "The crown of life [the crown of immortality] which the Lord hath promised to them that love him" (James i. 12). "And this is the record, that God hath given to us eternal life [immortality], and this life is in His Son. He that hath the Son, hath life [hath immortality]; and he that hath not the Son of God hath not life" [hath not immortality] (1 John v. 11, 12). To crown a list of passages which might be greatly lengthened, by one of the most familiar and precious, and at the same time conclusive: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish [the very thing that men are commonly told they cannot do, seeing they are immortal and indestructible!], but have everlasting life" [have immortality] (John iii. 16).

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17. "Yes; observe," says an objector:—"*He that hath the Son*, a present fact, *hath life*—a present possession; and yet you say immortality is *incapacity of death*. Do believers, then, not die? How do you get over that?" Answer: To whatever extent believers have eternal life THEY DO NOT DIE. They have such life it is true; but only in the earnest of it, in the Spirit. And so he that is joined to the Lord is one spirit, and in spirit shall never see death: nothing, not even "death," shall separate him from the love of God which is in Jesus Christ his Lord (Rom. viii. 38, 39). Still, the believer in such wise only now has life as leaves him in duty bound to seek for its final and irrevocable bestowment. He has not yet carried off the crown (1 Cor. ix. 24, 25; 1 Tim. vi. 19; 2 Tim. iv. 8; Jas. i. 12; Rev. ii. 10).

18. "Then you do not believe in soul-sleeping?" I believe in the saints falling asleep in Jesus—although "perchance to dream." And I believe in the *survival* of the soul in the case of all men. The soul is not destroyed by the death of the body (Matt. x. 28). Men are not done with *then*: "after this the judgment" (Heb. x. 27). "For this cause Christ both died and lived, that He might be Lord both of dead and living" (Rom. xiv. 9)—certainly He is Lord of something more than nonentities under both heads. Christ has charge of the dead, and intends to raise them. Therefore the first death is not annihilation to any. Nonentities do not sleep and cannot wake. We have no warrant to snap the thread of identity and say that one creature is annihilated at death and another is created in his stead in the resurrection. In order to maintain that the resurrection is necessary (and this we do strongly maintain), it is surely needless to go so far as to make a resurrection in the very nature of things impossible!

19. Nevertheless, although, in consideration of the broad provisions of redemption and the universal Lordship of Christ, the soul survives the first death, yet is it not necessarily immortal; seeing that, on the one hand, we are instructed that only he who "hates his soul (*psyche*) in this world shall keep it unto life eternal" (John xii. 25); while, on the other, we are warned to "fear Him who is able to destroy both body and soul in gehenna" (Matt. x. 28). These two passages settle the question of the necessary immortality of the soul—they settle it in the negative.

20. "What then is the advantage of your teaching?" Much every way. First and foremost that Christ is thereby immeasurably exalted. No man can become immortal without being indebted to the Redeeming Son of God for the boon. Because He lives we shall live also. In proportion as Christ is in us we have both the beginning of the life and the hope of the glory. And our Lord is further distinctly exalted in this—that His whole work in and for our humanity hereby assumes an essentiality, a thoroughness, and a decision which it is not otherwise seen to possess. There is no escape from the Son of God. He has "ascended up far above all the heavens that He may fill all *things*" (Eph. iv. 10); and how much more will he fill all *men*, either with the holy love that saves, or with the holy wrath that destroys. "He who yields not to the Son shall not see life, but the anger of God awaits him" (John iii. 36); yea, and will consume him, "for our God is a consuming fire" (Heb. xii. 29). Secondly, our imagination is thus freed from the necessity of peopling some dark corner of God's universe with children of Adam

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doomed for ever to remain neither saved nor destroyed—persistent rebels, perpetuators of unending sin, Divinely sustained in ruined and hopeless being; whereas natural and necessary immortality entails either universal restoration or never-ending sin. Thirdly, we can give an alarming and yet not incredible emphasis to the threatenings of God's Word. Wilful rejectors of salvation are confronted with the terrible alternative of "everlasting destruction." There is real danger lest men should "perish." It is not enough that they are as good as their neighbours. They have to be accounted worthy to live for ever. This can be secured in Christ alone. No man can save himself. Not one.

JOSEPH B. ROTHERHAM.

THE SKYLARK.

BY WILLIAM PETAVEL,

Pastor of the Swiss Protestant Church, Endell Street.

FROM among the many song writers who have fetched their inspiration from the skylark's flight, let the three following represent three different schools of thought. The first may be said to describe the lark domestic, the second the lark ethereal, the third the lark seraphic.

To begin with Wordsworth. His lark, after soaring aloft, drops down to its nest, giving birth to the moral which then takes this form—

> "Type of the wise, who soar but never roam,
> True to the kindred points of heaven and home."

Thus is the morning carol rounded off for us in true orthodox style, and we, in blank sympathy, handle our walking canes anew, and trudge home to breakfast.

But, anon, Shelley's lark is seen upspringing from the heather, "like an embodied joy," "to float and run" among the silvery islands of the sky; "and singing still doth soar, and soaring ever singeth." This aspiring bird goes fairly out of sight; and though itself invisible, fills the air with its "shrill delight." Its music meanwhile has no reference to nests or to breakfast-provender; nor specifically to any one thing in heaven or earth. It is simply an indefinable, exhaustless ecstasy; and so long as the genius of our language retains its actual form, the melody of English song may well despair of surpassing, even if it should ever succeed in reaching, the intoxication of Shelley's skylark. Aloft let it continue to soar and sing, for there is nothing like it below.

Lastly, we have to follow the course of Monsieur Petavel's lark—not only escaping from earth-born delights and even domestic attractions, never to return again, but urging her flight through ever-brightening scenery, till her very being is merged in the eternal source of light. To readers of the RAINBOW the name of Petavel will be sufficient warrant for the excellency of the original ode, which first appeared in *La Semaine Religieuse de Génève*. The following can claim to be little more than a free translation; for while seeking to preserve the same rhythmic form, the

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terseness of the French language, combined with the shortness of the lines, makes it difficult to convey in an English dress the fullness of thought suggested by Mr. Petavel's figures of speech.

The mists which linger here and there
Have hardly from the sun departed,
E'er whisperings of th' elastic air
Declare
The lark hath skyward started.

The coruscations of the morning
Lure her to quit the nether spheres;
Earth's vernal scenes with all their fair adorning
Scorning,
She soars—and disappears.

What seeks she, as she higher
Pierces the azure void? Ah, say
What instinct, what insatiable desire
Doth her inspire?
She mounts—but whither away?

Ah, whither away? Her ardent chase
Will neither check nor respite know
Till the profundity of space
Efface
The narrow dwelling left below.

Now, while from my fond eyes again
Her pathway, distance doth dissever;
My listening senses can but just retain
The strain,
"Higher I mount, and higher, ever."

The blaze of each successive sphere
Untried, yet undismayed to court,
Still onward through the dazzling atmosphere
To steer
Her flight to a yet brighter port,

Blest state!—thus heaven-ward to be borne,
Till drown'd in passive rhapsody,
She melt and mingle with the light of morn,
New born
To lasting peace and liberty.

Ah me!—what cruel destiny
Around me casts its captive charms?
Oh Thou, whose love can save and pardon me,
Decree
That I rush also to Thine arms.

For not alone my heart thus sighs;
Thy Spirit groans within, and saith,
'Tis God's own voice thy fortitude which tries,
And cries,
"What,—hast thou not the wing of faith?"

Deftly my soul respondent springs
To test the challenge all on fire;
Wearied to sit so long with folded wings,
She sings,
"Still higher yet, and yet still higher."

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Bidding thee cast thy fetters by,
Doth not Heaven's bird so fair and free
To thee, thou daughter of the sky,
Still cry,
"Higher, still higher, follow me."

What though the sensual and the vile
From thine enjoyments stand apart?
Thy peace is better than their smile.
Meanwhile,
The slaves no longer hold thy heart.

Then upward mount. 'Tis Christ's behest;
Nor fear thy force can be subdued;
His succour will not fail thee till thou rest
Upon the breast
Of infinite beatitude.

THE EARNEST-MONEY.

IN one of the liturgical prayers of the Hebrews, the men of the congregation render thanks to Jehovah that He has not created them women. The women, on their part, respond with a thanksgiving that Jehovah has made them what they are in accordance with His good pleasure. Few will deny that the position taken up by the latter is the only legitimate and becoming one for dependent creatures, the recipients of such unmerited favours. It is the spirit in which the Apostle Paul says, "By the grace of God I am what I am." He takes, it will be observed, the affirmative side. Every thing is a positive blessing; he himself, meanwhile, being unworthy of the least. The self-righteous man, on the other hand, affects to look at the negative side of the blessing, and congratulates himself that he is not this, that, or the other. The Pharisee in the gospel narrative may even be thought to go ahead of the utterance in the above quoted liturgy; for, leaving women out of the question, as quite beneath his notice, he thanks God that he is not as other men are. The Saviour's treatment of women, it has often been observed, administered a pointed rebuke to the superlative arrogance of the men of that generation; though indeed the character and magnitude of the affirmative blessing which one and all possess, if viewed aright, might of itself suffice to quench and swallow up any microscopic degrees of comparison, as between man and man. In one respect, all stand upon the same level. All have received the boon of present existence, all are invited to regard that present life as the guarantee or earnest-money of illimitable wealth. And as it is impossible to over-value the earnest-money, so every form in which it can be realised will be accepted as an unqualified blessing, without a negative side, or the shadow of a drawback,—as Madame Guyon sings:—

"My love; how full of sweet content
I pass my years of banishment."

A recent essayist has presented the question in the form of a parable. A rich proprietor, leaving his estates in the care of his tenants, dispenses to each one a working capital, accompanied with the promise that this

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capital, if beneficially employed, that is to say, if utilised with a sole view to the augmentation and enhancement of the patron's estate, shall, in the day of final account, be multiplied a thousandfold. In the case of those tenants who faithfully work the trust, the capital thus placed in their hands takes more and more, as time rolls on, the form of earnest-money, till the habit be confirmed of grudging every moment devoted to inferior objects. But if, on the other hand, some of the tenants, too idle to work, prefer spending the capital on their personal enjoyments, and thus destroy its character as earnest-money, how can injustice be charged on their common Benefactor, if, in respect of this latter class, He declare the stipulation vitiated, the promised augmentation forfeited, and if His final award shall take the dread form,—"Whosoever seeketh to make life his own shall lose it?" [Rotherham's version.]

J. WAYLEN.

PROFESSOR MILLIGAN ON THE CHURCH.

THE concluding Croall Lecture of the present course, the subject of which has been "The Resurrection of our Lord," was delivered in St. George's Church to a large audience by the Rev. Professor Milligan, D.D., of Aberdeen University. The aspect of the question dealt with was, "The bearing of the fact upon the Church and the world"—the part of Scripture to which the congregation were referred being Col. i. 17. The Church, the preacher observed, had an intimate relation to the Resurrection; inasmuch as it was not until after that event that it was called into existence, and the disciples sent forth into the world on their mission. It was in the power of the Holy Spirit that the Church was constituted, and that power was not exemplified until Christ was glorified. The Church's mission, in the first and greatest aspect, was to be rather than to do; and the chief element of the Church's being was that she was to be a witness to men of the fulness of her exalted Head. It was not enough to say that was done in the Bible. That was but a book. It was not in itself a living thing. Its words were meaningless until the reader was able to put their meaning into them. Just as Christ said, "He that hath seen Me hath seen the Father," so of the Church when true to her grand mission, ought people to say, "He that hath seen me hath seen my risen Lord." Remarking, further, that the relation of the members of the Church to one another should be one of visible unity and helpfulness, he said that any more direct and palpable contradiction of unity than the spectacle presented at this moment by the condition of the Church of Christ, both at home and abroad, it was impossible to imagine. There was no want of words about the unity, but there was too much speaking and too little action. There were many who found consolation in the fact that beneath the divisions of the Church there was a union which she did not make and could not unmake, but under present circumstances such words were mere pious platitudes, for the fact was, the unity spoken of was so deep as to be quite invisible. What was expected from the Church was a unity that men could see. There must be helpfulness, there must be federation among the different

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organisations. Without that it was impossible for the Church to fulfil her mission. To speak of making the world believe in a risen Lord by mere Bible circulation or missionary exertion was to waste time and strength, unless it were attended by the spectacle of unity, which alone presented the Lord as He was risen to the eyes of men. The Church, he noticed, also must be seen to suffer and to triumph over her sufferings. The poor, and the worldly, and the criminal, when they thought of the Church at all, did so apart from suffering. They were more likely to think of ministers, and elders, and multitudes of Christian men and women living at ease and luxury, with little hardship and little toil. They were apt to think that the Church rode too much upon the high places of the world, which had only to offer her more purple and fine linen and sumptuous fare to secure her co-operation for the accomplishment of its own selfish purposes. But the Church of Christ was not an institution of this world's policy, nor did it exist for this world's ends. It was simply a presumption on the part of statesmen to think that they could lend to the Church of Christ strength, or that they could save her when she was in danger. She could lend strength to them, she could save them. They could do none of these things for her. In summing up the whole course, the Rev. Professor contended that the very existence of Christianity depended upon the truth of such events as the incarnation and resurrection. If these were not true, he for one could not enter into the language of those who said that Christianity ought to be preserved for the sake of its moral system. Too high a price would in that case, he argued, have been paid for it in the diversion of men's thoughts from the useful to the useless, in strength wasted, in minds harassed by problems which should never have been raised during the last eighteen and a-half centuries. The man who held the idea that these things ought to be endured for the sake of the moral precepts of our Lord was a traitor not only to what he thought was truth, but to that humanity which he professed to reverence. If, on the other hand, the resurrection of Our Lord was a fact, it ought to get a far more important place than it generally did in their theological systems. The Romish Church had practically expelled it by making the Mass the centre of her worship; the Protestant Church had done the same by the almost exclusive attention it had directed to the death of Christ. The defects of the Christian life of the members of the Christian Church were largely due to this cause. There was no want of evangelical preaching and an admiration for it. Nay, the most thoroughly selfish members of their Churches, and those most immersed in all the frivolities of fashionable life, were not unfrequently the greatest admirers of this preaching. It pleased them to think what great things had been done for them, and that they had nothing to do for themselves; and the popular preacher not unfrequently made the greatest hit when he denounced the self-chosen poverty and severe discipline of some of the members of the Romish Church, as an attempt to work out a salvation for themselves which would fail them in the great day. What was known as "evangelical preaching" might have saved many souls, but it seemed to him that it had not succeeded in raising the tone of Christian life among us.

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A COMMON ERROR ABOUT THE CHRISTIAN LIFE.

THAT the Christian life is all in the beginning. I am sure that the general thought, while it is not too much concerned about the beginning of Christianity in the soul—because it cannot be too much concerned about it—is not enough anxious about its subsequent development. It would have been just as wise for the ancient racer, after he had gone through the training process, and stripped himself for the contest, and entered the arena, and run three steps, to have stopped there, and declared the race run and himself entitled to the prize. Why, the judge would answer, the race is but begun. Your preparation may have been assiduous and admirable, but it is the law of the arena that the entire course must be accomplished, and the prize adjudged as you shall have carried yourself around the whole circle. The race itself is the only test of your preparation and beginning.

But, somehow, we have too generally come to think that if we can only get a man to acknowledge his sinfulness, and walk for a time in darkness, and then pass out into a better state of feeling, to break forth in joy and songfulness, to see new light in the sun, and fresh greenness in the grass, to profess trust in Jesus Christ, that then the whole race is run, the victor's crown is on the brow.

Now it may be that a man passing through such an experience has become a Christian, and it may be he has not. You cannot predicate Christianity altogether upon feeling. It is not all fervours, and raptures, and high excitements and suffusions of sentiment. These may be the glorious door into the noble Christian life, and they may be the door into delusion. Christianity is deeper than feeling. Christianity is a changed nature. To be a Christian is to be a new creature in Christ Jesus. Christianity is the setting of the purposes towards God; it is resolute determination to arrange our action with, and not athwart, the will of God; it is living as ever in our great Taskmaster's eye. And so the only test of the truth of the beginning is the whole race succeeding. "By their fruits ye shall know them," said the Saviour. The genuineness of the new life is to be judged of what you do each day in your business, in your family, amid your pleasures—not so much by what you thought you felt some dim day years back. Christianity is more a life than a feeling. If the life bloom other than Christian, the strong presumption must be that the root out of which the life issues is other than Christian.

It is the spring time, and I want flowers in my garden. I go to a seed store and ask for hyacinth bulbs. Unless my sense of smell be acute, the man may sell me onions instead of hyacinth bulbs. They look very much alike. I take them home and plant them, and water them, and watch them. If instead of the perfumed pyramid of flowers I get some weed or vegetable, then I am sure I have not planted hyacinths. So it is with Christianity. Unless the bloom be Christian it is certain that the bulb is not. The only test of saintship is endurance in saintship. The beginning is not everything in Christianity.—W. H.

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"THY KING COMETH."

EARTH is in rebellion, and is subject to misrule. In the beginning God gave to man dominion and appointed him to be earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people, by rulers no less sinful than themselves. Every form of government has been tried and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unuttered and unutterable longings for the reign of truth and righteousness and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honoured, and man, His creature, shall enjoy the blessings and benefits of a control, wise, beneficent, and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets and digged down His altars, and have lent a willing ear to the words of deceivers and wrong-doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas the robber is released and honoured, while Christ the Saviour is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there was "none righteous, no not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity,

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"*Behold, thy King cometh!*" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord Most High proclaims, "Yet have I set My King upon My Holy Hill of Zion," and declares that He will give Him "the nations for His inheritance, and the uttermost parts of the earth for His possession" (Psa. ii.).

CORRESPONDENCE.

"BORN FROM THE DEAD."

DEAR SIR,—In His lesson to Nicodemus, Christ chose to illustrate and enforce His meaning by an appeal to nature, saying, "Ye must be born again." When Nicodemus, astonished, asked, "How can these things be?" the explanatory answer was, "Of water and the Spirit." Naturally man is dead in sin; the sentence of death is upon him. To escape the penalty, he must be begotten again to the life of hope, wherein is salvation; he must be quickened with the power and earnest of that endless life, which it was the mission of Christ to impart more abundantly when He came into the world; and for the manifestation and continuance of the life so given and received, such a one must be born. Again it is asked, How? And the answer is now as then, "Of water and the Spirit."

Thus considered, it is manifest that birth is not life, neither the cause of life; it is self-evident that birth is the ordinance appointed for manifestation, development, and continuance of the life previously in possession; and it is equally certain that birth is the result, the privilege, and the necessity of the being begotten and made alive. All these things are true in nature; they are alike true by the birth of water now, and the birth from the dead hereafter.

But not only is the manifestation and continuance of life consequent upon the birth; the manifestation and continuance of death is a like possibility and frequent certainty. It is even so in relation to the birth of water and the Spirit. Baptism, or the birth of water, is not, never was, and never can be, a guarantee of life to the receiver of that ordinance, neither is the birth by resurrection from the dead a certain introduction to life; in the one case as in the other the seal of death may remain unbroken for ever. Nevertheless baptism and resurrection is the way of life to the living, and only the living.

The birth in nature is to bring forth, manifest, and continue the being previously begotten and made alive; the birth of the water and the Spirit is to the like purpose. But we are not *made* children of God by or in baptism, as it is unfortunately and mischievously taught in the catechism; we are not made, and we do not become, children of God by the birth of resurrection. Both life and death are brought forth from the water and the grave. We become children of God by faith in Christ Jesus, and that relationship entitles us to the resurrection out from among the dead, to the further and final manifestation of life in the body of immortality and glory.

But in every case there is no birth without being, whether that being is instinct with the spirit and the grace of life, or whether, like

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Simon Magus and all such abortions from the water, or those who come forth in the second resurrection to shame and contempt, the power of death remains; there must be being to come forth unto life or unto death. That being is an organised body, with all the varied functions of life, living, and by birth entitled to live on; or without life, and thenceforth incapable of living. Neither is that body or being instantly prepared for birth and manifestation; but by an orderly course of circumstances, including a set time for their maturity, and surely antedating the beginning of life.

The antecedents of birth indicate not being only, but conscious being. Nature indeed presents to us that life in dark confinement and dependence, but life nevertheless, and suited to its unmanifested state. In like manner the birth of water unto life is preceded by real spiritual and conscious life. And now the being and the life of the departed, who are to come forth in the first resurrection out from among the dead, are but infant though conscious realities compared to, or in contrast with, that life and immortality to be realised when they appear in the kingdom. On the other hand, the death under which the unsaved are fallen, and from which they shall be born in resurrection, requires with equal certainty their present continuance in conscious being. In the one case the life, in the other the death, is but half realised.

Life and death are dualities; to each there is a second realisation in order to completion. In each case completion is attained without cessation of that which went before. In natural life, this appears first in the quickening, or life before birth, and then the manifestation and completion of the gift by and after the birth. There can be no cessation of the natural life without extinction. It is so in relation to the birth of water. Children of God by faith in Christ Jesus, begotten and quickened by the Spirit of life, they cease not to live, but by baptism are born into the full realisation and manifestation of that present gift of life. In like manner the birth of the children of God from among the dead is of those who have been made alive, and cease not to live. In this way there is a marked significance in the Lord's words, "He that liveth and believeth on Me shall never die." Thus in nature, in grace, and in glory, the gift of life is dually received, and perfected; and from the moment the life is given it ceaseth not, but progresseth in the recipient to the possession of life in himself, even as Christ the head hath life in Himself.

So then in the fact, as in the figure which the Lord used, life after birth demands life before, and life in unbroken possession; and in this wise it would seem that in the intermediate state, preceding the birth of the living from among the dead, the heirs of life consciously and joyously await the birth of their spiritual, heavenly, and glorified body. In baptism their spirit only was born, leaving the flesh non-participant, and causing a kind of dual existence, in which henceforth the living spirit wages a holy warfare against the dead and corrupt condition which still cleaves to the flesh; but in the birth from among the dead, the body also enters into the adoption, and shall never more war against the spirit. The duality of the Divine gift will then be complete; the power of an endless life, realised first in the spirit, then completed in the gift

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and seal of immortality to the body, as a heavenly tabernacle never more to be dissolved; and the dual-unity of the redeemed in the likeness of their Redeemer shall evermore shew forth the glory of their Father God. Yours faithfully,

EDMUND MICKLEWOOD.

Plymouth.

P.S.—Will "An Inquirer" in the *Rainbow* for April, and others, kindly wait for answers to their questions until I shall have presented my statement? My programme is not a long one. Resurrection-life, sleep-life, direct Scriptural evidence of continuous life, and the harmonious testimony of seemingly adverse Scriptures, in some three or four letters, will comprise all that I desire now to introduce, followed, if desired, by replies to correspondents. In some of my remarks on the above, possibly "An Inquirer" may find answers, which, if not to his satisfaction, may show that the subject will admit of further consideration by those who believe in present unconsciousness of the dead.

THANKFULNESS.

DEAR SIR,—Will you allow me to trespass on your valuable space, to express my thankfulness that I can at last read the Holy Word without stumbling at so many apparent contradictions. I attribute it to the careful search I have made to discover that you were in error respecting the soul's non-immortality. I cannot find, I must admit, any mention in the Bible that the soul is naturally immortal; but that immortality is only to be had by faith in Christ, with continuance in well-doing. One reason of my doubting that the soul was immortal, was that I could not, by making inquiries of various friends, get a reasonable answer respecting the intermediate state. My simple question was, What was the judgment day instituted for if the souls had already gone to their reward? I must not trouble you with the absurd answers I received. I again had recourse to the Bible, and now believe that the saints, apostles, and martyrs are sleeping in Jesus, waiting for the Master; for "When Christ, who *is our life*, shall appear, then shall ye also appear with Him in glory;" for then, and not till then, shall we be "raised incorruptible" and be

> "For ever with the Lord,
> Amen! so let it be,
> Life from the dead is in that word,
> 'Tis Immortality."

Chelsea. T. MAY.

"THE SPIRIT OF REVERENCE."

DEAR SIR,—I am glad that many others beside those who heard that lecture, will see it in *The Rainbow*; yet I fear it will not there meet the eyes of those who most need it. If I could, I would have 100,000 copies of it printed separately and scattered over the land. Perhaps some entrusted with more silver and gold may have the heart to do so. The lecture is indeed one greatly needed, as its telling sentences truly show.

W. LAING.

THIS GENERATION SHALL NOT PASS.

DEAR SIR,—If, when our Lord said, "This generation shall not pass till all these things are fulfilled," He meant that the Jews, as a race, would be distinguishable till the consummation referred to—does it not follow by implication that whenever these things are fulfilled

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the Jews will cease to have a separate existence? "All these things" cannot stretch beyond the second advent. But are not the Jews, as part of the twelve restored tribes, to be distinguishable long after that? So I, at all events, read the Scriptures, and therefore cannot rest satisfied with the above explanation of our Lord's words.

Yours sincerely,

TORAH.

LITERATURE.

Conditional Immortality; or Life in Christ. By EDWARD WHITE. Translated into French by M. CHARLES BYSE. Paris, 1880.

THIS is not a literal translation, Mr. Byse admits, for he has reduced it by one-third. At the same time, he assures us that he has reproduced the thoughts of the original with scrupulous fidelity, on which point we are perfectly well satisfied. His love of truth and his admiration for the author alike combine to ensure this result. He expresses, as might be expected, his ardent gratitude to M. Emanuel Petavel-Olliff for revising the French edition and for his counsel and advice on many points. The preface, moreover, exhibits a sketch of the historical progress of the doctrine in England from the middle of the seventeenth century. This part might perhaps with advantage have been greatly extended. But M. Byse atones for this deficiency by elaborate citations from modern German writers, to show how many leading minds have accepted it in that country, including Dr. Richard Rothe, Nitzsch, Weisse, D. Gess, Hermann Schultz, Ritschl, and Hase. In France, he admits, theological speculation has not to any great extent run in the same direction. Petavel took the lead by his work in 1872, entitled *La fin du Mal;* and the names are added of Charles Bigot, Victor Hugo, Charles Lambert, M. Pillon, and Charles Renouvier; while Monsieur Renan (now lecturing in London) declares it to have been the teaching of the primitive churches. Analysing in general terms the work of Edward White, M. Byse praises its courage as an appeal to men of science and to lovers of free thought—its austere and rigorous method, and its studied avoidance of rashness and tampering with unrevealed mysteries—sometimes, indeed, almost approaching to timidity, were it not that the fundamental truth on which the entire structure is raised, suffices to carry triumphantly every cognate illustration. Election, Justification by Faith, the Incarnation, human nature, and the actual condition of the race—all these and many others fall into their right place in presence of the sublime revelation of Immortality in Christ alone. With any other gospel in hand, the Doctors of Divinity are all at sea. There, gentlemen, take that.

The Importance of Accuracy in the Study of Holy Scripture. By the Rev. E. W. BULLINGER, Vicar of St. Stephen's, Walthamstow. Price Sixpence, post free from the Author.

EVERYONE will admit the principle assumed in the title of this lecture; and Mr. Bullinger tells us what he

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means, first by *argument*, of which we give this striking specimen :—

"If we study a book written by man, a mind of equal power can exhaust it and fathom it. When it has done this, there is nothing more it can do. But the Bible is 'God-breathed,' infinite wisdom has indited it, and who then can ever say he has exhausted it? There is just the same analogy between Divine and human works. God's works will bear any amount of investigation, whether by microscope or telescope. The higher the power the more shall we see and learn. Not so man's. His works are like his words. A lens of higher power than that used by the engraver or photographer makes manifest the coarseness of the material and of the work: and the higher the power the more are the imperfections and defects made manifest. We cannot bring study too close, or accuracy too exact, or investigation too searching. 'The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times.' 'Every word of God is pure.' They are not 'the words which man's wisdom teacheth, but which the Holy Ghost teacheth,' and hence, 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'"

But by far the greater portion of the pamphlet teaches by *example*. The illustrations given of the errors into which even professional critics and commentators have fallen for want of accuracy are very remarkable. In most cases an attentive reading even of the English Bible would have prevented these errors. Stephen's reference to the call of Abraham, the time of the sojourn in Egypt, the purchase of the tomb at Shechem, the controversy about the census, and other matters apparently affecting the accuracy of the writers, are quietly but clearly shown to be affected by the inaccuracy of theologians.

The pages devoted to "The Divine Names and Titles," and to "The Psalms of David," are rich in thought and suggestion. Altogether this contribution to the service of Light is one of rare excellence,—wise, reverent, useful, for which we thank the much esteemed author. Let it have large blessing!

We cannot resist the temptation to transfer to the RAINBOW the following precious remarks on

NEW TESTAMENT DIVINE TITLES.

So little attention has been paid to these titles of the Lord Jesus Christ, that few imagine there is any significance in their choice or order. But enough has already been said to convince us of the importance of accuracy in noticing and studying every detail. So numerous are these variations, that in Paul's Epistles alone there are *seventeen* different combinations of the words "Lord," "Jesus," and "Christ."* Unless these words are used at random, there must be a reason why, if certain words are used, no other words would have answered the same purpose. For example, if it says "Jesus Christ," we must believe that "Christ Jesus" would not have been appropriate. Whether we may ever discover a reason, or whether the reason I now submit may be the right one, does not alter the fact.

I was led to the conclusion at which I have arrived from the circumstance of counting the number of occurrences of each name and

* This includes, of course, the *article*, and in three cases the word "our."

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the various combinations. When I discovered that *the Resurrection* was the great line of demarcation, the reason was not far to seek. When I found that in the Gospels "Jesus" occurs alone 612 times, and in the other books only 71 (out of which 38 are in the transitional book of the Acts): while in the Gospels "Christ" occurs alone only 56 times, and in the other books 256, the reason was clear. But let us look at the names in order:—

1. "Jesus" Ἰησοῦς (*Iesous*). It means not merely "*a saviour*," because there is another word for that.* It means really *Jehovah our Saviour*. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). It was, therefore, the name of His earthly life, and was associated with Him as the sin-bearer, the sufferer, the man of sorrows. It was the name of His humiliation and shame. It was the name under which He was crucified. "This is Jesus" was the inscription on the Cross.

Notice, then, that though it occurs alone some 683 times, it never occurs with an adjective. Let us learn to observe accurately what is omitted, as well as what is written, and never say with Romanists and sentimental Christians, "blessed Jesus," "dear Jesus," "sweet Jesus." Nothing can add to the perfection of His person, His works, or His ways:—He needs no adjective to set Him forth. Let us also be accurate in our use of Scripture expressions. If we were all more careful in this matter, there would not be so many and great differences between us. Again, the expression "in Jesus"† is not a Scriptural expression. "Yours in Jesus" is written in epistolary correspondence, because the writers have not noticed that we are never said to be "in Jesus:" but, as we shall presently see, we are always said to be "in Christ."

Jesus was His earthly name; and suffering, sorrow, and death were His earthly lot. But God raised Him from the dead, and then all was changed. "God hath made *that same* Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36). God has now ordained that the scene of His suffering shall be the scene of His glory, and "that at the name of Jesus [not the Lord, or Christ] every knee shall bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Whenever, therefore, you meet with the word "Jesus" alone, it bids you think of "the man of sorrows," who humbled Himself to death for you.

2. "Christ" Χριστὸς (*Christos*). This word means "anointed." It speaks of Him as the Anointed One. Anointed and appointed to carry out the gracious covenant of Jehovah as the light to lighten the Gentiles, and the glory of His people Israel.

As I have said, it occurs only

* σωτήρ a saviour, deliverer.

† True—the expression does occur once in the English version in 1 Thes. iv. 14, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." It is not ἐν Ἰησοῦ (*en Iesou*) in Jesus, but it is διὰ τοῦ Ἰησοῦ (*dia tou Iesou*) "*by means of Jesus*," through Jesus, and means that Jesus will be God's agent to awake the sleeping saints and bring them from their graves. The whole verse teaches that, as God brought Jesus again from the dead (Heb. xiii. 20, ἀνάγω), so will He bring from the dead, by Jesus, all the sleeping saints. We have the same truth in 2 Cor. iv. 14, "He which raised up the Lord Jesus shall raise up us also by Jesus" (διὰ Ἰησοῦ).

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about 56 times in the Gospels, and then it is generally with the article (ὁ Χριστὸς), *the Christ*, His official title. *The* Christ, who came unto His own, and was set for the blessing of Israel. But Israel knew not the day of her gracious visitation. They saw no beauty in Him that they should desire Him. But now, as raised from the dead, He is made the head of His body—the church, anointed for blessing to His people. In the other books, therefore, we have this title 256 times, setting Him forth as the risen and glorified One, defining the believer's position as justified and accepted in Him. And hence, believers are always said to be "*in Christ*," quickened with Him, raised with Him, sitting together in the heavenlies with Him, blessed with all spiritual blessings in heavenly places in Him. We connect our *position* with Him as Christ, but we connect our responsibility to Him as—

3. "Lord" Κύριος (*Kurios*). This title (according to its meaning) sets Him forth as the One who *owns*, and therefore as one having power and *authority*. Whenever we find this title, this is the thought connected with it. It is a title connected with the privileges and responsibilities of our position and standing "in Christ." All the various conditions of life are associated with Him as "Lord":—

Marriage:—"Marry only in the Lord," not merely "in Christ." *That* would mean you must marry only a Christian, but *this* means more,—not only that you are to marry a Christian, but, in doing so, you are to say "If the Lord will:" you are to recognise His authority—whom you are to acknowledge in all your ways.

Wives:—"As it is fit in the Lord" (Col. iii. 18).

Children:—"Children, obey your parents in the Lord" (Eph. vi. 1).

Servants:—"Do it heartily as to the Lord" (Col. iii. 23).

Believers:—It is "the Lord's Supper," "the cup of the Lord," "the body and blood of the Lord," "the Lord's table" (1 Cor. xi). He, therefore, has a right to *command*, and say, "Do this in remembrance of me," and "show forth the Lord's death."

Unbelievers:—"No man can say that Jesus is the Lord but by the Holy Ghost." He may say He is Jesus or Christ, but to say that He is "Lord" is to take Him for our Master as well as our Saviour, it is to bow our wills to His, and take His yoke upon us. That is the work of the Holy Ghost.

4. "Jesus Christ." When we have this combination, the emphasis is on the first word, and our thoughts are conveyed from what He *was* to what *He is*, from His humiliation to His exaltation. You may translate it in your own minds as you read, "The humbled one who is now exalted," or "The suffering one who is now glorified." In every instance you will find the most remarkable accuracy.

5. "Christ Jesus" conveys just the opposite thought. The glorified one who was once humbled. The exalted one who once suffered and died.

I must not stop to give you many examples. The whole New Testament is one vast example. You will not find, however, each passage equally clear. Sometimes you will see it at once, and it will give you the thought of the context; at another time, the context will tell you why the titles are used in a particular order.

Look at Phil. ii. 5: "Let this mind be in you which was also in Christ Jesus." Why "Christ Jesus?" Why not "Jesus Christ?"

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Because the thought of the context is—from what He *was* to what He *is*. The next verse explains, "Who being in the form of God . . . made Himself of no reputation," &c.

Phil. i. 1, 2: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus . . . . Grace be unto you and peace from God our Father, and from the Lord Jesus Christ."

Here the Apostles were servants of *Jesus* (now exalted)—servants of the One who sent them forth even as He was Himself sent forth, as a servant, but they wrote to the saints who were "*in Christ*" (once humbled)—and they prayed that as Lord and Master He would send forth to them grace and peace.

6. Son of Man is the title which sets Him forth in His human nature, as the "second man," and as the "last Adam."

7. Son of God is the title which reveals Him in His divine nature, and in His relation to God. Hence, in Him all who believe are "called the sons of God."

There is an important difference to be observed in the use and choice of these names. Sometimes they occur in close proximity. Notably in John v. 25. The hour is coming "when the dead shall hear the voice of the Son of God, and they that hear shall live." It is as Son of God that He is the quickener of the dead, as is explained in the next verse: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man." It is as Son of Man that He will *judge*, as it is written: "God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

* Similarly the title "Son of Abraham" relates to his being the heir of the promise and the land, as "Son of David" does to his being heir of the kingdom and the throne.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1880.

THE GREAT JUBILEE.

THE word "*Jubilee*" is of doubtful origin and signification. Some derive it from a verb which means to *recall, restore, bring back;* which would very appropriately designate an arrangement which recalled the absent, restored the captive, and brought back alienated estates. Some trace it to Jubal, the inventor of musical instruments, and suppose that this year was named after him from its being a year of mirth and joy, of which music is a common attendant and expression. Our English word *jovial* may perhaps be traceable to this origin. Others think it a word meant to denote the extraordinary sounding of trumpets with which this particular year was always introduced, some making it refer to the kind of instruments used, and others to the peculiar kind of note produced. But, after all, it may have been a name invented for the occasion, and intended to carry its meaning in its sound, or to get it from the nature of the period which it was thenceforward to designate. It is a word which, if not in sound, yet in its associations, connects with the sublimest joys, ushered in with thrilling and triumphant proclamations. "Like the striking of the clock from the turret of some cathedral, announcing that the season of labour for the day is closed," says Bonar, "so sounded the notes of the silver trumpet from the sanctuary, announcing that the great year of redemption and rest had come—the year of release and restoration throughout all Israel."

Some interpret this year of Jubilee as a picture of the present Gospel dispensation, and consider that we are now living in this remarkable year. And there is doubtless an accommodational sense in which this is true. The Gospel is a trump of gladness, proclaiming liberty to the captives, and the opening of the prison-doors to them that are bound, and announcing the moral rest of forgiveness and peace in Christ Jesus. But I cannot find in this the direct and highest significance of the Jubilee. The year of Jubilee did not begin till the close of the day of atonement. It was

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only after the High-priest had finished all the services of that solemn day that the silver trumpet sounded for the Jubilee. This day of atonement only began with the Saviour's sufferings and death. It is still in progress. Our great High-priest is still within the veil sprinkling the atoning blood. Sinners without are still afflicting their souls and waiting for His reappearance to pronounce upon them the life-giving benediction. Bonds, trials, heavy sorrows, and sore privations still cleave to the saints. Even the holiest Christians have not yet come to the fulness of their rest. The very martyrs, who laid down their lives for the testimony of Jesus, are represented as waiting and crying, "*O Lord, how long!*" With all our peace in Christ Jesus, our portion as yet is connected with dust and tears. The proper Jubilee, therefore, is yet to come. Our Priest must first come forth from the Holy of holies, whither He has gone, and close the reconciliation day, and then only will our joyous rest rightly begin. Jesus must first appear the second time, before our final release and salvation shall be complete.

Many a time have we heard the sounding trumpets of Gospel tidings. Long and loud has the summons to repentance and reconciliation been ringing in the ears of a drowsy world. Many have listened, believed, and accepted, and thereby experienced the glad earnest of the appointed Jubilee; but there is another trumpet —"the great trumpet"—"the trump of God"—which yet remains to be sounded. It is a trumpet which shall never be heard but once in all the revolutions of the ages;—a trumpet whose clangour shall thrill worlds, and startle up the very patriarchs from their long-lost graves, and transmute time itself into eternity;—a trumpet which shall be blown throughout all the earth the moment our High-priest shall have appeared again. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And that trumpet is the true trumpet of the true Jubilee. When it sounds, shall the great Sabbath of the ages begin. Let us, then, survey some of the sublime features of that coming time.

I. First of all, it is to be a Sabbath—a consecrated and holy rest. The year of Jubilee was the intensest and sublimest of the Sabbatic periods. The Sabbath is the jewel of days. It is the marked and hallowed seventh, in which God saw creation finished, and the great Maker sat down complacently to view the admirable products of His wisdom, love, and power—blessed type of a still more blessed rest, when He shall sit down to view redemption finished, the years brought to their perfect consummation, and the life of the world in its full and peaceful bloom. The Jubilee is therefore to be the crown of dispensations, and the ultimate glory of the ages, when the Son of God shall rest from the long work of the new creation, and sit down with His saints to enjoy it for ever and ever. Wiped

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off then shall be the sweat of the toiling brow, and quiet and useless the ploughshare which has so long been bruising and tearing the face of the world. The perfection of the Sabbaths shall then throw its dewy mantle over us for ever.

Rivers of gladness water all the earth,
And clothe all climes with beauty.

II. In the next place, it is to be the period of restitution. The year of Jubilee was a year when all property which had been sold or alienated came back to its original owners. Farms and houses that the Jew, through misfortune, had to part with, then became his again. If any one had been reduced to servitude, his freedom returned to him. The land itself received release, and rested in the undisturbed repose which it enjoyed before the fall. Everything seemed to go back to the happy condition in which God had originally arranged things.

Man, in this present world, is a dispossessed proprietor. God gave him possessions and prerogatives which have been wrested from him. God made him but a little lower than the angels, crowned him with glory and honour, and set him over the works of His hands. All creatures were given to him for his service, and he was to "have dominion over every living thing that moveth upon the earth." But where is all that glory and dominion now? How has the gold faded and the power waned! How much are we now at the mercy of what was meant to serve and obey us! Gone are our once glorious estates. Gone the high freedom which once encompassed man. Gone all the sublime dignity which once crowned him. But we shall not always remain in this poverty and disgrace. Those old estates have not gone from us for ever. When the great joyous trump of Jubilee shall sound, the homesteads of our fathers shall return to us again, nor strangers more traverse those patrimonial halls. With blanching cheek shall the vile intruder then shrink back, and let go his avaricious grasp upon what can be no longer his. Satan then shall cease to vex and rifle those who have taken refuge in the Lord. Our long down-trodden excellence shall then rise from the dust, radiant with the splendours in which it came at first from the great Creator's hand. The crown that has fallen shall then again take its proper place upon the brow for which it was made. The mansions which we have had to exchange for these dissolving tabernacles, shall then be once more our own. And there shall be beauty for ashes, and the oil of praise for the spirit of heaviness; "in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people."

III. Again, it shall be a time of release for all that are oppressed, imprisoned, or bound. The year of Jubilee struck off the bonds of every Jewish captive, and threw open the prison doors to all who had lost their liberty. We are all prisoners now. Though the

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chains of sin be broken, the chains of flesh and remaining corruption still confine us and abridge our freedom. Even those pious ones who have passed away from earth, are still held in the power of death. There still is groaning and "waiting for the adoption, to wit, the redemption of our body." But when the great trump of Jubilee shall sound, these groanings shall cease, and these fetters all dissolve. Rocky vaults and sepulchres, sealed for ages, shall then suddenly burst open, and the doors of death fall down from their rusty hinges, and broad daylight break into the darkest tombs, and all God's buried saints shake off their damp and mouldy prison garbs, to bid farewell for ever to the dingy cells that now clasp their holy forms. The patriarchs from their ancient tombs shall hear the thrilling call and come; and holy martyrs, whose sacred dust the winds and waters scattered o'er the earth; and "slaughtered saints, whose bones lie scattered on the Alpine mountains cold;" and poor-house paupers, sleeping in Christ in potters' fields; and faithful missionaries, whose hearts the savages have eaten or cast unto the dogs; and sea-lost loved ones, whom shipwreck left to perish on the barren rocks or melt in the still depths of the unfathomed sea—all, all, all, shall then find their sorry fate reversed, and the power of the oppressor gone for ever.

And equally blessed shall be the arrival of that day to those bound sufferers in Christ who shall still be found living in the flesh. The poor consumptive, gradually fading with decay; the trembling paralytic, bound to his sick-room chair; the rheumatic cripple, whose pains have lifted his bones out of their sockets; the old bedridden saint, already half way in his grave; and the bright youth, wild and parched with intolerable fever; and the maimed soldier of the cross, hobbling sorrowfully on his crutches; and the benighted blind one, feeling his sad way through a world of light and beauty in perfect darkness; and the chained maniac of the madhouse, consuming with rage; and the poor drivelling idiot, whom not one flash of reason has ever lit; and the sad, broken-backed daughter, pining in obscurity, cut off from all earthly hope; and the aged grandmother, bowed together with a weight of years that have carried away all the friends of her youth; these, and ten thousand more that suffer in the Lord, each and all, at that high bugle-note, shall feel the sudden thrill of immortal deliverance, and waste, and sigh, and suffer, and feel their sad privations, no more; for the year of Jubilee has come!

IV. Another feature of that happy time is, that it shall be a time of regathering for the scattered household. Jehovah's word to Israel was, "The fiftieth year shall be a jubilee unto you, ye shall return every man to his family." It is not possible in this world for families to keep together. A thousand necessities are ever pressing upon us to scatter us out from our homes. The common wants of life, to say nothing of aims and enterprises for good, honour, or distinction, operate to drive asunder the most tenderly

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attached of households. And if we should even succeed in overcoming dividing forces of this kind, there are others which do their work in a way which we cannot hinder. Death comes, and, one by one, the whole circle is mowed down, and sleep in separate graves, mostly far apart. One lies in the country churchyard, one in the city cemetery—one in the far-off fatherland, and one in some remote corner of the wide new world. One sleeps in the sunny south, another in the dark and frozen north. One has found his bed on the gory field of battle, and another on the deep wide sea. A sister reposes in the sweet family lot in the flowery city of the dead, and a brother in the waste wilderness, no one knoweth where. There is no complete household upon earth—no family among men that has not some absent one to mourn.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But hath one vacant chair.

But there cometh a day when all the households of the virtuous and good shall be complete. The year of Jubilee shall bring back the absent one. For when the Son of man shall come, "He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." Not one shall be overlooked or forgotten. That faithful son that fills the unknown stranger's grave; that brother who sleeps in a foreign land, or mingles his ashes with the golden sands of the Sacramento; that mother whose lonely pillow is in the deep cold ground; that cherub child that slumbers in its little grassy bed in the far-off hamlet; that loved one whose small gifts and tokens of affection are all that remains of him in this world; the lost original of that fading daguerreotype so often washed with your warm tears;—all these shall hear the trump of Jubilee, and come back to their happy, happy homes.

Then shall love freely flow,
Pure as life's river;—
Then shall sweet friendship glow,
Changeless for ever;
And bliss each heart shall fill;
And joys celestial thrill;
And fears of parting chill—
Never—no, never!

V. But there is still another feature of this blessed time to come, to which I will refer. The sounding of that trump shall be the summons to a sacred feast upon the stores laid up by the industry of preceding years. Though no sowing or gathering was to be done in the year of Jubilee, Israel was to have plenty. The bountiful hand of heaven was to supply them. Years going before were to furnish abundance for all the period of rest. The Sabbath

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of the land was to be meat for them. Now is our harvest-time. The fields are waving with beautiful golden products which God means that we shall gather and store for our Jubilee. Industry and toil are required. We must thrust in the sickle, and gather the blessed sheaves, and lay up for ourselves treasures in heaven. It will not do to play the sluggard while that ripe vintage is inviting us to gather. We must work while we may, and lay up while it is within reach. When once the trumpet sounds it will be too late to begin to lay up for the year of rest. *Now* is the accepted time; *now* is the day of salvation. Neglecting this bright, rich, plenteous summer period, we must starve when the faithful are feasting on abundance. But if diligent now, we shall have an ample portion. No Christian effort will ever be lost. Every good deed done here, every gift of charity, every prayer for Zion, every self-denial for Jesus, every cup of cold water given to a thirsty disciple, every word of serious admonition whispered in a sinner's ear, shall contribute to swell the accumulations for a coming festival sublime as heaven. Twenty, forty, sixty years have some been toiling in the exhaustless field. Oft have they been faint and weary. Heavy upon them has been the heat and burden of the day. Hunger and nakedness, peril and bitter soul-sickness have often oppressed them. But the weight of their long service, their hardships and pains, have all the while been laying up for them "a far more exceeding and eternal weight of glory." And, oh, what abundant treasures have some of them garnered in heaven for the everlasting year of their rest. Blessed storages of good! How will the soul leap when the trump shall sound to come and feast upon them for ever. Then shall "the good wine" come which has been so long delayed. Then shall our Lord bring us into the celestial parlours which His own hand has fitted up for us, and seat us in the chiefest place, and set before us what has been kept for us, and cause us to feast upon "fat things full of marrow," with Abraham, Isaac, Jacob, and all the saints of God, without interruption and without end.

Hail, then, to the blessed year of Jubilee! Hail to the bright year of God's redeemed—year of release for them that sigh—year of the exile's return to his home—year of rest to them that toil—year of finished salvation to the lost! We bid thee welcome! Yea, welcome, thou coronal of time! Welcome, thou opener of the prison doors! Welcome, restorer of our beloved dead! Welcome, health to the nations and liberation to the bound! The weary world waits impatient for thy coming! Millions of saints stir in their mossy graves impatient for thy dawn! Break, sacred morning, and lighten to their birth the glories of the new creation! Let time's slow charioteers drive on without delay, and hasten to the blessed consummation! Behold! "He that testifieth these things saith, Surely I come quickly: Amen. Even so, Come, Lord Jesus!"

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IMMORTALITY; WHENCE? AND FOR WHOM?

SUCH is the title of a valuable essay by the Rev. William Ker, M.A., just published by Mr. Elliot Stock, price one shilling. We give the book hearty commendation. It is expressly intended "for the unlearned," and many such will prize it as conclusive in its reasonings on the subject in hand. We are thankful to welcome Mr. Ker once more to a field of labour with which he has been long familiar, and where he has obtained honourable distinction. We extract the following few pages to show the value of the work, and to induce readers to purchase and peruse it:—

Not a single word or phrase such as "immortal soul," "never-dying soul," etc., can be discovered in the Bible, nor anything at all resembling those expressions, which are yet so commonly in use.

Search, and satisfy yourself upon this point. You can easily put the matter to the test in a very simple way and with but little trouble. Open any Concordance (i.e., dictionary of Bible words) at the word "soul," and go through all the texts referred to under that head; and if you find any such expressions, or any at all equivalent to them, in any part of the Bible, you may throw this little treatise into the fire, and set down its author as a false witness. No such text can be found, because no such text exists. But I will now tell you what you will find. You will find under that same head expressions not only inconsistent with, but directly opposed to those above referred to. For example, you will find it written and twice repeated in the same chapter, "The *soul* that sinneth it shall *die*" (Ezek. xviii. 4, 20); but how could an immortal soul die? Again you will find a reference to James v. 20, "He which converteth a sinner from the error of his way, shall save a *soul* from *death*;" but what has a "never-dying soul" to do with death? Once more you will meet with a reference to Matt. x. 28, in which we are cautioned to "fear not them which kill the body, but are not able to kill the soul; but rather" to "fear Him which is able to destroy both soul and body in hell."

To "destroy" is even a stronger word than, and includes, "to kill." But if the soul be immortal, God—with reverence be it spoken—would not be able to destroy it. For He Himself, it is asserted, created the soul incapable of death, and in that case could not undo His own work without contradicting Himself and confessing, in fact, that He had made a mistake in the formation of His creature man!

2. To put the question now in another and very simple light. The fact is that, in our English version the word "immortal" occurs only once, viz., 1 Tim i. 17, where it is applied exclusively to God, "Now unto the King eternal, *immortal*, invisible, the only wise God," etc., etc.

The word Immortality occurs five times, viz.:—Firstly in 1 Tim.

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vi. 16. Secondly in 1 Cor. xv. 53. Thirdly in 1 Cor. xv. 54. Fourthly in Rom. ii. 7. Fifthly in 2 Tim. i. 10.

Now, (1) Of these the first, like Immortal, is applied to God only—"*Who only hath immortality*, dwelling in the light which no man can approach unto," etc.

(2, 3) The next two speak of Immortality as being "put on" *by the saints* at the resurrection:—

Verse 53. . . . "And this mortal must *put on immortality*."

Verse 54, "So when . . . this mortal shall have *put on immortality*," etc.

I say "by the saints" because this chapter speaks only of Christ and them, as you will see by comparing verse 21 with 23. "For since by man came death, by man came also the resurrection of the dead;" "But every man in his own order: Christ the firstfruits; afterward they that are Christ's" (i.e., His saints) "at His coming." Not a word is spoken of the resurrection of the "unjust," who in fact do not rise till long after (see Rev. xx. 5).

The verses quoted above, therefore, relate only to the saints; and if immortality be "put on" by them at the resurrection, they could not surely have been previously clad therewith! A man could not be said to put on his clothes in the morning who had slept in them all night. But the popular creed insists that we are already immortal; how then could we put it on?

(4) In the fourth text we read of those who "by patient continuance in well doing *seek* for glory, honour, and *immortality*." Why seek for that which we are told they have already? Surely this is altogether inconsistent with the common belief. Men do not seek for that which they know is in their possession. Would a man seek for his purse when he has it in his hand? or for his dinner whilst he is eating it?

(5) In the fifth and last text St. Paul, speaking of "our Saviour Jesus Christ," says, "who hath abolished death, and hath brought life and immortality to light through the Gospel." But if immortality be the common property of all men from the beginning, what has the Gospel to do with it? In that case the Gospel could only improve the condition of an already immortal soul; which is exactly the common view, but could not be said to bring it to light.

On the other hand, if immortality be a special boon conferred on some men through the Gospel, then most clearly all men have it not; which is just the truth we are contending for. Thus of the five texts where only the word Immortality is found, one belongs exclusively to God; two refer as exclusiveiy to the saints; and the last two not only do not favour the popular doctrine, but are opposed to and subversive of it.

Still the cry is, "God formed man at the beginning with a deathless nature. He must therefore live on for ever, as long as God Himself exists, whether his condition be one of happiness or the reverse." Let us therefore now turn to the brief story of man's

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creation, as given in the first and second chapters of Genesis, and see if there is any foundation for this assertion. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. i. 26, 27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). Three things in this narrative are supposed to indicate man's immortal nature:— 1. That he was made in the image of God. 2. That God breathed into his nostrils the breath of life. 3. That he became a living soul. We shall take these in the reverse order, and consider the last first.

1. The words "living soul" are supposed to imply something mysterious and peculiar in the case of man, which does not exist in that of the other creatures. But this is a mistake: for the same phrase is used concerning them, as you will see by referring to the marginal reading, in your English Bible, of the following passages:—

"And God said, Let the waters bring forth abundantly the moving creature that hath life." In the margin it is, that hath *soul*" (Gen. i. 20). "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life." In the margin it is "wherein there is a *living soul*" (Gen. i. 30). From this it appears that "living soul" was not peculiar to man, but common to him with "beast," "fowl," and "creeping thing." If man became a "living soul," so did they; and if that expression necessarily implies endless existence, then all living creatures down to the smallest insect are immortal as well as man!

The same Hebrew phrase which our translators render "living soul" in the account of Adam's formation, they elsewhere and repeatedly render "living creature:" as for example, "whatsoever Adam called every living creature" (Gen. ii. 19). And again, after the flood, God made a covenant "with every living creature" (Gen. ix.10): the same phrase being repeated in verses 12, 15, 16, of that chapter. In all these and numerous other places it might just as correctly be rendered "living soul," for the Hebrew words are the same as in Gen. ii. 7. To be consistent, therefore, with their own usual practice, our translators ought to have so rendered the phrase in Gen. ii. 7: "and man became a living creature." This is clearly all that was meant by the words. Man's body was first formed out of "the dust of the ground:" then the "breath of life" was imparted; and, lastly, the result of the whole process is described—"and man became a living creature." It is remarkable that in Rev. xvi. 3, we find the same phrase applied to fishes: "and every living soul died in the sea." From this it is evident

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that our translators meant simply "living creature;" and that they attached no such meaning to the words "living soul" as is now commonly understood of them. Immortal fishes could not die, any more than immortal men!

2. But God "breathed into his nostrils the breath of life." "This," it is urged, "is something peculiar to man alone; and must signify that the Lord God then imparted to Adam an immortal soul." Certainly not, we reply, for in the story of the flood we read that "all in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. vii. 22); and these "all" are specified and classed together in verse 21, as "fowl," cattle," "beast," "creeping thing," and "man," as all alike having the breath of life in their nostrils. How could the breath of life have got into their nostrils if God had not breathed it into them, as well as into man, who you perceive is here placed on the same level as all these other animals? Evidently, therefore, this expression no more proves the immortality of man than it does of fowl, cattle, beast, and creeping thing!

So far from these words implying endless existence in the case of man, we find Isaiah using them to indicate his perishable nature. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22). But if man have a never-dying soul which must live on as long as God Himself, these words of the prophet could in no wise apply to him; for in that case man would be of priceless worth, and "to be accounted of" infinite value!

The words therefore signify nothing peculiar to man, above other creatures: for the same process of animation by God's spirit or breath is applied to both. Speaking of the "things creeping innumerable, both small and great beasts," David says—"Thou sendest forth Thy spirit" (breath), "they are created: Thou takest away their breath, they die, and return to their dust;" and just so is it also with man.

3. But then it is urged, "God made man in His own image, and this surely is something peculiar to the human race." No doubt it is; but how does this prove man's immortality any more than his omniscience or omnipotence? If being made in the image of God constituted man an immortal being, it may just as fairly be asserted that it made him also almighty and all-wise. No reason can be assigned for the one which does not apply with equal force to the others. If the image of God conferred on man one of God's attributes, and that the one most essentially descriptive of the Divine Nature, why not all the others? No rational or satisfactory answer ever has or can be given to this question. "That which proves too much, proves nothing," is an acknowledged principle of all reasoning. Now this principle forcibly applies to the argument founded on the image of God; as we have seen it applies also to that built on the phrase "living soul," and the words

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"breathed into his nostrils." In both cases it proves too much, and therefore nothing. In the one case it would follow that all living creatures, *even worms*, are immortal! In the other that frail man, formed out of dust, is not only immortal, but omnipotent, omniscient, and omnipresent!

You will ask then, "How are we to understand these words?" We reply that man may be understood as formed after the Divine likeness, morally speaking, in uprightness and knowledge, as well as in the wide-spreading dominion conferred upon him. This is the ordinary explanation, and is sustained by comparing Gen. i. 26: "Let us make man," etc., "and *let him have dominion* over the fish of the sea . . . and over all the earth," etc., with Eccles vii. 9: "God made man *upright*;" and with Col. iii. 10: "Renewed in *knowledge* after the *image* of Him that created him."

Or as maintained by others,* he may have been made in the likeness of the "material form of the Son or Word of God which He assumed when He left the bosom of the Father in order to create the world" (John i. 1-3); and which is supposed to be alluded to by St. Paul (Heb. i. 6): "When He bringeth the First Begotten into the world, He saith, And let all the angels of God worship Him." Either of these explanations, or both together, will answer to the truth of the passage without man's being in either case immortal. There is nothing, therefore, in the brief narrative of man's formation to justify the doctrine of natural immortality, but altogether the reverse. The constitution of life appears from it to have been the same in Adam as in the other creatures. Both sprang from the earth; both received the "breath of life" from God; both became "living souls;" and if man was distinguished from the other creatures by being made in the Divine image, that did not confer on him immortality, any more than omnipotence or omnipresence.

That this is even so is affirmed by Solomon in express and rather startling words:—"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath" (Eccles. iii. 18, 19). So also David, "Their inward thought is that their houses shall continue for ever . . . Nevertheless man . . . abideth not: he is like the beasts that perish" (Psalm xlix. 11, 12). No doubt it is very humiliating to the pride of man to be thus classified as to his natural condition with the beasts that perish, and be told that he and they have all one breath. But if these humbling words should, through the grace of God, lead any of my readers to come down from the lofty pedestal of a

* Rev. G. S. Faber, *e.g.*, in his "Many Mansions in the House of our Father."

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fictitious immortality, and humbly accept that which is genuine, it will prove a salutary lesson, and one for which they will have cause to bless God through eternal ages! For it is not, dear reader, as though the Holy Scriptures took away man's hope and gave him nothing in its place: but, whilst with one hand, as it were, they snatch from him the base counterfeit, with the other they hold out to him the sterling reality, even a crown of glory, honour, and immortality which fadeth never!

THE THREE TEMPLES.

AS the house in which a man dwells is comparable to a garment concealing his person and sheltering him from uncongenial weather, so may a temple be looked upon as a veil or cloak to enshroud the glory of divinity from the gaze of the profane.

Among the many temples which men have erected, there are three associated with revealed truth, more or less closely. The one built by Solomon and restored by those returned from captivity is what we call the Temple of Law.

That which Onias built in Egypt, to keep the Jews who dwelt there from being won over to the Syrian rather than the Egyptian shrine by going to worship at Jerusalem, we call the Temple of Policy; and the temple built at Edessa, on the model of the other two, by the Christians of the latter half of the first century, we call the Temple of Liberty.

The first stood on the mount where Abraham displayed that supreme act of faith, the offering up of Isaac. The second was raised in the land to which famine drove him out of Canaan. It was erected on the plea of the need of his children. The third was built on the site of his birthplace in Ur of the Chaldees.

And now while the site of the Temple of Policy is unnoticed, after almost two milleniums, the Jew turns devoutly to Moriah, where the holy and beautiful house once stood; and many people in the East still annually visit Urpha or Edessa, where stood that early Christian temple and where Abraham was born. And now the very Scripture to which Onias turned the attention of his people in Egypt to persuade them to co-operate in his policy is being strongly relied on to make the Great Pyramid an edifice full of prophetic teaching. Each of these temples is worth consideration, as supplying certain suggestions calculated to be instructive to the reader.

1. THE TEMPLE OF LAW. The Word of God gives the history of this temple with much fulness. Its plan was given to Moses in the Mount Horeb in the wilderness, with all necessary details; for Solomon's Temple was built on that plan, enlarged and made into

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an abiding edifice. Then the restored Temple of the period after the return from Babylon followed the same general outline. Onias in Egypt also built his little Temple after the one at Jerusalem. And the mixed churches consisting of Hebrew and heathen converts at Ur, or Edessa, took the same pattern on which to build their temple. It is not our purpose to do what has been so often and fully done by others with reference to the ritual of the temple of Law.

This has been detailed and its typology discussed by other pens. We therefore prefer to glance at some of the side lights that are reflected upon it in the New Testament, and in the word of prophecy. What was the attitude of apostolic thought and practice towards this Temple of Law? One naturally thinks of the profound treatise called the Epistle to the Hebrews as likely to tell us what the apostles thought about this Temple. For whether the production of Paul or of his learned and able coadjutor Silas, it embodies, as Origen believed, the thoughts of Paul on the subject. Now this writer, speaking of Christ as our heavenly High Priest, says (Heb. viii. 4): "For if he were on earth he should not be a priest, seeing there are priests that offer gifts according to the law."

Here is no affirmation that the Aaronic priesthood were wrong in continuing to offer the gifts of the Hebrews after Messiah had come. They were acting according to the law. Do ye hear some orthodox contemner of Moses and Aaron vociferate, Ah, but the Law is changed and done away? Look at chap vii. 12. "For the priesthood being changed, there is made of necessity a change of the law." We have looked at this passage and its connection and we find in it no declared abrogation of the law of Moses at large; but a change of that part only which confined priesthood to the house of Aaron.

Here is the explanation of the writer:—For He of whom High Priesthood, after the order of Melchizedec, is spoken belongs to another Tribe than that of Levi, a trine of which no man gave attendance at the Jewish altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood.

The change of the Aaronic law is too small to carry the theory that the whole law of Moses is set aside. Notice, too, that our author points out that these sons of Aaron are acting according to law, after he has spoken of a change in the Aaronic law. Nay, he declares in effect that their right to exclusive priesthood on earth is so strong and lawful that even Christ could not be a priest if he were on earth. What then of the pretensions of Roman and Anglican ministers to the right and name of priesthood on earth? If even the head of the Church must ascend to heaven before he could be a priest, what presumption on the part of men calling themselves His followers to assume that *they* can claim the office!

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What is this change of the law? Is it destructive of the old order, or only expansive so as to enlarge its area?

Not destructive, but expansive. The change gives us a greater High Priest with the sanction of God who appointed Aaron, and a nobler temple and sacrifice; but it is not destructive of his first appointment. For are there not foreshowings of its restoration in millennial times, which cannot be if orthodoxy be the truth of the matter. But the proof of this must be left till our inquiry brings us to it. What then was the practical bearing of the apostles towards the temple? From the "Acts" we find them making constant use of it for prayer and preaching the Word. We even find that when after being imprisoned by the authorities of the Temple for preaching the Gospel, they were released by an angel and sent to the Temple to renew their ministry there in these words. "Go, stand and speak in the temple to the people all the words of this life."

Now if the whole ritual and service of Moses was abrogated on the death of Christ, how was it that heaven did not warn the apostles to avoid that edifice around which all the associations of the old law gathered in great force? And how was it that when the Holy Spirit came who was to guide the apostles into all truth, he had not after many years taught them to hold aloof from the Temple and show the converts to Jesus Christ the inconsistency of still clinging to its services? In fact he did not do so; for we find apostles and elders and brethren, twenty-five years after, deeply exercised lest Paul should be among them under the imputation of having taught in distant lands contrary to Moses (Acts xxi. 20, 26). Not only those apostles who dwelt about Jerusalem for many years cherished regard for substantive portions of the institutions of Moses, but Paul did so too. What strenuous efforts he made to get to Jerusalem by Pentecost, about A. D. 59, and when there how cheerfully did he accede to the suggestions of the elders to join four brethren who had a vow on them and pass through a ceremony of purification! (Acts xxi.).

So then the sentiment of the writer to the Hebrews, that years after the ascension the priests at the Temple were acting according to the law when they offered the gifts of the people, is sustained by the apostles in their continued use of it and participation in its worship.

For such practice they had the example of their Master so strongly in its favour that if it were about to become wrong to copy it, He would surely have told them plainly. Some try to make out from His words to the woman at the well of Jacob that he had done so; but is not such a comment a mistake of the meaning of the idiom in which He addressed her? The words "the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father," were not meant to forbid worship there, for in fact, when His cause began to spread these places became scenes

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of abundant and most spiritual worship. He spake them to break down the superstition which clung to the mere *place*, and overlooked the spirit of true worship. But while He made everywhere hallowed ground, His apostles never understood Him to abolish the Lord's temple.

Turn we now to glimpses of the future of this earthly temple, for it shall yet have a place in the dispensation to come. Witness eight chapters at the end of the book of the priest-prophet Ezekiel, which are yet to have their fulfilment. For when the temple which he describes is dedicated "the glory of God will return to occupy it." See chap. xliii. 7; xliv. 1 2, and particularly verse 4: "And he brought me by the way of the north gate in the sight of the house; and I saw, and behold the glory of the Lord filled the house of the Lord." This has never yet happened, and the attempt to make out that Jesus preaching in the courts of the temple, into the interior of which no scion of the tribe of Judah was allowed to go, fulfilled it, is but a makeshift effort to fit on to the prophecy a fulfilment which does not answer to the prediction. But there are more witnesses among the prophets. For Isaiah is not silent about this future restoration of the material house of the Lord. True he sees it begun by his people before they are in the right mind towards God, and presents Him as censuring them (ch. lxvi. 1-5); but in the sixth verse He has taken possession of His Temple, and speaks from it words which prove that millennial times have come to Jerusalem. Then follows the gathering of the scattered tribes, and the orderly keeping of His Sabbaths. Nor are there only two prophetic witnesses. Zechariah (vi. 12-15) gives us the same restoration, and John in the Revelation (xi. 1, 2) is not silent about it, and he writes many years after the Romans had ruined the Temple at Jerusalem. Who does not feel that if there had been such irreconcilable inconsistency between the law given by Moses and the grace and truth which came by Jesus Christ, such prophecies would not have stood on record? And if it should be pleaded that only the Hebrew people are interested in them, even this will not bear out, for all the spared nations are deeply interested in those glorious utterances. So Isaiah ii., Micah iv., Zech. xiv., Psalm cii. and numbers of other Scriptures show. The day will come when all Abraham's seed whether natural or spiritual will turn with deep interest to the mountain of the house of the Lord, on which he displayed that supreme act of faith the offering up of his long-hoped-for Isaac at the bidding of the Most High. And when the nations and their Kings are met together to serve the Lord, their converse will cease to be of heroes of the battle-field or even of royal splendour and wide-spread dominion such as now win human praise, but in their stead the men and women of faith, emblazoned by the Christian herald who traced the heraldry of spiritual nobility in Heb. xi., will share the approval of all believers.

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At the head of the festive board in the kingdom will stand the Father of the Faithful, and the temple of that latter day will be his monumental edifice, for on Moriah's sacred height he proved his faith in the word of the Lord against every inducement to falter in obedience. Then will the faithful exclaim, Was ever man so tried? did ever man so triumph?

II. The Temple of Policy.—On the same plan as the Temple of Jerusalem there was one built for the Jews in Egypt, which we call the Temple of Policy. And, first, we must relate its history, and then express some thoughts to which it gives rise. It was built by Onias, the son of Onias, who had been high priest of the Jews about twenty-four years, commencing B.C. 195. The father was the third of that name who held the office, and was put to death by Menelaus' contrivance, who usurped the high priesthood. At that time the younger Onias dwelt at Antioch, under the rule of the kings of Syria; but on the death of Menelaus, another person being appointed to the office, he escaped to Egypt, and won the favour of Ptolemy the king, and of his queen Cleopatra, and lived there the rest of his life. He was a great soldier and politician, and thereby became advanced to the highest post both in the army and in the Court; and having introduced by the strength of his interest another Jew, called Dositheus, into like favour, they two had the chief management of the government during the latter part of Philometor's reign. At this time Onias induced the king to allow him to build a Temple for the Jews in Egypt, like that at Jerusalem, with a grant from him that Onias and his descendants should always be high priests in this new Temple. He secured this by showing the king that the building of such a Temple for the Jews in Egypt would be of service to his crown: Jerusalem lay in the dominion of the Syrian kings, who were rivals of those of Egypt. Onias, adopting the notion of Jeroboam, argued that if the Jews went yearly to Jerusalem they might be won over to the Syrian interest, and that this ought to be prevented. The erection of such a Temple, he argued, would secure the Jews already in Egypt and draw others thither from Judea and elsewhere to people and strengthen Egypt. This policy secured the king; but Onias had another difficulty, to obtain the consent of his countrymen. The people of Israel had always held that it was wrong to sacrifice on any altar or to keep the feasts at any place, but those chosen by God. This is evident in Joshua xxii. When the wars of conquest in Canaan were finished by the help of the warriors of Reuben, Gad and the half tribe of Manasseh, Joshua dismissed them to their inheritance beyond Jordan. On their way they consulted together for the welfare of their posterity. It occurred to them that as their inheritance was beyond the holy land promised to Abraham, the time might come when the children of the tribes who dwelt within this sacred circle might make this difference an excuse for shutting their children out from the privileges of the tabernacle of the Lord. To

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prevent this they built a great altar like the one in Shiloh, before the tabernacle of the Lord; and then went forward to Gilead and Bashan. By-and-bye the report of this reached the other tribes, and was interpreted by them into the beginning of a dangerous schism. Then they mustered to the tabernacle, armed for war, and burning with zeal to crush the incipient heresy. At Shiloh cooler counsels prevailed, and it was determined to send a deputation over the Jordan to remonstrate with the rebels and bring them back to obedience. Eleazer and ten of their princes formed the mission, and met the two and half tribes with a powerful statement of their offence, and its sin and danger. Judge of the surprise of the accused when they heard the charge. When they had made their defence and pledged their faith that the altar they had built should not be used for sacrifice, the honourable deputies were led to approve of their purpose in building their altar and allow it to remain standing.

When they returned to Shiloh their report quieted their excited brethren, because it showed that the twelve tribes were faithful to the idea that the Lord only could show the right place in which to put His name.

In the days of David he had chosen Araunah's threshing floor, and Solomon had covered it with a glorious house. And this was the only place which the Jews could lawfully use. Onias could not overcome this sentiment of the exclusive right of Jerusalem to the house of the Lord, except he had some inspired prophet on his side and could bring the people to accept his interpretation of the words. So he fixed upon a passage in Isaiah (xix. 18, 19): "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction," or, as Onias read it, the city of the sun. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." Onias explained this so as to make it apply to that time, and being the rightful high priest of the house of Aaron, his opinion prevailed with his countrymen in Egypt, and thus he gained his purpose.

Having thus the consent of the king and the concurrence of the Jews, he forthwith set about building his temple. The site which he selected was about twenty-four miles from Memphis, in the prefecture of Heliopolis, where a temple of Bubastis had formerly stood, but it was then in ruins. Having cleared away the rubbish he erected his new Jewish temple on the site of the old temple of Isis, the great goddess of the Egyptians, for Bubastis was one of her names. This temple was built according to the pattern of the one at Jerusalem, though not so lofty nor sumptuous; and there Onias placed an altar for burnt offerings and an altar of incense, also a table for shewbread and all other instruments and utensils necessary for the Jewish service, in the same manner as in the temple at Jerusalem, save only that he had one great lamp hung

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by a gold chain from the roof of the house, instead of the seven-branched candlestick which was in the holy place at Jerusalem.

Onias surrounded his temple with a high brick wall, and placed priests and Levites to officiate in it; and from that time service was carried on as at Jerusalem, till at length, when the temple and city in the holy land were laid in ruins, this of Onias was first closed, and afterwards wholly destroyed, with the city Onian wherein it stood, by command of the Roman Emperor Vespasian, about 224 years after it was built. At this stage the reader will see why we have called this edifice the Temple of Policy. For that worldly term, borrowed from heathen Greece, is significant of craft and subtilty, rather than of simplicity and straightforward ness.

In dealing with both the king and his Jewish brethren, Onias concealed his real purpose to be a high priest despite his enemies at Jerusalem, and to weaken their power and lessen their resources by setting up another treasury and a rival temple. He handled the Word of God deceitfully to make it serve his private purpose; for the Scripture which he selected was not fairly interpreted and applied. The true reading was "city of destruction" when Isaiah penned it, as may be seen from the Syriac, but the Septuagint Greek is rendered so as to uphold his interpretation—One of the cities shall be called Haheres, for it is "city of the sun." And Jonathan Ben-Uzziel in his Chaldee rendering of the clause joins both senses together. The city of the temple of the sun, which is to be destroyed, shall be one of them, is his rendering. The language of Canaan at that time was not Greek, nor was it this tongue, even in the time of Christ; but in the event it was proved to be a city of destruction. The meaning of the Septuagint rendering is, One of the five cities shall be called the "city of righteousness," which is found in Isa. i. 26, but clearly applies to Jerusalem in the latter day, and not to any city elsewhere. Read the whole paragraph in which Jehovah is speaking (25)—"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness."

Here it clearly is Jerusalem which is to be *par excellence* the city of righteousness. Well would it have been for the faithful if men whom they have trusted had never followed the example of Onias. But, alas, it is far otherwise. The careful study of church history in those early centuries, which Churchmen of the Protestant school, as well as Romanists, are too fond of claiming support from, tells of tampering with the word of truth, and feats of worldly policy, more glaring than those of Onias.

How many human devices in religious doctrine and practice have been first worked out and then carried to the Bible to enable their

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authors to bend its words so as to support their schemes of doctrine or forms of ceremonial?

What of Damasus, who sought first the office of Pontifex maximus over all the heathen forms of idolatry, and failing in this, courted the favour of Christians till he was made Bishop of Rome. Did he not, when the former office became vacant, manage to add it to his bishopric, and so join the post of head of heathenism to presiding over the Christian Church? Then, indeed, the dominant church became Mystery, Babylon, Mother of harlots, for the statues of the Queen of heaven of Babylonian fame and her son Horus were adapted to so-called Christian uses, and the female figure made to represent the Virgin Mary, and the boy statue christened the Child Jesus. Now we have a huge system of Mariolatry, for which her own words are quoted, "Henceforth all generations shall call me blessed." Yea, and to cover the abundant use of images and pictures in churches, the very law delivered amid the thunders and fire of Sinai has been daringly tampered with.

Onias is a child in chicanery compared with the great men of the Church of Rome. Nor are the Protestants innocent. What early perversion of plain truth by fancy characterised the men of the second and third century, and has not been remedied since the Reformation? Have we ever overcome the repugnance which they showed to accepting the natural sense of the Scriptures? Are they not now unread and unstudied among the common people, because they dare not accept the plain letter, and yet feel unable to conjure with its texts to get out of the teaching which is counted orthodox. We fear that this is greatly so. Out of this comes not a winning over of the people of Israel to join them, but such repulsion from the system that, among the Jews, ever since spiritualising entered the Church, conversions have been few and far between; and yet before it began Christianity won over from this people thousands in one day, and "a great company of the priests were obedient to the faith." Can it be that there is no connection between the practice of spiritualising Old Testament promises to Israel and this falling off?

III. The Temple of Liberty.—This was raised and used in a Gentile land without scruple as to the procedure being right. To do this, after what we have seen Onias had to overcome before he could get the Jews to fall in with his plans of a temple in Egypt, suggests that the Edessians, or Urites, must have got light to guide them, which gave them liberty of worship more enlarged than that of Moses. For were they not largely converts from among Moses' disciples who reared the third temple and worshipped therein? How many of these who did this work were of Hebrew blood?

At this time it would appear that Edessa was the capital of a small kingdom, lying between the power of Rome and that of the Parthians. The Abgari ruled this small state. The word means father of strangers. Now this is the name or epithet given by

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Peter to his kindred of the circumcision. In his first letter he writes to the strangers scattered abroad through Pontus, Galatia, Cappadocia, Asia and Bithynia. After the Chaldean power was overthrown by the Medes and Persians, the favour of Cyrus gave them liberty to return to Canaan. Many declined to use it; but might they not avail themselves of it to gather to some favourite place in Mesopotamia?

Now what spot, in that country, could vie with Ur, the place where their greatest Patriarch was born? Surely this would attract them in such numbers that they would continue to form an important part of the population of the little kingdom. So then when the fame of Jesus "went out through all Syria," a term which applied to both sides of the great river Euphrates, it would reach them; and then when the Gospel followed under the preaching of the apostles, these are the people who would have to be cared for by the ruling power; so here fits in the story of the Syrian churches as to the history of their Bible, "the Peshito." "The King Abgarus," say they, "became a Christian, and aided by the apostle Jude or Thady, to procure this Bible for their own use." So have they always said, and steadily supported the story by their constant practice to this day. Are not the Hebrews, then, the strangers of whom the Abgari are the fathers? Not because they were blood relations, but because of their kindness and care over them. If this were so, there would be a strong membership of Hebrews in those first Christian churches, who could gain the suffrages of the whole in favour of this Temple of Liberty.

To them it would be a solace for the loss of their "holy and beautiful house, where their fathers had worshipped God." Then doubly pleasing would it be to place it on the very ground where Terah kept his flocks and herds when his son Abraham was born. This reasoning speaks to the heart of man, which God has fashioned alike in every land and in every age. We feel it to be all natural. Edessa, standing on neutral ground between the power of the Romans and that of the Parthians, might never feel the force of the persecution which the Christians suffered under Nero. What Holland proved to many good men, when England was unsafe, so would the city and country of Abraham's nativity prove to many early Christians. And then when the war began with the Romans, which ended in the destruction of Jerusalem, how many Hebrew believers in Jesus would make their way to a place of quiet! For they would find that the reverses of their countrymen would quicken the zeal of the Gentiles to show their loyalty to Cæsar, and, no doubt, the form which this zeal would take would be hostility to people of the Jewish nationality. They would not discriminate between such as rejected Jesus Christ and such as received him as the Messiah; and so both classes would look to a land of rest.

The Christian portion of the Hebrews would be the majority of

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those who went to dwell under the shelter of the kings of Edessa, for they were averse to war and devoted to the work of men's salvation from sin and death. As yet, the notion of the immortality of the souls of all woman born was unknown among them, so that they sought to get men to come to Christ that they might have life. Then they held that this life was the divinely ordained time for obtaining life eternal, so that men who failed to get it on earth failed for ever; and so they preferred to be killed rather than to kill their unsaved fellow-men.

Murder, or even man-slaying, sent the unbeliever, in their view, to everlasting destruction; but to die martyrs was to leave this tempest-tossed life and "land on the shore of a blessed immortality." Holding such views, and listening to him who said, "If they persecute you in one city, flee to another," they would make their way in large numbers to Edessa, for at that time there was no place like it. Its being Abraham's native place would make it attractive, and its safeness doubly so. Suppose for a moment that the Christians at Edessa had been Gentiles educated, as most of us are, to look upon everything Mosaic as done away, and to feel the great wrong done to our Saviour by the highest and most learned of that people, as Clovis did when the Bishop of Rheims told the story of the trial and crucifixion, would they have adopted the "Temple of Law" for the model of a place of worship? The desire to reproduce it would spring up in Hebrew breasts, and they must have been numerous in the churches to get it carried out.

We have said enough to convince anyone with a reasonable share of historic imagination and insight into human nature that these strangers were there in goodly numbers, and the work effected in building this temple confirms our view. Will it be urged that after the war with the Romans the Hebrews would be too reduced in circumstance to do what the well-to-do Jews in Egypt did under Onias, two hundred and twenty-four years, or more, before? We grant the objection. Even with protection under Abgarus too much money would be needed for them to raise such a building, but then the King was with them, and no doubt many of his nobility. It was a work, far too costly for Jude or all the apostles put together to have got out an edition of the Peshito, but the aid of the King of Edessa accomplished it.

And so it might be in the erection of this temple. Was it not an English king to whom we owe our Westminster Abbey? And how many other great edifices have been reared by means which royalty could alone command? No doubt in this work at Edessa the people willingly bore their part as they did when David prepared for the temple which Solomon built. At this period in history what other city in the Roman Empire had reared any respectable edifice for Christian uses? Origen, replying to Celsus, speaks, thus: "Such is the God whom under his various aspects we adore, *without temples, without altars, without images*, by the

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sole offering of our prayers, and a pure heart." How little of the after corruption and worldly grandeur which crept into the Church must there have been in the latter part of the third century when Origen could say this! Persecution was too fierce to admit of even necessary buildings for decent worship. Pliny writing to Trajan, A.D. 107, tells of Christian worship, but nothing of Christian architecture. But would he not have noticed the Edessa temple if it had been begun in his prefecture? And now we may show why we have named the edifice at Edessa the Temple of Liberty.

It is because those who built and used it, had gained light to see that they had liberty under Christ, which the more restrictive law of Moses did not give. Notice how its legislation runs: Deuteronomy xii. 5 to 14, "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to call his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."

Here we see the foundation for the fear shown by the nine and a-half tribes in Canaan when they heard that Reuben, Gad and the half tribe of Manasseh had built an altar, *elsewhere*, like that before the Lord, lest such altar, if used for sacrifice, should provoke Him to destroy them who broke the law, and them by whom its breach was permitted. The same words of the Lord show why Onias had difficulty with the Jews in Egypt, to bring them to accept a temple in that Gentile land. Why had it no restraining effect on the Hebrew converts at Edessa?

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We have no minutes of their meetings for building purposes. If we had we might find that this Deut. xii. and Joshua xxii. were both brought forward in objection to the plan; and if they were, how could they be answered, and doubters settled in their minds? We can think what Scriptures they would point out in their Peshito New Testament, and how they would apply them. Would they not show what the inspired Simeon said as he held the infant Jesus in his arms? (Luke ii. 29 to 32), "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Would they not dwell upon salvation to *all* people, and a light to lighten the Gentiles and the glory of Israel, as showing a divinely designed world-wide sphere of Christian activity, and as indicating an ingathering of followers too large for any one house or city to receive? And then would not they recall the words of Christ to the woman at Jacob's well, when she propounded the question whether the mount held sacred by the Samaritans or Jerusalem was the right place in which to worship. John iv. 21 to 24: "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." These words do not exclude those two mountains from the right to have houses of prayer; but they convert everywhere where God is worshipped in spirit and in truth into hallowed ground. So, then, they would see that what they aimed at in securing such a temple and serving God therein had Divine sanction, and came within the scope of "the liberty wherewith Christ had made them free." Then could they not point to apostolic example in the celebration of the Lord's Supper? It superseded the Passover in its most prophetic significancy; for it sets forth "Christ our passover, who was sacrificed for us." Now it was at Jerusalem where this was first observed; but the apostles carried its observance everywhere where churches were formed.

Was it not because Paul had taught the Galatians how to celebrate the supper, breaking the bread, and saying after his Master, "Take, eat, this is my body which is broken for you," that he could exclaim, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

But if so significant an ordinance was observed everywhere with apostolic sanction, then so might be the worship of God in all its other details. In addition to the above considerations they would

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find in the rent veil of the Temple at Jerusalem, at the crucifixion, and the teaching of the Epistle to the Hebrews as to its significancy, "*that the way into the holiest of all was now made manifest,*" and that they could unite the whole interior of their temple into one great place of worship, and so adapt it for services suited to the genius of the Christian dispensation. And thus it would in very deed prove to be the Temple of Christian Liberty. Much more support for their proceedings might be found in the fact that when the case of Gentile converts was under deliberation at Jerusalem, the decrees arrived at contained no proviso that these should come up to Jerusalem "from time to time to keep the feasts of the Lord." These decrees should not have omitted such a provision if the spiritualisers, who make church blessings out of all the prophecies of the latter-day glory, had been right in their interpretation, for both Isaiah and Zechariah close their prophecies by showing that saved Gentiles must then "go up to Jerusalem to keep the Sabbaths and feast of the Lord."

That there is no such demand in the document, which Silas carried over the greater part of the Roman Empire, only shows the great contrast between modern orthodoxy and the thoughts of apostles, elders, the Church at Jerusalem, and the Holy Ghost on the subject. Then, too, the plain teaching of Paul and Peter of the spiritual nature of the true *temple of the Lord*, as being built up of regenerate persons, would preserve the Christians at Ur from making a fetish or idol of any material building. At the time theirs was built, Providence had permitted both the other two to be so ruined that not one stone was left upon another, so that there could be no rivalry such as long before raged between Zion and Gerizim —Jews and Samaritans.

Thus our Syrian brethren entered early into the exercise of the spiritual liberty with which Christ by His teaching and death had made them free, and gathered together in their holy and beautiful house, when as yet their brethren in Italy and Gaul, in Africa, and even Asia Minor, so near to that country, were enduring persecution and had no temples, altars, nor idols. Around this early home of Abraham, the father of the faithful, whether Moslem, Hebrew, or Christian, Providence threw its protecting shield, and when persecuted elsewhere there remained one little State where shelter could be found, and one little capital where they could serve God in spirit, rejoice in Christ Jesus, and resist all seducers who would lead them to put confidence in the flesh. It was not a Temple of Law built by Divine command; neither was it a Temple of Policy reared for exhibitions and political purposes; but it was a Temple of Liberty, reared by loving hands, and earnest believing hearts. But a nobler service was wrought for our world than the rearing of this temple when the Syriac version of the Old and New Testaments was produced for the edification of all time in the Peshito. And while the fierce propaganda of Mahomedanism by the sword of the

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fierce Saracen has uprooted even this Temple of Liberty, it has failed to destroy that excellent treasury of the Word of God. Besides this, it has lived on through fifteen centuries, during which the learned of the West remained in blank ignorance of its most precious part, the New Testament. And when the doctors of the Church at Rome knew of it they did it but scant justice, for they cared too little to have the people read and judge for themselves on matters of the deepest moment. Nor can we acquit Protestant scholars of dereliction of duty to God and man, inasmuch as when this excellent Scripture reached them independently of Rome, they have never given to the nations versions of it rivalling its own open plainness of speech, though to have done so would have swept away hosts of various readings which disfigure our Greek manuscripts, and give occasion to the enemies of the word to sneer at their reliance upon it; and better than this, such versions would place in clearer light than all our Greek can do, what apostles thought and taught on the highest themes.* JAMES HOLDING.

LED INTO JORDAN.

JOSHUA iii., 11.

THE ark of God is passing down to the river's bed,
The host of God must follow with firm and fearless tread;
'Tis not for them to marvel how they shall gain the shore,
'Tis theirs to follow bravely, while God goes on before.

The ark of God is passing; Christian, arise and go!
Though Jordan's stormy waters his narrow banks o'erflow.
The ark of God is passing down to the river's brim,
The Lord is walking with thee, and thou art safe with Him.

The ark of God is passing; arise and follow on.
Through pain and tribulation thy glory must be won.
'Tis not on this side Jordan the land of promise lies,
And thou must cross the river to gain the hoped-for prize.

The ark of God is passing; thy path is plain and clear,
Let not the heaving billows o'erwhelm thy heart with fear;
Led by the great Jehovah, protected by His arm,
Those billows may affright thee, but cannot do thee harm.

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* The following note will interest our readers.—ED.:—

Dear Sir,—It is quite true that we have prepared a translation of the Peshito version; but it has not yet been published. We are not encouraged by any demand for such a book; the matter therefore remains unfinished, pending the time when we see a prospect of a good sale.

We are, dear Sir, yours faithfully,

Rev. Dr. Leask. SAMUEL BAGSTER & SONS.

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Remember how He parted the Red Sea waves of yore,
Bringing His Israel safely and dry-shod to the shore.
And shall this narrow river His people overflow?
The ark of God is passing; Christian, arise and go!

But keep that ark most closely and clearly in thy sight,
Led by its wise direction thou still must walk aright.
But should'st thou lose its guidance thou ne'er wilt gain the shore,
Thy feet have never trodden on this way heretofore.

I know not what thy Jordan of grief or pain may be,
I do not know what Jordan my weary eyes shall see,
That is the Master's choosing, but this alone I know,
Each through some swelling Jordan in God's own time must go.

The Lord will surely lead us down to those waters dim,
To test our love and courage, and try our faith in Him.
To thee it may be conflict, to me it may be woe,
But whatsoe'er the Jordan, we must arise and go.

The ark of God is passing; but heart and flesh will fail,
O'er our weak human nature fierce terrors will prevail;
But in our glorious Canaan terror and doubt will cease,
The Jordan of our anguish leads to a land of peace.

The ark of God is passing; we will arise and go
Through pain and tribulation, through conflict, toil, and woe.
O'er Jordan's waves of sorrow our songs of hope shall ring,
Till we in Sion's city our songs of triumph sing.

A. W.

THE GREAT PYRAMID.

A LECTURE: BY THE REV. SAMUEL MINTON, M.A.

A PYRAMID is a construction with three or more sides, each of which slants inward as it rises from the base, until they all meet in a point at the top. Pyramids are to be found in different parts of Asia; but the earliest were erected in Egypt. A group of thirty-eight are still found in various states of preservation, near the edge of the desert, as you approach it from the north, up the Nile. That is the birthplace of pyramids. With one exception, there is nothing mysterious about them, beyond the fact that all trace has been lost of the machinery by which alone such huge piles of masonry could have been put together. Their purpose was obviously either to conceal treasure, or to be places of interment,—receptacles for mummies, chiefly royal mummies, which have been found there in considerable numbers. They are all several thousand years old, and covered with hieroglyphical inscriptions, which form an interesting subject for study in connection with ancient Egyptian history, but possess no further importance whatever. There is one, however, the largest and oldest of them all, commonly called the Great Pyramid, which, except that it *is* a pyramid, and that it is built of the limestone to be found in the vicinity, differs entirely from all the rest. There is

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not a solitary inscription upon it of any kind whatever, inside or outside; not a word, or a letter, or the smallest trace of any of the idolatrous images and emblems, of which the Egyptians were so passionately fond, and with which all the other pyramids are covered. Its interior passages and chambers, with one exception, are wholly unlike anything in the others, and shew that it was never intended as a place of burial; nor is there the slightest trace, or the slightest evidence, of anyone ever having been buried there. Treasure might, no doubt, have been concealed in its upper chambers, but not enough to pay one-half the cost of the building itself. No one, probably, would now pretend that it was ever intended, or used, for such a purpose. In fact, the whole world has been long racking its brains to imagine what it *could* have been meant for; but until the other day not a gleam of light upon the question seems to have entered any one's mind.

It may tend to bespeak your attention to what follows, if we say at once that the position, which we shall endeavour to establish, is that this Pyramid is the altar, or pillar, spoken of in Isaiah xix. 19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord. And it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt." It is called an "altar" as being a standing, visible, Divine witness: and a "pillar," as the nearest general description of it that could have been given, without specifying its actual shape. Taking the whole of Egypt, its position is correctly described as in the midst of the land: while with reference to the northern, and far the most important part of Egyptian territory, it may as correctly be said to stand in the border thereof. Lower Egypt, as it is called from the Nile passing through it during the latter part of its course, is in the shape of an open fan; and the pyramid stands just where all the lines meet from the curve of its arc, at the point of the handle.

The size and external appearance of this structure caused it in olden times to be classed amongst the seven wonders of the world. And a marvel it certainly is; being the oldest, largest, highest, and most mysterious building on the face of the earth. It is believed, on evidence that we shall presently explain, to have been erected 250 years before the call of Abraham; and we have no reason to think that one stone is left upon another of any other building of so ancient a date. Its size requires a considerable effort of the imagination to realise. It is an almost solid block of masonry, containing five million tons of hewn stone--no rubbish, all hewn stone. Its base is square; each of the four sides being a little over 253 yards in length, that is, more than half-a-mile all round; it covers fourteen acres of ground; and, as originally built, it rose to a height of 482 feet, or 82 feet above the cross of St. Paul's Cathedral. This gigantic building stands on the edge of an extended rock, which rises 130 feet above the level of the plain below; so that it is seen from an immense distance. The whole of the outside was encased in smooth white polished stone, which glittered resplendently in the cloudless sky of Egypt.

Alas, it can never be seen again in its original state. For, about 900 years ago, the Mohammedan rulers of Egypt began to take off the polished stones, with which to build themselves palaces in Cairo. Their

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example was soon followed by others, until every bit of the outer surface was gone. And now you see only four sides of rugged stone, with a flat top, on which eleven camels could lie down. But besides completely spoiling its appearance, this barbarism rendered it impossible, for many centuries, to ascertain its original dimensions. For, in addition to the loss of the pointed top, and the outside casing, the whole of the base had in course of ages been covered with sand to a considerable depth; and there were now added heaps of broken stones, that had fallen down in stripping off the polished covering. It was not until 1799 that a party of explorers, sent out by the French Government, discovered two corners of the base. This revealed the length of its four sides at the base. But to ascertain its original height, the angle at which the sides slanted required to be known; and the casing stones being gone, there was nothing to show it. Many of those stones were found lying about; but that furnished no help whatever, there being no means of ascertaining at what slope they had stood in the building. At last, however, in 1837, an Englishman, Colonel Howard Vyse, after removing an immense quantity of rubbish, discovered two of the outer stones remaining in their original position at the base. That showed everything. For as the four sides had been exactly alike, the slant of one casing stone must have been the slant of them all, and so the point at which all four sides would meet at the top could of course be told with absolute precision. The way was therefore clear for whatever calculations any one thought it worth while to make with reference to the original dimensions of the building.

And now as to its interior construction. Twenty-four feet eastward from the middle of the north side, facing the inhabited part of Egypt, and fifty feet above the base, is the solitary entrance to this mountain of hewn stone. From that entrance a passage leads down to the surface of the rock, and is continued, by excavation, till it reaches a subterranean chamber 330 feet from the entrance, and 100 feet in a direct line below the base of the building. No attempt has been made to form this chamber into a convenient receptacle for any person or thing. It is a miserable hole, so rugged that only with difficulty can any one creep or clamber about it. A hundred feet from the entrance a passage begins to ascend, which leads to certain galleries and chambers, that we shall have to speak of presently. And when, following the downward passage, you get very near to the chamber below, a rudely formed shaft turns back and up until it reaches a kind of dry well; from which another shaft rises almost perpendicularly to the commencement of what is called "The Grand Gallery," where it meets the ascending passage from near the entrance to the Pyramid. But both these ways of getting up into the interior of the building were originally concealed by huge blocks of stone at the mouth of each, so carefully constructed, that there was nothing in the descending passage to suggest the fact of there being anything above it, except solid masonry; and for some 3000 years all knowledge of the upper passages and chambers was completely lost. Traveller after traveller, in ancient times, worked his way down the descending passage to the subterranean chamber, and came away satisfied that he had seen everything in the Great Pyramid. By degrees even this was lost sight of, for the sand, blown from the desert, covered it to a level

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above the entrance, and for centuries not a human being entered the building, or knew where the entrance was. The great structure appeared to be sealed up, and its secrets forgotten for ever. But that the sure word of prophecy forbade. The pillar had to bear its testimony, and therefore to be reopened.

How strange are often God's methods of working! One might have supposed that the secrets built into this monument of Divine knowledge would remain buried there until they were wanted. And so, in a certain sense, they have been. But the opening out of the structure in which they are imbedded took place nearly 1000 years before anything was really learned from it, that is, as far as we can see, before it was wanted. And the method of accomplishing that purpose was not a little remarkable.

In the year 820, a little before the time of our own Alfred, one of Mahomed's successors, the Caliph Al Mamoun, son of the celebrated Haroun Al Raschid, having heard wonderful stories of the treasures that were hid inside the Pyramid, determined to search for them, and brought together a small army of labourers for the purpose. All he had to guide him was a vague tradition, that the entrance was on the north side: so there the attack was commenced. Never suspecting, apparently, that it was buried in the sand, he made a shot at the middle of that side, and set his men to excavate into the mass of stone, which was as hard as a solid rock. When they had penetrated into it about one hundred yards, and found nothing but solid masonry, they grew mutinous, and declared it was useless to proceed. But strikes and trades-unions had not then been invented. The Caliph was a despot: he told them to go on, and they had to tunnel away. How long even he could have kept them at it may be questioned. But as they were again on the point of giving up in despair, they heard a large stone, evidently close to them, fall down with a great bang into some hollow place: and after hammering away a little further, they suddenly broke into an ascending passage, and saw the stone, which had previously blocked up its mouth, lying below, having been no doubt shaken from its position by the vibration of their hammers and axes. This was the stone that concealed the ascending passage from those who went up or down the descending passage that leads to the subterranean chamber. Now observe; if the Caliph had known of the true entrance to the Pyramid, he would just have gone down to that chamber and returned without finding anything. This was the very reason why, in the Providence of God, the knowledge of that entrance had been lost; that he might be led to force a way into the upper part of the building.

The way, however, was not open yet. For just above them the passage was blocked up by a set of granite wedges, so firmly jammed together, that there was no possibility of removing them except by breaking them to pieces; which, considering the extreme hardness of that red granite, and the narrow space in which they had to work, would have taken a very long time. So they proceeded to break away the limestone at the side, and worked their way round, till they got into the passage above it. But their troubles were yet not over. For a little higher up there was another block of square stones, firmly fixed together; happily, however, in this case of limestone, which was not so hard to break. So they

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hammered away at them with might and main. But lo, as fast as one of these stones was broken to pieces and came away, another and another slipped down from above into its place, and corked up the passage as tightly as ever. Then they thought that God was fighting against them, and that it would be wicked to struggle any longer. Not so thought the Caliph. He insisted that, however many stone plugs might come down, they should be broken to pieces bit by bit, one after another, till the way was clear. And so they were, until the last fell, and no further obstacle remained. What followed has been so graphically described by Piazzi Smyth, in his most important book, "Our Inheritance in the Great Pyramid," that I shall give it in his words.

"Then, by Allah, they shouted, the treasures of the Great Pyramid, sealed up from the fabulous times of the mighty Son Salhouk, and undesecrated, as it was long supposed, by mortal eye—during all the intervening thousands of years, lay full in their grasp before them. On they rushed, that bearded crew, thirsting for the promised wealth, up no less than 110 feet of the steep incline, crouched hand and knees and chin together, through a passage of royally polished white limestone, but only forty-seven inches in height, and forty-one in breadth, they had painfully to crawl, with their torches burning low. Then suddenly they emerge into a long, tall gallery, of seven times the passage height, but all black as night, and in a death-like calm. Still ascending, though at the strange steep angle, and leading them farther and still more far into the very inmost heart of darkness of this imprisoning mountain of stone. In front of them, at first entering into this part of the now termed Grand Gallery, and on the level, they see another long passage: on their right hand a black ominous-looking well's mouth, more than 140 feet deep, and not reaching water, but only lower darkness even then; while onwards and above them, a continuation of the glorious gallery, or Hall of Seven Times, leading them up to the possession of all the treasures of the great ones of the antediluvian earth. Narrow, certainly, was the way—only six feet broad anywhere, and contracted to three feet at the floor—but twenty-eight feet high, or almost above the power of their smoky lights to illuminate; and of polished, glistening, marble-like cyclopæan stone throughout. That must surely, thought they, be the high road to fortune and wealth. Therefore, ascending at an angle of twenty degrees, these determined marauders, with their lurid fire lights, had to push their dangerous and slippery way for 150 feet more; then an obstructing three-foot step to climb over; next a low doorway to bow their heads most humbly beneath; then a hanging portcullis to pass, almost to creep under most submissively; then another low doorway in awful blocks of frowning red granite, both on either side and above and below; but after that they leaped without further let or hindrance at once into the grand chamber, which was, and is still, the conclusion of everything forming the Great Pyramid's interior; the chamber to which, and for which, and towards which, according to every subsequent writer, in whatever other theoretical point he may differ from his fellows, the whole Great Pyramid was built. And what find they there, those maddened Muslim, in Caliph Al Mamoun's train? A right noble apartment, now called the King's Chamber, roughly forty-four feet long, seventeen broad, and nineteen high, of polished red granite throughout, both walls, floor and

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ceiling, in blocks squared and true, and put together with such exquisite skill that no autocrat emperor of modern times could desire anything more solidly noble or refined. Ay, ay, no doubt a well-built room, and a handsome one too; but what does it contain? Where is the treasure? The treasure! Yes, indeed, where are the promised silver and gold, the jewels and the arms? The plundering fanatics look around them, but can see nothing, not a single *dirhem* anywhere. They turn their torches, and carry them again and again to every part of that red walled, flinty hall, but without any better success. Nought but pure, polished red granite, in mighty slabs, looks calmly upon them from every side. The room is clean, garnished too, as it were; and, according to the ideas of its founders, complete, and perfectly ready for its visitors, so long expected, and not arrived yet; for the gross minds who occupy it now find it all barren, and declare that there is nothing whatever there, in the whole extent of the apartment from one end to another, nothing except *an empty stone chest without a lid.* The Caliph was thunderstruck. He had arrived at the very ultimate part of the interior of the Great Pyramid he had so long desired to take possession of; and had now, no at last carrying it by storm, found absolutely nothing that he could make any use of, or saw the smallest value in. So being signally defeated, though a commander of the Faithful, his people began muttering against him; and to exclaim too, in most virtuous phrases of repentance, upon both their own waste of time, and the treason and treachery of someone. But Al Mamoun was a Caliph of the able day of Eastern rulers for managing mankind; so he had a large sum of money secretly brought from his treasury, and buried by night in a certain spot near the end of his own quarried entrance hole. Next day he caused the men to dig precisely there, and behold, although they were only digging in the pyramid masonry just as they had been doing during so many previous days, yet on this day they found a treasure of gold; and the Caliph ordered it to be counted, and lo! it amounted to the exact sum that had been expended in the works, neither more nor less. And the Caliph was astonished, and said he could not understand how the Kings of the Pyramid of old, actually before the Deluge, could have known exactly how much money he would have expended in his undertaking: and he was lost in surprise. But as the workmen got paid for their labour, and cared not whose gold they were paid with, so long as they did get their wage, they ceased their complaints, and dispersed; while, as for the Caliph, he returned to the city, a sadder and a wiser man, musing on the wonderful events that had happened; and the Grand Gallery, and the King's Chamber, and the Stone Chest without a lid, were troubled by him no more."

A chronicler of the period tells us that, the way being opened, many persons afterwards went inside, with no other result than that "some came out safe, and others died."

You will perhaps wonder how people could live in that upper chamber with no outlet above by which the air could escape. That only shows how scientific we have all become. In those days the necessity for ventilation was unknown; and it was no surprise to the Caliph and his labourers that they could breathe freely in a room surrounded by 800 feet of solid masonry, to which the only access was from below. Cen-

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turies passed before science began to maintain that there *must* be *some* means of ventilation there, whether it could be discovered or not. And so there is. Two shafts have been now found, slanting upwards from the King's Chamber, through the entire mass of stone on each side, until they reach the outer air; which make it, as some say, the best ventilated room in the world. To this we need only add at present, that since Mamoun's day, another lower and smaller room, commonly called the Queen's Chamber, has been discovered, when or by whom is not known, which is approached by a straight passage from the bottom of the Grand Gallery. Numberless details of construction, with marks and signs in and on the walls, have recently been observed in different parts of the building, to some of which we shall have by-and-bye to call your attention. But, substantially, you have now before you the Great Pyramid, inside and out.

And what are we to make of it? What was the purpose of a building erected at such an incalculable cost? On this question, as we have already said, not a gleam of light seems to have fallen upon any human mind until about fifty years ago. The first person to whom God was pleased to give some insight into the real truth of the matter was Mr. John Taylor, a publisher in Gower Street. After pondering for thirty years upon all the information he could obtain, and all the calculations he was able to make, he published a book in 1859, setting forth the conclusions at which he had arrived. This book attracted the attention of many thoughtful persons, chief among them the present Astronomer Royal of Scotland, Mr. Piazzi Smyth. He was so much interested in the subject, that in 1864 he went out at his own expense, well equipped with instruments and appliances for measurement of every kind, and with his wife, spent four months in diligent research and laborious calculation at the Pyramid itself. The result was published, first in three volumes, entitled, "Life and Work at the Great Pyramid," and afterwards in a volume entitled, "Our Inheritance in the Great Pyramid." His investigations strongly confirmed Mr. Taylor's main position. Other writers followed, with additional arguments and suggestions, all pointing the same way. The "Anglo-Israelites" especially, who certainly make out a very strong case for their belief that the Anglo-Saxon race is descended from the Ten Tribes of Israel, take up the question very warmly, from finding a remarkable similarity between certain British measures and those indicated by the Pyramid: our "quarter," for instance, being an exact quarter of the granite coffer in the large chamber, and our inch being within *a thousandth part* the same as the pyramid inch,—an almost miraculously small divergence to have taken place in several thousand years, particularly considering the journey it is alleged to have made in that time.

The world at large, of course, turns contemptuously aside. Every new discovery, whether in theology, politics, medicine, or any other science, is invariably either pooh-poohed or violently opposed, especially by the professors of that particular science. They are the divines who cannot endure that any fresh light should be thrown upon the Bible; they are the doctors who denounce as quackery anything that doesn't fall in with their preconceived theories; they are the politicians who inveigh against any proposed change in the laws or customs of the

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country as unpatriotic and revolutionary. Galileo was put into prison for discovering that the earth moved round the sun, and turned on its own axis; Harvey was persecuted as an idiot or impostor, hardly fit to live, for discovering the circulation of the blood; and the first apostles of free trade were regarded as incendiaries and destructives by the dear old orthodox country squires. Anything newly brought to light is always heresy at first. If it fails to command a wide assent, it remains so; if it succeeds, it becomes a reformation. The Pyramidists at present merely get a cold shoulder from the scientific world. Few have attempted to grapple with the facts, and those have conspicuously failed. The generality content themselves with smiling, and saying that it is all nonsense. Whether it is so, you will be better able to judge, when you have heard the outline of the case that I am about to put before you. Only keep your mind open to receive truth of any kind from whatever quarter it comes; and don't be frightened because most of those "who ought to know best," agree in rejecting it. "Have any of the Rulers or of the Pharisees believed on Him?" was considered by many to settle the matter in a celebrated case which should teach us Christians an important lesson. There had arisen, you will remember, within the Church of God a "sect" which was "everywhere spoken against;" and that not by the heathen, but by the Church itself. Priests and Levites, Scribes and Pharisees, Sadducees and Herodians, while disagreeing on almost everything else, cordially agreed in denouncing and excommunicating this sect, root and branch. Its members appealed to the oracles of God. But those to whom the oracles were committed, and especially those who sat in Moses' seat as their authorised expounders, rejected the appeal, and condemned the appellants to be guilty of heresy. It was a tremendous *primâ facie* presumption against them, no doubt. But the sect was right, and the Church was wrong, notwithstanding. So never be frightened by great names, or think that you must follow the multitude in all their opinions.

(*To be continued.*)

THE RAINBOW.

WHEN, painted on a sullen showery sky,
Appears the glory of the triple bow,
Red, orange, blue, with intermingling glow,
That beauteous arch is built for my sole eye.
For me alone the listed colours lie
Where I behold them—for none else below;
To me, as to their centre, softly flow
The rays converging from that pageant high.
Others their bow may see, but I see mine;
To meet my eye springs the celestial arc,
To glad my heart the braided splendours shine:
So in God's covenant love my place I mark,
I form one centre of the scheme divine,
Which lights with hope for me life's mystery dark.

RICHARD WILTON.

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A CONVERSATION.

CHAPTER VI.—THE COUNCIL OF THREE.

SYDNEY: "It is true. Only it seems to me wonderful that we are let into the mysteries of the plot, so to speak, on both sides, and while forewarned of the danger and the misery, we are also assured of the ultimate victory, and the inauguration of a glorious peace, under a Divine King."

Mr. H.: "Such are parts of God's ways, but how much is left unrevealed! Even now, with so much made known, we can only see as through a glass *darkly*, much of our work is mere guessing, while all lies clear before Him who knows the end, and sees all the intricacies that lead thereto, from the beginning. Every thought, every design, and every attack, is seen, known, and provided for, ages before the consummation. I confess that the thought of this fills my mind with a more reverential awe of the infinite knowledge, wisdom, and power of God, than even the vast marvels of creation. One seems better able to comprehend the one than the other; but the working of His inscrutable will is past finding out. It is all self-known and self-wrought; and while created beings may, as instruments, co-operate, yet all are subjective to the Divine will, and can add no counsel to its infinitely wise plans.

"In this vision we are permitted to see the different mighty phases of the world's history, and within a marvellously small compass. How much, and what vast issues to earth's teeming millions, is contained in a little space! But in the description of the fourth beast, it is plain that it points to a federation of all evil forces for the dethronement of God, the disruption of religious institutions, the displacement of His authority, and the blasphemous assumption of Divine honours in the person of Antichrist. The last days will be terrible in their severity to all who will not submit themselves to the lawless one."

Sydney: "It seems clear that this power will be strong, furiously tyrannical, licentious, and compact. Taking up all the phases, it is easy to conclude that all the power and cunning of evil will concentrate in one head—Satan's vicegerent on earth."

Mr. H.: "Ay, and for a short time the great deceiver may deceive himself, and flatter himself that he is going to have it all his own way. There is a blind infatuation in men. Who shall say it does not, or that it will not, exist in Satan? For my own part, I think it is that which keeps the devil up to his work. From first to last his aim has been to circumvent God, and dethrone Christ as the head of the race. But, thanks be to God! the victory is secure.

"We now come to the judgment of the world-powers and the kingdom of Messiah. Let us read the verses 9 and 10,—'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.' What a picture of awful grandeur is presented us in these few words! and how

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full of symbol. Instead of reading 'thrones were *cast* down,' it would be better rendered 'thrones were *placed*,' i.e., placed for the saints to whom judgment is given. However startling this may appear to some minds, nevertheless the Scripture testimony is very complete that the saints will assist at this tribunal; they are to act as assessors with the Judge. (Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2-8; Rev. ii. 26, and iv. 4.) In our version, the thrones 'cast down' are those of the previously mentioned kings, whose power is broken by the advent of the Messiah. It is impossible, I think, that the 'Ancient of Days' can mean any other than the everlasting Father. *He* is the Judge here, as the Son, as such, does not judge in His own cause; and it is His cause which is at issue with Antichrist. He is seated, then, in the attitude of a judge about to pass sentence, clad in garments white as purest snow, denoting the judicial purity of the Judge, and of all things around Him. We notice that the throne is supported on wheels, which you know is common in Oriental countries: the throne 'like the fiery flame, and his wheels as burning fire.' Thus, like the rapid flame, God's judgments are most swift in falling when He wills them.

"The judgment here, be it observed, is not the last judgment, for *then* there will be no beast, while heaven and earth shall have passed away; but it is that on Antichrist, the last development of the fourth kingdom, and typical of the final judgment. Christ now comes to substitute the millennial kingdom for that of the cross.

"The image set before us in verse 10 is taken from the Jewish Sanhedrim, in which the father of the consistory sat with his assessors, on each side, in the form of a semi-circle, and the people before him, the fiery flame denoting certain judgment. Then we read, 'The books were opened.' This is a forensic image; there are all the documents of the cause at issue connected with the condemnation of Antichrist and his kingdom, and the setting up of that of Messiah. Judgment must pass on the world as being under the curse before the glory comes; but Antichrist offers glory without the cross, a renewed world without the world being judged. He offers that which is impossible.

"In verse 11 is set forth the execution *on earth* of the judgment pronounced in the unseen heavenly court of judicature, with the destruction of Antichrist; Rev. xix. 20 will give a confirmation. In verse 12 a statement is made to show the contrast between the decay of the three empires represented by the three first beasts. These had melted away, not by direct destroying judgments such as consumed the little horn, as being the matured evil of the fourth beast. It is true, indeed, that 'their dominion was taken away,' yet they continued to exist: whereas the fourth beast shall cease to be with awful suddenness, and utterly.

"Please notice the last clause of this verse: 'Their lives were prolonged for a season and time:' thus you see how everything is wisely ordered and balanced by the Divine will. Not only the triumph of the beasts over the righteous, but their very existence is limited to a definite time, and that time the exactly *suitable* one. It is probable that a definite period is meant by these terms, as the Word has not a little to say of times. Is it not strikingly remarkable that the fourth monarchy, though Christianised for 1500 years past, is not distinguished from the previous

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heathen monarchies, or from its own heathen portion? Nay, it is represented as the most God-opposed of all, and culminating at last in *the* Man of Sin.

"Thus we see how true it is that the kingdom of Christ is not of this world, as it is *now*, and it is only at the second advent that it becomes an external power of the world. This will explain why Daniel—whose province it was to prophesy of the world-powers—does not treat of Christianity until it becomes a world-power at the second advent. The Kingdom of God is a hidden one till Jesus comes again. Rome was worldly whilst heathen, and remains worldly though Christianised; so the New Testament views the present age of the world as essentially heathenish, which we cannot love without forsaking Christ. The object of Christianity is really not so much to Christianise the present world, as to save souls out of it, and train them for the glorious inheritance when they will reign with Christ in His millennial kingdom. This is to be *our* hope, not to reign in the present world course.

"There must be, not a mere improvement, but an entire regeneration of the world, as there is of the individual man, a death previous to a resurrection, a destruction of the world-kingdoms before they arise anew as the Kingdom of Christ. Even the millennium, though as compared to this age it will be a glorious age of perfection, yet *it* will not eradicate the world's corruption completely. We are forewarned that another apostasy and judgment will succeed—the last of all—in which the world of nature will be destroyed, as the world of history before the millennium, then will be ushered in the new earth and heaven of eternal days. Thus, you see, there is ever an onward progress, and the Christian is waiting for the consummation, as His Lord is also expecting the full fruition of all His sore travail.

"In verse 13 Daniel makes distinct reference to the Son of Man. It is not merely the Son of David, and King of Israel, that is presented to us, but the Head of restored humanity, the seed of the woman crushing the serpent's head, which is none other than Antichrist himself, in whom all the forces of evil meet and become incarnate. Then shall the Representative Man realise the original destiny of man as Head of creation, the centre of unity both to Israel and the Gentiles. The beast, which taken conjointly represents the four beasts, ascends from the sea; but the Son of Man descends from above—from heaven. Satan, the serpent, is the representative head of all that is bestial; man, by following the serpent, has become bestial. Now see. God has become man that man may cease to be beastlike. Behold the manner of the Divine love and wisdom! Whoever rejects the Incarnate God will be judged by the Son of Man, just because He is the Son of Man. This title is always associated with His coming again, because the kingdom that then awaits Him is that which belongs to Him as the Saviour of men, the Restorer of the lost inheritance. The term 'Son of Man' expresses His visible state, formerly in His humiliation, hereafter in His exaltation, and He comes to the 'Ancient of Days' to be invested with the kingdom, according to the promise. 'The Lord shall send the rod of thy strength out of Zion' This investiture was at His ascension 'with the clouds of heaven,' which is a pledge of His return in like manner 'in the clouds,' and 'with clouds.'

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"The kingdom was then given to Him in *title* and invisible exercise, but at His second coming it shall be in visible administration. He will vindicate it from the misrule of those who received it to hold for and under God, but who wilfully ignored His supremacy. The Father will assert His right by the Son, the true heir, who will hold it for Him. There are those who think that the investiture here *immediately precedes* Christ's coming forth, because He sits at God's right hand *until* His enemies are made His footstool, and that *then* the kingdom is given to the Son in actual investiture, who will come to crush His so prepared footstool under His feet. With deference to this view, I think, however, that the words 'with the clouds,' and the universal power actually, though invisibly, given Him then—as the Apostle recounts in Eph. i. 20-22—agree with His investiture at the ascension, which, in the prophetic view that overleaps the interval of ages, is the precursor of His coming to reign visibly; for there is no event of equal importance taking place in the interval. And the Lord's last words to His disciples (Matt. xxviii. 18), 'All power is given unto Me in heaven and on earth,' seems really to point in the same direction. Other passages will probably occur to strengthen this view.

"We now come to the description of Daniel's feelings, and his desire to know the mystery of that he had witnessed, and we, through him, are favoured with the heavenly exposition of the vision. Each of the four kingdoms represents a kingdom, or dynasty, and we may regard Nebuchadnezzar, Alexander, Antiochus, and Antichrist, as the great head of each, and with some degree of safety, for they are individually referred to; but it is also to be borne in mind that they are representative of characteristic tendencies. But the end is that 'the Saints of the Most High shall take the kingdom, and possess it for ever: even for ever and ever.' Here it is the saints that take the kingdom, but in verse 13, descriptive of the vision, the Son of Man takes the kingdom. See how beautifully Christ is identified as one with His people. They are one in suffering; they will be one in glory. They may be oppressed by the beast and the little horn, but they belong not to the earth from which the beasts arise, their names are enrolled in the court of heaven, and they are the friends of the Most High. Friends, did I say? Ay, and more. They are His children, 'heirs of God, and joint heirs with Jesus Christ!' This fact blessedly reconciles the different readings.

"In verse 19 Daniel is anxious, you see, to learn the truth concerning the issues of the fourth beast, which had filled him with wonder and alarm, as well it might; for the graphic description he gives of what he saw inspires one with a feeling of dread merely on its perusal. It is worthy of observation that the false prophet Balaam, dwelling on the Euphrates at the commencement of Israel's independent history, and Daniel at the close of it, prophetically exhibit to the world-powers Israel as triumphant over them at last, although the world-powers of the East under the term Asshur, and the West under that of Chittim, carry all before them, and afflict Eber—Israel, for a time. To Balaam's Asshur correspond Daniel's two Eastern kingdoms, Babylon and Medo-Persia; to Chittim the two Western kingdoms, Greece and Rome. In Babel, Nimrod, the hunter, or revolter, founds the first kingdom of the world. The Babylonian world-power takes up the thread interrupted at the

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building of Babel and the kingdom of Nimrod. As at Babel so in Babylon, the world is united against God; Babylon, the first world-power, thus becomes the type of the God-opposed world. The fourth monarchy consummates the evil, and it is 'diverse' from the others only in its more unlimited universality. The three first were not in the full sense universal monarchies. The fourth is so; in this the God-opposed principle will find its fullest development.

"Observe how all history moves within the Romanic, Germanic, and Slavonic nations: it shall continue so to Christ's second coming. The fourth monarchy represents universalism externally, Christianity internally. Rome then is Babylon fully developed. It is the world-power corresponding in contrast to Christianity, and therefore contemporary with it. In ver. 21 it will be seen that this power will persecute the Church. Rev. xi. 7 and xiii. 7 point to the same thing.

"Observe also, that the title applied to the Father in the 13th verse, "Ancient of Days," is applied to the Son in ver. 22, who in Isaiah is called 'the Everlasting Father.' The Father is never said 'to come:' it is the Son who *comes*. The judgment given to the saints includes *rule*—they are to rule the kingdom. Compare the vision with the interpretation in the 22nd and 27th verses, and 1 Cor. vi. 2, Rev. i. 6, v. 10; and xx. 4. Christ *first* receives *judgment* and the *kingdom*, then the saints with Him, as see ver. 18 and 14.

"In ver. 24, we again see that the fourth kingdom breaks up into ten divisions; from these, and contemporaneously with them, will rise a power small at first, but after destroying three of the kingdoms, becomes greater than them all, as see ver. 20, 21. The three being gone, he is the eighth; see Rev. xvii. 11. You see it is a distinct head, yet of the seven. As the previous world-powers, or kingdoms, had their representative heads, Babylon, Nebuchadnezzar, Persia, Cyrus, Greece, Alexander; so the fourth kingdom and all that pertains to it shall have all its evil in a concentrated form in the one final Antichrist. As Antiochus Epiphanes, the Antichrist of the third kingdom in chap. viii., was the personal enemy of God, so the final Antichrist of the fourth kingdom, his antitype will be; it will be an opposition the most defiant and full of blasphemy. The Church has endured a pagan and papal persecution; there remains for her an infidel persecution, which will be general, purifying, and cementing. "This Antichrist, unlike Popery, which pretends to represent Christ, and in His name, will deny both the Father and the Son. The persecution is to continue up to Christ's second coming. (See verses 21, 22.) The horn of blasphemy cannot therefore be past, for now there is almost a general cessation of persecution.

"In ver 25, three attributes of Antichrist are specially noted. 1st. The highest worldly wisdom and civilisation. 2nd. The uniting of the whole civilised world under his dominion. 3rd. Atheism, Antitheism, and Autotheism in its fullest development. Therefore, not only is power taken from the fourth beast, as in the case of the other three, but God destroys it and world-power in general by a final judgment. All seems to indicate, I fear, an almost universal apostasy. He will go so far as to change times, assume the seat and prerogative of God Himself; and in the wildest and most reckless blasphemy give forth himself as

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God. The times and laws are meant of religious ordinances, stated times of feasts; but perhaps there are included the times assigned by God to the duration of kingdoms.

"The root idea is that given by Paul in 2 Thess. ii. 4: he shall 'set himself above all that is called God,' putting his own will above God's times and laws. But the times of his wilfulness are limited for the elects' sake; and even in his wildest moments he cannot do more than he is permitted.

"The saints are given into his hands for a specified period—three and a half years, or twelve hundred and sixty days of Rev. xii. 6, 14, and forty-two months of Rev. ii. 2, 3. That this period is to be taken literally as the term of Antichrist's persecution, is favoured by chap. iv. 16-28, where the year-day theory would be impossible. We cannot stay long enough to go thoroughly into this question, in which there is so much conflicting opinion; but to my mind everything favours this view.

(*To be continued.*)

THE HARP OF PROPHECY.

SECOND PAPER.

ON this Divine theme, the one above all others, if "out of the abundance of the heart the mouth speaketh," God loves to dwell. It, more than all others, evoked the sublime eloquence of the Spirit in the holy men of old by whom God revealed His purposes. Glorious things, gloriously spoken! Blessed are the ears that hear and the eyes that see, even afar off, and the hearts that are persuaded of and embrace what the prophets have recorded of the future of Israel, their land and King. They have been "spirit and life" to the pilgrims of all ages, who, having the faith and hope of Abraham, Isaac, and Jacob, to whom God's promises were made, have "looked for a city having foundations whose builder and maker is God," and "for a kingdom which cannot be moved;" both hereafter to be established in Palestine, "the (only) land of promise,"—then to be a "heavenly country," hallowed by Immanuel's presence, and inherited by men who shall do God's will on earth as it is done by the angels in heaven. Only to those who know the revealed future of Immanuel's land, and of Jerusalem, "the city of the great King," and of Zion, God's holy mountain, is the full significance of such Scriptures as the following apparent: "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land" (Psa. xxxvii. 34). "He that putteth his trust in Me shall possess the land, and shall inherit My holy mountain" (Isa. lvii. 13). "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" (Psa. xv. 1, 2). "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?" (Psa. xxiv. 3, 4). "Blessed are the meek, for they shall inherit the earth" (or land) (Matt. v. 5). The land in all these and similar texts is the land which God promised to Abraham. The "holy mountain," "holy hill," and "hill of the Lord," are one—Zion, whereon once stood the city of David, a city of palaces; now, and for centuries past, "plowed as a field," as foretold in Micah iii. 12, but hereafter to

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be the glorified dwelling-place of Immanuel—"the place of His throne, and the place of the soles of His feet, where He will dwell in the midst of the children of Israel for ever." Read and compare Psa. cxxxii. 13, 14; Isa. ii. 3; iv. 5; xxiv. 23; xxxiii. 20, 22; Ezek. xx. 40; xliii. 7; Joel iii. 16, 17; Micah iii. 12, compared with iv. 7, 8; Zech. ii. 5, 10. To "inherit God's holy mountain," is equivalent to "inheriting the kingdom of God;" and to "inherit the kingdom of God" includes "judging the world," as may be seen by comparing 1 Cor. vi. 2 with verses 9 and 10. The saints, Christ's "joint heirs," are, with Him, to "judge the world," as God's appointed kings, chosen out of Jews and Gentiles to share Christ's throne and kingdom, have power with Him over the nations, reign with Him on the earth. This is the doctrine of both the Old and New Scriptures. See Psalms ix. 8; lxvii. 4; xcvi. 10-13; Micah iv. 1-8; Isaiah xi.; which speak of that joyous day in which Christ shall judge and govern the nations in righteousness; then turn to 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. i. 6; ii. 26, 27; iii. 21; v. 9, 10; which texts speak of the saints judging the world, reigning with Christ, receiving from Him "power over the nations," sitting down with Him on His throne, and reigning "on the earth." Such is the high and holy calling, or invitation, extended by God in His Gospel to Jews and Gentiles alike; an invitation unto the future kingdom and glory of His Son; an invitation to become joint heirs with the anointed King of Israel and of all the earth (Zech. xiv. 9); and reign with Him gloriously, when, "having received the kingdom," He returns from heaven (see Luke xix. 11-15); and as regards the calling or invitation wherewith every God-taught disciple of Christ is "called," see Rom. viii. 28, 30; 1 Cor. 1, 9; Phil. iii. 14; 1 Thess. ii. 12; 2 Thess. ii, 14; 2 Tim. i. 9; Heb. iii. 1. Whoever would be taught of God concerning the high and heavenly calling of the Church, should study these texts, always bearing in mind the fundamental truth that Jesus is "the Christ," that is, "the King of Israel;" temporarily rejected by His nation, and seated at the right hand of God, till the time appointed for the resumption of His work on earth, as foretold by the prophets and preached by the apostles. Then He will suddenly return and gather unto Himself in the air His saints from among the dead and the living; "the Lord knoweth them that are His," even "all that the Father hath given unto Him," all who have walked "worthy of God" and of His high and holy calling. Blessed, then, shall those servants of Christ be who are found watching and ready at that momentous crisis! Alas, for those who in that day are not looking for Him; not waiting, not loving His appearing! The disciple so found can hardly expect—in view of Heb. ix. 21; 2 Tim. iv. 8; 1 Thess. i. 10; Matt. xxv. 12—to be caught away to meet Him. And if "left," then no crown of life and righteousness; no abundant entrance into the heavenly kingdom; but weeping and wailing and gnashing of teeth; useless, unavailing lamentations and tremblings; the door is shut! Oh, in view of the reality of the salvation to be obtained through Christ, with eternal glory, how His disciples should give earnest heed to the warnings and exhortations of the Scriptures. Strive to enter in at the strait gate; for strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Many shall seek to enter in, and shall not be able. Let us labour to enter

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into that rest. So run that ye may obtain. Seeing that ye look for these things, be diligent that ye may be found of Him in peace, without spot and blameless. Follow peace with all men, and holiness without which no man shall see the Lord. Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh, and keepeth My works unto the end, will I give power over the nations; and he shall rule them with a rod of iron. To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne.

My reader, is not this future of Israel's King worth living for? worth suffering for? worth, if need be, dying for? No wonder that Paul, looking at these glorious, eternal things, could say: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18) "In us," that is, Christ's fellow-heirs, who shall inherit God's holy mountain, where the glory is to be revealed, and where all flesh shall see it together (Isaiah xl. 5; lx. 1, 2).

Miraculous events attend the future conversion and restoration of Israel. So numerous are the Scriptures which speak of those events, that merely to put down the chapters and verses would fill pages of the RAINBOW. Hence, in endeavouring to place this subject before the reader, the great difficulty is not the lack but the abundance of material to choose from.

One of the oldest and most comprehensive of the prophecies concerning Israel and their land, wherein the blessings consequent upon their obedience, and the curses and calamities consequent upon their disobedience, were minutely foretold—and truthfully, as every reader must acknowledge—is contained in Deut. xxviii. Therein (v. 1-13) their great Prophet foretold what came to pass in the days of Solomon (1 Kings vi. 20-25), when Israel's sun was at its zenith; and therein also he forewarned them of what came upon them at the hands of the Assyrians (2 Kings xvii. 1-23) and Chaldeans (2 Kings xxiv., xxv.) and Romans, and at the hands of the Gentiles generally, in their cast-off, forsaken, scattered condition, "an astonishment, a proverb, and a by-word among all nations." Their land, too, which in Moses' day was a well-watered, fruitful land, upon which the "Lord's eyes were always, from the beginning unto the end of the year" (Deut. xi. 12), he foretold, would "be desolate, and their cities waste" (Lev. xxvi. 33), as it is at this day. "Yet, for all that," said their God, who "will not always chide" (Ps. ciii. 9), "I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God." Compare Lev. xxvi. 44, with Rom. xi. 2, 28, 29.

Moses, having in Deut. xxviii. and xxix. faithfully foretold the blessing and the curse to come upon Israel, proceeds in chap. xxx. as follows: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day . . . . . that then the Lord thy God will turn thy captivity (compare Jer. xxxiii. 7-26;

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Ezek. xxxix. 22-29) and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." Had God's inspired servant stopped here, some of us Gentiles, "wise in our own conceits," despite Paul's warning in Rom. xi. 25, might with some show of reason have said: "Oh yes; we believe Israel will be 'restored' to God's favour: the Lord will yet have compassion upon them, and remove the vail that is upon their heart, and graft them in again; they shall 'yet turn unto the Lord,' and become Methodists, Presbyterians, Baptists, or Evangelical Christians of some sort, not, of course, High Church or Catholics, and thus they shall become 'one nation' and God's people; but, as for becoming a literal nation in Palestine, as of old, with 'one king, king to them all," as God by Ezekiel (xxxvii. 21, 22) and other prophets seem (!) to say, we have no such carnal belief." Moses, however, as if anticipating such Gentile "conceits" and unbelief, goes on to say: "And the Lord thy God will bring thee into the land which thy fathers possessed" (not into the churches, neither into Britain nor any other country but Palestine), "and thou shalt possess it" (compare this with Ezek. xxxvi. 24-48; xlvii. 13-21; xlviii. 29), "and He will do thee good, and multiply thee above thy fathers." Nor does Moses stop here, with promises of restoration to the land covenanted to Abraham and to his seed, the Messiah, but goes on to foretell Israel's regeneration and consequent love of the Lord their God: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live" (v. 6).

What a stupendous miracle will the fulfilment of that verse be! A whole nation loving the Lord their God with all their heart and soul! A nation "all righteous" (Isa. lx. 21), yielding loving obedience to their once crucified King, in whom they recognise the antitype of Joseph, sent of God to "save their lives by a great deliverance." Now "shall the times of refreshing come from the presence of the Lord!" (Acts iii. 12). Now shall there be "showers of blessing" upon Israel and their land! (See Ezek. xxxiv. 26). Now shall Israel be a "blessing in the midst of the earth" (Isa. xix. 24, compared with Zech. viii. 13). Now shall "the remnant of Jacob be in the midst of many people as a dew from the Lord, as the showers upon the grass" (Micah v. 7). Now shall there be a nation of Pauls, Peters, and Johns; and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

Well might our beloved Apostle Paul, of the tribe of Benjamin, say of Israel, his brethren according to the flesh (Rom ix. 3): "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" If we Gentiles receive blessings through Israel's unbelief, how much greater blessings shall follow Israel's return unto the Lord and joyous reception by him? Let those, then, that "are the Lord's remembrancers," that call upon His Name, "give Him no rest till He establish, and till He make Jerusalem

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a praise in the earth" (Isa. lxii. 6, 7). Israel, cast off and afflicted, "are beloved for their father's sake" (Rom. xi. 98). Their Father was God's friend (See Isa. xli. 8; James ii. 23). OMEGA.

CORRESPONDENCE.

THE DEATH-SLEEP, OR SLEEP-LIFE.

DEAR SIR, — It was the habit among the ancients to speak of their dead as sleeping with their fathers; the figure therefore was not new to them when Jesus used it, and said, "Our friend Lazarus sleepeth: Lazarus is dead."* And the figure is further applicable even unto the resurrection, as in the prophecy of Daniel, where it is written, "And at that time, many of them that sleep shall awake."†

The death-sleep is sleep-life, for sleep is a condition of life, and a figure of death. The point of our inquiry now is this: Is that sleep a sealed condition of unconsciousness from the moment of death to that of the resurrection, irrespective of time, whether of days or thousands of years; does it admit of an occasional or frequent awaking; or is the departed spirit habitually awake and conscious, the general condition alone being comparable to sleep?‡

The sleeper departs into that condition in the conscious possession of life, and in the expectation of its continuance; for the purpose of rest and renewed energy, and in the hope of awaking again to all the realities of life. In sleep the bodily and mental activities of life are but suspended. The life itself ceaseth not. All the functions of life are present in their integrity. All the senses of the human organism are intact, and ready for instant action. But if in sleep the life were to cease, there would be no awaking; and as is the sleep of nature, such is the sleep of death.

Man lives in sleep, not because the blood courses through the heart, and the air through the lungs, as in mere animal life, but because also, as it is written,* "there is a spirit in man." This is not said of the animal, neither is it said that in death the animal sleeps. Man indeed sleeps as doth the animal, and like the animal is subject to death because of sin; but man alone sleeps in death, and lives therein. But how does man in death sleep and live? It is not the body that sleeps; the body is dead indeed, and abides in the dust wholly and ever unconscious. The living spirit therefore sleeps, surely as the body when in life slept; and as in natural sleep the repose is measured and limited, so the spirit in the intermediate state, after the manner of the figure, hath the power and the habit of awaking to the realities of that (to us) unseen world.

In natural sleep the spirit, in the power thereof, oft awaketh to manifold scenes and experiences, some of which are transient, unmeaning, and even foolish, others of deep and lasting interest. Dreams and visions of the night are not of the body, though some may be thereto in part attributed. There is a far higher and deeper, yea, a divine side to this matter. In the times before Christ, God often instructed

* John xi. 11, 14. † Dan. xii. 1, 2.
‡ Matt. xiii. 25; 1 Cor. xi. 30; Matt. xxv. 5; Mark xiii. 33-37.

* Job xxxii. 8.

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and led His people by such means.* The major part of our prophetic Scriptures appear to have been given to His servants in visions of the Spirit. To that latest prophetic communication, so given to the Apostle John, we observe the like, even from the beginning.† And concerning this present age, a special promise was given of instruction and guidance by dreams and visions, which began by the outpouring of the Spirit at Pentecost.‡

Elihu says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction." Eliphaz says, "A thing was secretly brought to me, and mine ear received a little thereof. In thoughts from visions of the night, when deep sleep falleth on men, fear came upon me, and trembling which made my bones to shake. Then a spirit passed before my face; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice."§ It is manifest from these witnesses that in sleep man is capable in the spirit of awaking and receiving instruction. But sleep is a figure of death, therefore probably, during the death-sleep, the spirit may awake often to the knowledge and enjoyment of spiritual realities, or to receive Divine teaching and consolation. Or, with some, it may be but to revel in those habits of thought which, as when in the flesh, are but earthly, sensual, and devilish.

But those spirits, who received instruction by dream or vision while asleep, were in the body. So they were; but that does not affect the argument, that if in sleep, as is manifest, there is a capacity of spiritual consciousness and activity, unknown to the body, indicating power to learn and to act, and sleep is a proper figure of death in some wise and to some extent, then within some such certain limit, to some such certain extent, the like capacity may distinguish the spirit in its sleep-life, when out of the body. Are we not indeed justified in concluding, that being so in the figure, it must be thus in the fact? And we are further encouraged in this judgment, from the apostle Paul's declared uncertainty, that when he received some of his heavenly relations, he could not tell whether he was in the body or out of the body.* The most natural allusion of the apostle here is to the intermediate and disembodied state. He could not be absent from the body of Christ, though asleep. He would not have been temporarily clothed with the body of immortality for the occasion. His doubt was whether, when those revelations were received, he was in or out of the natural body; a doubt which seems clearly enough to indicate his belief in the spirit living out of the body, after dissolution. And that such was his belief, will be shown in a future letter on the direct evidence.

There is life in sleep, and because the life continues it will manifest itself; the sleeper will awake, and rise up: but not so, if sleep be not a condition of life, or if the life

* Gen. xv. 12-16; xxviii. 10-17; 1 Sam. iii. 3-16; Gen. xxxvii. 5-11, and many others.

† Rev. i. 10; iv. 2; xvii. 3; xxi. 10; Isa. i. 1; Jude 14, 15.

‡ Joel ii. 28, 29; Acts ii 16-18.

§ Job xxxii. 8; xxxiii. 14-17; iv. 12-16.

* 2 Cor. xii. 1-4.

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ceases. For this reason sleep is not applicable beyond the judgment. It denotes the condition of those who, when the night of death shall be ending, shall awake in the glory of the kingdom to die no more. And it further denotes those also who indeed shall arise, but subject to the second death, the dual realisation of which is to them the end of all life.

The realities of this world, however great and glorious, or however dark and sorrowful, are as nothing to the sleeper, though he liveth. Even when awake, he knoweth but little of this world, of which he is a denizen; and he knoweth infinitely less of the world to come. And such is the knowledge of those who sleep in death, and live. For though living, it is yet night to them as to ourselves, the time of sleep. But the children of light, both here and there, both awake and asleep, though in the night are not of it: we wait and watch for the morning.

This present age and state is night,* the time to sleep, to us, as that is to them; but what is our condition? How, in this time of darkness and death, do we sleep and live? We are not of the night, nor of the darkness, and we sleep not as do those who are all unconscious of spiritual light and life. Though we be dead with Christ, yet are we alive unto God, and have all our spiritual senses in living exercise. Quickened with the spirit of life, and born from above, we know that we have passed from death unto life, and that we are now the children of God. We see Jesus; we hear the voice of the Good Shepherd; we taste the powers of the world to come; we eat the bread and drink the water of life; and we ever feel the power of life working death in us. Such is our living now in this night of darkness and of death; and herein is a true representation of its continuance in death, excepting that to us who are of the day, the body that was dead because of sin hath been put off.

But, whether in the body or out of the body, throughout this long night of darkness and of death, what is all our realisation of the life to come in comparison with the life and the glory that shall be revealed in us then? Verily it is but as the life of one who sleeps and dreams to the great realities of this world, concerning which, whether asleep or awake, his knowledge is as nothing. Yea, it is immeasurably less, inasmuch as the issues of our awaking in the kingdom and in the glory of Christ are greater: so great indeed, that by reason of the excelling, the former things shall be forgotten:* so great, that our highest and brightest conceptions are but as the light of the glow-worm to that of the mid-day sun; but as a dream of life in sleep, to the wakeful possession of a never-ending life in ourselves, where death and night are unknown.

Such is the life of those out of the body, who sleep in Jesus, and who with ourselves wait for the morning. They sleep, but live; they are refreshed, and awake; they share with us our earnest outlook for that day; they wait for the rising Sun, and the final awaking.

Hitherto is our argument: no life in sleep, no awaking; no life in Hades, no birth by resurrection unto life. In the one is the awaking of life, unto life in the likeness of Christ; in the other, the birth and manifestation of the spirit in the power of an endless life, clothed

* Rom. xiii. 11, 12.

* Isa. lxv. 16-19.

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with its kindred spiritual body of heavenly glory and immortality.

Yours faithfully,
EDMUND MICKLEWOOD.

Plymouth.

"DEATH NO PUNISHMENT."

DEAR SIR,—Will you allow me to inform your readers that I have published, as a neat four-paged tract, the thoughtful paper entitled "Death is no Punishment," which appears in THE RAINBOW this month, by Mr. W. G. Moncrieff, a clergyman who fought an up-hill fight in Scotland for the truth on immortality, over twenty years ago, when all the world was against him. I shall be happy to supply the tract at 4d. per dozen, or 2s. per hundred, post free.

I have also the following odd numbers of THE RAINBOW on hand, in good order, and shall be glad to send them, either singly, or as a whole, to any address, at *half-price*, *post free*, viz.: 1873—July, September, October, November, and December. 1874—Complete except October. 1875—Complete except January and August. 1876—Complete except August, November, and December.

Yours sincerely,
W. M. STRANG.

4, Hampden Terrace,
Mt. Florida, Glasgow.

THE BUILDING FUND.

DEAR SIR,—Enclosed allow me to hand you a small "thank-offering" to the Building Fund of your intended new chapel.

I am glad I ever saw THE RAINBOW. It was recommended to me by a friend when in great distress and anguish of mind. I have often found very savoury food therein, and I now look forward each month for a copy with delight.

I have thought it resembles a vessel let down into a deep well, bringing up water from the springs to refresh the weary. It lays the axe to the root of Pagan and Popish theology—unhappily so much interwoven and insisted on in Protestant assemblies; so that it is rather the exception to enjoy the blessings of a healthy ministry—where the glories of God's kingdom are talked of, and the heartfelt prayer continually made for the Lord to come.

Instead, we have heathen philosophy, insisting on a spectral gloomy future; alike dishonouring to God and enslaving to the minds of men.

Yours sincerely,
CHAS. FORSBROOK.

"PERCHANCE TO DREAM."

SIR,—In the course of his very serviceable and interesting article on the immortality of man, inserted in your last issue, Mr. Rotherham expresses his belief that in death saints sleep and perchance dream. I hope Mr. Rotherham will not think it captious or disrespectful to request him, for my own benefit and that of other similar ignoramuses, to state 1st, Whether, as in John xi. 14, he identifies this sleep with death; 2nd, Whether it is not, as stated in Daniel xii. 2, in the earth that the saints sleep; and 3rd, Supposing he answers affirmatively, how he reconciles his affirmations with the statement that in death saints not only sleep but perchance dream. Mr. R., I presume, doubts the applicability of those New Testament passages to prove consciousness in death which are generally adduced for that purpose, since if they prove consciousness at all, they prove that it exists in a perfect state, and not in that state which can properly be called "dreamy."

G. E.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1880.

PUT IN TRUST.*

THE principle of responsibility is universally recognized. It is the very basis of society and of national existence. Law is called to guard responsibility. International compact is founded on the same great principle. The phrase "treaty obligations" means the same thing. In fact, it is ubiquitous, that is to say, it is found wherever human beings are found, from the humblest family to the affairs of the greatest empires. If it is disregarded in families, there is confusion; if in commerce, there is dishonesty; if in nations, there is tyranny on the part of rulers, or anarchy on the part of subjects; and if internationally, there is war, or the appeal to force, which proves with sorrowful plainness that the world, with its boasted science and its wonderful discoveries, is yet liable to fits of desperate barbarism, as if periodically possessed by legions of demons.

But if responsibility in the domestic circle, in commerce, and in the state is thus the very soul of existence, the absolutely indispensable bond of union, without which family comfort, commercial integrity, and national prosperity are impossible, what shall we say about it in the highest region of human thought, that which has been opened to us by Divine revelation? If we are to accept the teaching of certain creeds as true, human responsibility has no place in religion. Christianity is as unbendingly as Islamism a system of iron fate. Or if we are to judge from the conduct of many professed "Christians," we have simply to believe the Gospel and receive its blessings, without feeling ourselves under the obligation of a great and solemn trust for which we have to render account. The thought that the reception of Divine blessing brings the recipient under the most sacred responsibility, both in relation to men and God, does not seem to enter the minds of these persons.

* This article was suggested by 1 Thess. ii. 4—"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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They will take all that they can get: it is Divine decree; it is sovereign grace; it is covenant faithfulness; but the idea of a sacred stewardship requiring entire consecration of all that they are and have—mind, heart, life, property—a stewardship actually rising into the sublime region of co-partnership with God, never sheds its pure light upon their hearts.

But as the co-relation of responsibility to privilege is positively axiomatic, we may spare ourselves the labour of argument and proof, and proceed to the special application we have in view. It is this:—Are we, who have been "put in trust" with the true doctrine of man's nature—mortal—and Christ's redemption—eternal life—doing all that we can, or even nearly all we can, to make that doctrine known to our fellow men? Has the discovery, or rather the recovery, of the Divine truth that the Son of God came to give this marvellous boon to men who would otherwise necessarily perish, fired us with such glowing zeal that we have given our time, strength and property to proclaim it over the world? The simplest, and therefore the most perfect, illustration ever given of responsibility was that of our Lord when He said: "Ye are the light of the world. A city that lieth on a hill cannot be hid. Neither do men light a candle, and put it under the bushel, but on the candlestick, and it giveth light unto all that are in the house." The inference from the illustration is: "Even so let your light shine before men," and the result is: our Father in heaven will be glorified. Now there need be no hesitation in saying most emphatically, for the proof is too abundant to leave room for doubt, that the doctrine that sin and suffering are temporary, and that life in Christ alone is eternal, does exceedingly glorify God; whilst since we began to teach it as the very truth of revelation, it has rolled off a dreadful burden from many hearts and caused numberless songs of thanksgiving to ascend to heaven.

The doctrine that does these things commends itself *prima fâcie* to our intelligence—for though human reason is not to legislate for God, He appeals to human reason to justify His legislation (Ex. xviii. 25; Luke vii. 35)—and that which at the first view thus commends itself to the man who wishes above all things to know the will of God, and to bow to it with unstinted loyalty whether it bring him praise or censure, wealth or want, is found after a careful examination of the Bible to be the exact teaching of revelation. However learned they may have been, and whatever weight of authority attaches to their names, the men who taught that the soul of man is naturally deathless, had no warrant for the statement from Him who alone perfectly understands the nature of the soul. There is no such doctrine in the Bible, either by direct declaration, implication, or inference. Biblical anthropology, the doctrine of inspiration respecting man, represents him as of the dust, feeble, erring, short-lived, mortal, perishing. And the salvation effected

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by the incarnation, death and resurrection of the Son of God, has in view from first to last man's mortality. This, in fact, is one of its grand attractions, one of its Divine commendations to the faith of men. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but might have eternal life" (John iii. 16). "God commendeth His love toward us, in that while we were yet sinners Christ died for us" (Rom. v. 8). "The wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord" (vi. 23). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

The appalling misrepresentations of the Divine character, and the revolting horrors of deathless souls burning in fire for ever, which have sprung from the falsehood of man's natural immortality, need not be dwelt on at length now, as they have frequently formed the subject of solemn inquiry in these pages; but we respectfully ask again, in pursuit of our practical object, whether we whose eyes have been graciously opened to the truth on these matters are conscientiously doing our best to put that truth before the minds of brethren who are still burdened with the dark problem of endless sin and woe. We have had a great deliverance; the harmony of Divine doctrines has become a piece of celestial music without a jarring note; each element of what is generally understood by the Evangelical system fits into its proper place, and a theological symmetry is seen which gladdens the heart and strengthens the understanding; whilst we gratefully put on record, as an actual fact, that the gospel of a *Divine Immortality* to *sinful mortals* as the "*gift* of God in Christ" has added to the Church to whom the writer ministers in the proportion of four to one compared with the years of his ministry when he echoed the old delusion—although even then he had misgivings respecting the dreadful dogma.

Of course it is well known that Italy and France are generally sceptical nations. The reason is not far to seek. The religion of terror defeats its own purpose, and as it is not from God, it is sure to have this effect. Clerical complaints are periodically made about the alienation of the working classes from our Churches, about their thorough indifference to religious doctrines and institutions, and the alarming extent to which they have imbibed infidel notions. Probably these complaints are to a serious extent too well founded; but, whilst we are sorry to make this admission, it is simple justice to ask, Who is to blame? It is a poor gospel to preach to a hard working man, after six days' toil, an eternal hell of agony to his "immortal soul," if he does not become a Christian. His sense of justice is staggered, outraged. The punishment of sin is just, necessary, righteous. No one objects to it. It is required for the integrity of government and for the safety of the loyal; but an eternal hell of agony for a poor short life of forty or fifty years, and these sadly mixed with ignorance and burdened with toils and afflictions of

many kinds? Why it is simply impossible to convince any man that such an utterly inconceivable penalty can be just, necessary, or righteous; and it is, happily, equally impossible to convince any man—*who looks the thing right in the face*—that God the Merciful Creator and Benefactor can possibly inflict such a penalty even upon the worst sinner of the race.

See where to this fiction about the "immortal soul" has led us! What multitudes it has deceived! What incredible folly it has put into the lips of speakers and the books of writers! What confusion it has wrought in Christendom! and what clouds of thick darkness it has heaped upon the character of the ever-blessed God! But the fact is, Christian people will not look the thing right in the face. If they did, the Satanic delusion would vanish for ever. But no; it is easier to anathematise us than to analyse the ruinous error which we have been privileged to expose for many years. It does not cost much trouble to call us heretics, apostates, infidels, and such choice names, which have a tendency to slide glibly from the lips of some good people; but it would be troublesome to examine the whole subject dispassionately and without prejudice, especially if haunted by the thought that they might possibly have to confess themselves wrong, and then as honest people to ask pardon of God and men for bearing false witness against their neighbours.

And yet Christian charity casts her mantle over even angry opponents; they think they are doing God service. But their zeal, like Saul's when he persecuted the followers of Christ, is in "ignorance." Instead of serving God they are preserving error and prolonging the lie of the Serpent who contradicted and disputed the sentence of the Great Judge, by saying—"Ye shall not surely die." Fain would we place before all good men—being helped in this labour of love by those who feel that they are "put in trust"—the great and most solemn consideration that the honour of our Father is involved in this matter. This surely should be with all His children the chief, the paramount, the all-absorbing point. We cannot be indifferent to the view which men take of Him whom we adore and love, in relation to His equity, justice, and righteousness, not to mention here His darling attribute of mercy. If He is misrepresented in our hearing and our hearts are not pained, there is something seriously wrong with us. If our filial sensibility has become dormant by reading books or hearing sermons that speak of Divine justice tormenting immortal souls in fire to all eternity, it is time for us to awake from this dreadful lethargy. We are not to God what we should be if this is the case. "CHILDREN OF GOD," see to this! That is the sublime character in which we reverently but fraternally address you. Do not think of us, and let us not think of each other, in those feeble twilight gleams of Churchmen or Dissenters, the dying tapers of party which are soon to go out in the glorious splendour of the

risen Sun, the Lord and Light of all believers, but as brethren, fellow Christians, members of the same household, recipients of the same salvation, children of the same Father!

And in *this* character, the finest in which men can appear, let us unite in a covenanted mission to cast out the demon which has profaned our faith and blasphemed our Father! Talk of missions! Let this be ours. Where can you find a nobler or sublimer one? It would clear the way for all other missions, chasing the darkness, removing stumbling-blocks, and telling the world once more, as in Apostolic days, the truth about the nature of man and the character of God. Our mission would thus be obviously, in the first place, a counteractive to the errors of ages as these are embodied in books and perpetuated by the living voice of preachers; and in the second place, a presentation of *positive* truth to the missionary, the pastor, the author, and the professor of theology; and all this could be done without ostentation, noise, or parade, simply by sending our literature through the post. Nor could any sensible person think for a moment that we are guilty of presumption in doing this, forasmuch as we were all a few years ago involved in the same darkness; but now we must speak earnestly under a sense of deep responsibility as men who have been "PUT IN TRUST."

THE FUNCTION OF PROPHECY IN THE DIVINE RECORDS.*

SUPPOSING the existence of prophecy to be established as a fact, what purpose does it serve in the economy of Divine revelation? Has it any special function peculiar to itself? What do we gain by its presence, and should we lose anything by its absence? Can we willingly consent to the disparagement of prophecy without impoverishing our inheritance in the riches of Divine grace bestowed upon us in revelation? These are questions which seem to deserve an answer. Let us try to find one.

The literature of the Old Testament is not more remarkable in its poetical books than in its purely historical portions. Most of the historical books have records or fragments of prophecies embodied in them, even if we may not rightly question whether much of the history itself is not prophetic. We cannot turn the first pages of Genesis without meeting with what professes to be a Divine promise, and is therefore of the nature of a prophecy; and as we proceed, we find a promise made to Cain, to Noah, to Abraham, to Isaac, and to Jacob, while the last chapter but one appears to shadow forth the destiny of the sons of Israel for many generations.

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* From Prof. Stanley Leathes' "Old Testament Prophecy," just published by Messrs. Hodder and Stoughton.

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But then it may be questioned whether the history of Abraham and of Joseph, for example, are not themselves prophetic, and do not themselves indicate the fortunes of the chosen people in the present and the future, as well as in the past. Abraham, wandering among the cities of Canaan, but having no possession there, is not unlike his descendants even now. Joseph, going down into Egypt and becoming its saviour, is an historical prophecy or a prophetic history of the mission of Israel in the world. And many other significant parallels might be pointed out, which are so striking and instructive as to make it something more than probable that their significance was designed. But if this is the case, we see at once that prophecy is but a higher manifestation of an energy which is latent in Scripture as a whole. No other book can be named in which the like features can be discovered of the individuals of a nation, or of the nation itself, foreshowing in their history the fortunes and destiny of the nation for many ages to come. This is conspicuously the case with that nation whose history is contained in the Bible. The oppression and bondage of Israel in Egypt and its deliverance therefrom may be said to have foreshadowed the captivity in Babylon and the return, as the captivity foreshadowed a yet greater exile after the destruction of Jerusalem, to be followed, it may be, by a yet greater return. The forty years' wandering in the wilderness also foreshadowed a much longer wandering in the wilderness of the nations, which may likewise not improbably be the prelude to a literal or typical entry into the promised land.

And, yet further, the fortunes of Israel from the very first have been singularly illustrative and anticipatory of the fortunes of the Christian Church from the beginning until now, when many features of the parallel still hold good. And as this is a matter of fact, and not merely of the interpretation of facts, it serves to show that there is in the *history* even of Scripture such a prophetic element as may suffice to prepare us for the possible existence of other manifestations of prophecy. If the book seems to show as in a glass the character of a large and important chapter of human history for many ages to come, it would seem to be antecedently not improbable that these documents may contain even more marked instances of the exercise of the prophetic activity. At all events, professed examples of it would be in keeping with the documents, and the documents with them; and even if we were to abolish every professed prophecy from the book, we should still not get rid of the prophetic aspect of the history which it has preserved.

And it is manifest that this character of the history is not one which has been artificially and by design communicated to it. The history of Abraham was not written because subsequent events in a long course of ages had illustrated it, because on any theory of the composition of Genesis it must have been prior to those events. The history of the captivity was not invented because of its sup-

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posed analogy to any other subsequent events; and yet during the captivity itself it had been declared by the prophet Ezekiel (xx. 35), "I will bring you into the wilderness of the people"—whatever that expression may mean.

If then this is the framework in which prophecy is set, what is the function of the prophecies? This can only be ascertained by an investigation or analysis of their chief features. There can be no question but that the prophets claimed to be the enunciators of the will of God. Their phraseology, "The Word of the Lord came unto me;" "Thus saith the Lord," not only has not been adopted by any one else, but were it to be adopted by any one it would at once be felt to be incongruous, unbecoming, and blasphemous. However, therefore, we may account for the verbal phenomena, there can be no doubt that the prophets claimed to be the spokesmen of the Divine Spirit, and that not seldom in opposition to their own will and to their personal interest.

It is moreover sufficiently clear that the prophets did lay claim at times to the prediction of events yet future. Not only do their writings contain instances of their so doing, but the latter chapters of Isaiah expressly challenge to any one but the Lord this power of foretelling the unknown events of the future. We have only to open the prophets anywhere casually to see at once that they do profess to declare things that shall happen or ever they come to pass. It is useless, therefore, to deny to them the claim, even if it is impossible to make it good. But is this after all so difficult as some would have us believe? Take, for instance, Amos, one of the earliest of the prophets, who is acknowledged to have written nearly 800 years B.C., in the contemporary reigns of Uzziah and Jeroboam II. What do we read in his last chapter? "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Now this claims to be spoken as a Divine message, and in the name of the Lord. It was spoken at a time when the kingdom of Israel was in its highest prosperity, before the first incursions of Assyria, while a long line of distinguished monarchs had still to reign in Judah, and with reference to secular history, probably several years before the first Olympiad. At this time, then, Amos declared that the sinful kingdom, apparently Israel, should be destroyed, but that the house of Jacob should not utterly be destroyed, that "the house of Israel should be sifted among all nations, but that the least grain should not fall upon the earth." We look back now upon the words of the prophet from a distance of five-and-twenty centuries. Have these four statements been ratified by history, or have they not? Was any endowment of human foresight and intelligence, any amount of human wisdom,

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able at the time when Amos wrote to promise or to foresee that it would be as he said after that lapse of time? There can be but one answer. Which of us would venture to say how it shall be with any national or public institution five-and-twenty years to come? It is not necessary to maintain that Amos saw mentally when he wrote the present condition of Israel; it is not possible to deny that what he wrote has been verified. Is that any evidence of the truth of his claim to be a messenger of God, or is it not? Again, where is there any instance in the history of any other nation of its destinies in the far future being thus foretold? Can Greece point to it? Can Rome point to it? Can we ourselves point to it? But if not, may we not say with Kuenen, "The Israelitish prophet is a unique phenomenon in history?" (p. 591). But may we not also say, as he does not say, that there are tokens here of a wisdom that is not merely natural, of a knowledge that is more than human? Are not the prophet's words the human index of a will that five-and-twenty centuries ago intended to fulfil itself in history, and has done so?

Take another instance of about the same time from another prophet—Hosea. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God and David their King; and shall fear the Lord and His goodness in the latter days." Here again we ourselves are witnesses to the graphic accuracy of the former statement; whereas none can say that the foreknowledge of the prophet's words may not embrace an area of time as far distant from the present as we ourselves are from him. Can this be explained naturally, or can it not? If it cannot, why should we hesitate to ascribe to his words, if not to him, the evidence of a foreknowledge which is more than human, and which therefore is in favour of the mission to which he laid claim being a real one?

To take one more instance, from a prophecy to which we can assign the actual date of 520 B.C. At the close of what we may call the first great act of the drama of Israel's national life, after the monarchy had passed away, and the prophet's calling was about to cease, Haggai declared of the newly built temple,—"The latter glory of this house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Here was a distinct promise uttered in the most solemn way in the name of the Lord. There was at the time no apparent prospect of its fulfilment, for the promise itself was given because of the manifest inferiority of the restored temple. Nor is it at all likely that the temple of Zerubbabel ever equalled in splendour the temple of Solomon; and even if the temple of Herod approached it in magnificence, yet then the lapse of five centuries was required before the prophet's words could be made good; but

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it is evident that he was not speaking of its comparative material splendour, but of another and a greater glory altogether, for he added, "In this place will I give peace, saith the Lord of hosts." But if his words were true at all, there is only one way in which they were proved true, and that was by the advent of the Prince of Peace. In no other single point could the restored temple venture to compare with Solomon's temple, but in this respect it was utterly incomparable to it. We dare not say that this was the fulfilment of the prophet's words, and we cannot point, as in the former cases, to something of which we ourselves are witnesses; but we can say, as before, that the course of history has brought an unexpected flood of light to bear upon his words, and if we admit the possibility of his being an agent of the Divine Being, it is hard to deny that in the greater glory that visited the temple in the latter days the seal of God was set to his audacious and repeated claim to have spoken in the name of the Lord of hosts.

We might multiply instances without number, but these are sufficient as illustrations that the prophets did make themselves responsible for statements which no discretion or foresight would have enabled them to make, which the circumstances of their times could not explain, as in the instances just given, and which the lapse of many centuries has only shown to be more and more true. And while the attempt is made to account for prophecy as a merely natural phenomenon, it seems to be well to direct attention to a few crucial passages, and to challenge the verdict upon them as to whether or not they can be adequately explained but as the deliberate utterances of men who were authorised to make them in virtue of the commission which they held as the prophets of the Most High. Can their words be justly regarded but as a record of the Divine foreknowledge?

SAUL AT ENDOR.

THE history of Saul, from his first appearance as king of Israel to his death, reads like an inspired tragedy. His brilliant achievements in war and his melancholy end were celebrated by the greatest of the Hebrew Psalmists in his own age. In modern times, poetry, painting, music and sculpture have clothed his history with the fascination of genius and the spell of romance. It is near three thousand years since he fell down slain upon Mount Gilboa, and still one of the great masters of musical composition in modern times can find no better theme for the display of his wondrous power in giving utterance to the sorrows of stricken hearts. Ninety generations of men have appeared and passed away from the earth since the beauty of Israel was slain upon the high places of the field. And still the most mournful march to which funeral processions move in modern times is known by the name of Saul.

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There is so much of good and bad, strength and weakness, success and failure, in the man, that we are drawn to him when we do not like him. We pity him when we feel that he deserves to be punished. Like David, we lament his fall when we know that it would have been a calamity to his people and the world if he had continued to reign. We go back and read the history of his call to the kingdom for the hundredth time with something like hope that he will fulfil the fair promise of his manly frame and his modest deportment. We close the record with the same repeated disappointment, that one on whom Nature and Providence had conferred all gifts and graces to make a "king of men," should fail through his own fault and die in dishonour for his own transgression.

His character combined the most opposite qualities, and his life abounded in startling contradictions. At different times he exhibited the rustic simplicity of Cincinnatus, the unnatural sternness of the elder Brutus, the clemency of the first Cæsar, the cruelty of Nero, the superstition of Wallenstein, the jealousy of Philip the Second, the irresolution and remorse of Macbeth, the madness of Lear. He was rash in danger and cautious in safety. He had the courage of a hero and the timidity of a coward. He spared his worst enemy, and he would have put to death his best friend. He prophesied himself, and he destroyed the prophets of the Lord. He cut off the diviners and necromancers out of the land, and on the last night of his life travelled ten miles, in great peril and fatigue and distress of mind, to inquire for himself of a woman that had a familiar spirit.

He named his own children just as the mood of faith, superstition, or mockery happened to move him at the time—Jonathan from Jehovah, Melchisua from Moloch, Eshbaal from Baal, Mephibosheth from contempt of all faith. When brought under the influence of sacred music and song and religious worship, he would catch the spirit of devotion and pour forth the most fervid expressions of praise and prayer. He would become so carried away with religious ecstasy as to give himself neither rest nor food, day nor night, until his strength failed and he fell upon the ground faint and exhausted. And then, when the paroxysm of wild and stormy zeal had passed, his old moody and implacable disposition would break out with greater violence than ever.

He would pursue the object of his jealousy with the hate and fury of a demon, and then he would melt into tenderness and weep like a child when some act of generosity had touched his heart. Thus kindness and cruelty, manliness and meanness, superstition and faith, firmness and indecision, were combined with fearful extremes in this one man. And so this sad monarch of Israel, with the good and evil angel ever struggling in his soul, was swept on his stormy reign to the dark day when he was encamped with three hundred thousand men upon the northern ridge of Gilboa, with the

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greater host of the Philistines in sight at Shumen, five miles away on the other side of the valley.

It was a place of great historic interest to the tribes of Israel. It overlooked and bordered upon the great plain of Esdraelon, the most fertile and famous plain in all Palestine, even then, as it has been ever since for three thousand years—from Joshua to Napoleon—the battle-field of nations. On the same bare, bleak and jagged ridge where Saul was encamped, Gideon had hidden his three hundred men among the rocks two hundred years before, when the Midianites filled the valley beneath, as grasshoppers and as the sand of the sea for multitude. Down the face of those dark limestone cliffs Gideon and his servant Phurah had slid silently by night and had crept stealthily along through the wild grass and giant thistles "unto the outside of the armed men," and there had overheard a wakeful soldier telling his companion the dream of a barley loaf rolling into the camp of the host and overturning a tent. In that valley, on the same night, the brave three hundred, divided into three companies, broke their pitchers, making a sound like the clash of arms, brandished their lamps like the signal-lights of a great army, blew their trumpets and cried, "The sword of the Lord and of Gideon," until the heights of Hermon and Gilboa echoed the shout and the peal. From that spot the countless host of the Midianites rushed in disorderly rout and wild dismay toward the passes of the Jordan, while Gideon and his chosen three hundred chased and cut them down from behind.

Saul was encamped by the very spring of Harod where Gideon's Spartan band drank hastily, lifting the water to their lips in the hollow of their hands. Saul had a thousand times as many men as Gideon, better armed and disciplined for war, and the place was one to inspire hope and courage.

But the unhappy king was not in a state of mind to secure the advantage or meet the peril of the hour. Misfortunes had multiplied upon him in consequence of his perverse and passionate temper, and the gloomy clouds that had long lowered upon his guilty path were now ready to burst forth in one final and destructive storm.

The tribes on the east of the Jordan had nearly renounced allegiance to his sceptre. His own fiery little tribe of Benjamin and the champion tribe of Judah had grown weary of his turbulent reign. Increasing numbers were daily turning their faces toward the rising star of David. Samuel was dead, and his last words to Saul were words of threatening. The prophets and the priests were slain. The oracle of the Lord gave him no answer. There was no voice nor sound of harp that could charm away the tormenting demon from the dark soul of the king. With the heart of a hero in his bosom, he looked across the valley to the camp of enemies that he had often routed, and his mighty frame trembled exceedingly with fear.

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In an age when physical strength was the best title to sovereignty, there was no man in all the host of Israel to be compared with him for the greatness and beauty of his stature. Above them all he stood—

> "With Atlantean shoulders fit to bear
> The weight of mightiest monarchies."

And his trembling was the more apparent and pitiable because, in every limb and look of his mighty frame, he seemed made for a king and a hero. With three hundred thousand warriors entrenched around him upon heights that the chariots and horses of the Philistines could not climb, Saul felt himself to be defenceless and alone, because God had forsaken him.

Alas! there is no path so dark and desolate for human feet to tread as that chosen by the man who resists and grieves away all holy influences from his heart, until he feels that God has given him up. The worst thing that can ever happen to a wilful and disobedient man like Saul is for God to let him have his own way. It is the darkest hour of life and the beginning of the shadow of death to such a man when he is left to follow the bent of his own blind passion, and to fall into the pit which his own folly has digged.

The sun went down beside the oak-crowned ridge of Carmel, and the shadows of evening covered the great battle-plain, while the sleepless king watched the kindling of the camp-fires, and heard the murmur of the mighty host of the Philistines rising, like the roar of the sea, on the other side of the valley. His distress of mind increased as the darkness deepened around him, and he "bitterly thought of the morrow." He needed rest, but he could not sleep. He needed counsel of God, but he had so often rejected it when given that it was no longer offered. When men give up their faith in God, God gives them up to believe a lie.

So this unhappy king, having shut his eyes to the light that shines from heaven to guide all in the safe way, resolved to seek counsel from beneath. He took off his royal robes. He laid aside his buckler and his battle-spear. He put on the garments of a common peasant, took two trusty men with him, and stole silently out of the camp.

They pass silently down the steep sides of Gilboa into the valley to the east of the Philistines, and then cross swiftly over the ridge of Little Hermon or the Hill Moreh, watching every moment lest they should fall upon some roving band or outpost of the enemy. After having travelled some ten or twelve miles across the grass-grown plain and the successive ridges of lower hills, they come to a miserable little cluster of mud and stone cabins, hanging on the northern declivity of one of eight rounded peaks that form the range of Little Hermon.

One of these wretched cabins, forming the entrance of a rocky cavern on the mountain side, Saul and his attendants seek out in

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the darkness and enter. In that dark and diabolical den at midnight they find a solitary hag, who receives their late intrusion with mingled terror and cursing. Her fear is allayed by the promise of secresy, and her wrath is appeased by the offer of a rich reward. Her suspicions are doubtless awakened as to the character of the intruders, both by the value of the present offered, and by the fact, generally known, that there was but one man in all the land of such gigantic and kingly stature as now stands before her. In this wretched hamlet of Endor, with a heathen name and half-heathen population, this outcast woman of Israel has hidden herself away, that she may the more safely and profitably practise the profane imposture of divination. She pretends to the power of calling back the spirits of the departed and wresting the secrets from the unknown future. But she has no more power over the spirits of the dead than the Caffre rain-maker has over the clouds. She has no more knowledge of the future than the gipsy fortune-teller, who pretends to read the decrees of eternal destiny in the lines of her hand. Her spells, mutterings and incantations are only cunning devices with which to distract attention and deceive the credulous. Her magical arts are wicked and forbidden, not because they have any power over spiritual agencies, good or evil, but because they are impositions and lies, and they lead men to withdraw their confidence from truth and the God of truth, and to believe in nothingness and vanity.

And it is to consult this low, cunning and abominable creature, under the cover of midnight in a cavern of the mountains, that the anointed king of Israel comes in the hour of his great extremity. Trust in God and obedience to every word from the mouth of the Lord was the first article in the constitution of his kingdom, and the first condition of his continuing to reign. And here he is, on the night of imminent and terrible destiny to himself and his people, ten miles away from his great army, in the den of a sorceress, asking to be made the dupe of the vilest imposture. He might have had Omniscience for his guide and the strength of the Almighty for his shield; and he seeks light from a confederate of the prince of darkness—he craves a more intimate alliance with the powers that have already brought him to the very brink of destruction. The hours of the night are swiftly passing, and when the dawn appears the hills will shake with the battle-cry and the thundering charge of half a million warriors, and the consecrated king of Israel, who should rule the destinies of that day in the name of Jehovah, is away from the camp, wasting his strength and unnerving his heart by consulting with this wicked and worthless woman at Endor.

To such dreadful darkness and delusion are even great and strong and princely men given up, when they turn away from the only living and true God and trust in lying vanities. If you would meet the great battle of life with the courage of heroes and the faith of

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martyrs, do not ask counsel of those who pretend to be wise above what is written in God's revealed Word. Do not turn away from the instructions and admonitions of holy men, who spake as they were moved by the Holy Ghost. Do not put yourself under the guidance of men and women whose wisdom is of the earth and whose inspiration is from beneath. Let the horrors of despair, which drove the wretched king of Israel in his perplexity to the dark cave of Endor for comfort, warn every one not to forsake the safe and plain path of trust and prayer and obedience to God.—*Night Scenes of the Bible.*

THE HARP OF PROPHECY.

THIRD PAPER.

In last month's RAINBOW a number of Scriptures were quoted, or referred to, wherein some of Israel's triumphs in the past are recorded; also, a few portions wherein the future prowess of that miraculously preserved people is clearly foretold (Micah iv. 13; v. 8, 9; vii. 16), and in a general way, the discomfiture of all their adversaries. In this paper, according to promise, the subject of Israel's future victories over the nations will be continued.

In the 38th and 39th chapters of Ezekiel is recorded a most wonderful prophecy, illustrative of what God said by Micah, (vii. 15)—"According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things;" for "marvellous" indeed will be the things which Israel shall see in that day in which those two chapters shall be fulfilled. The prophecy is concerning a confederacy of nations, whose armies invade the land of Israel in "the latter days," to spoil that portion of Israel who shall have returned unto Palestine, and shall be there dwelling in "unwalled villages," rich in silver and gold, cattle and goods. "As a cloud" the mighty host comes "out of the north parts," against God's people and land, under the leadership of one who is the subject of other prophecies (see chap. xxxviii. 17), and is here designated, according to the Septuagint (the Greek version of the Old Testament), archonta Ros Mosoch, kai Thobel, which signifies in English, Prince of Ros, Mesech and Tubal, who can hardly be any other than a Czar of Russia. The predicted result is the miraculous deliverance of Israel by the destruction of five-sixths of their invaders, in somewhat the same manner as in the days of Joshua, Gideon and Jonathan: the earth trembles, every man's sword is against his brother, and the Lord rains upon them great hailstones, fire and brimstone! And thus in the future, as of old, in the eyes of Pharaoh and the Egyptians, will the God of Israel be "magnified and known" in the eyes of the many nations, represented in the host of Israel's latter-day spoiler. "From that

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day and forward," too, shall the house of Israel know the Lord their God. Then shall their full and final restoration and conversion be accomplished; and the way prepared for the fulfilment of the nine chapters of wonders, in connection with Israel and their land, with which Ezekiel's prophecies conclude.

Believing that many persons may read a prophecy, if placed before them in the RAINBOW, who would not turn it up in the Bible, I shall quote, in full, the two chapters above referred to, adding an occasional remark:

"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia and Libya with them; all of them with shield and helmet; Gomer and all his bands; the house of Togarmah, of the north quarters, and all his bands, and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee; and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." (This implies that Israel will have been only a short time in their land when the invasion takes place.) "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (The Hebrew word here rendered "midst" signifies navel, see marginal reading, and as the same word is used in Judges ix. 37, to denote a certain part of the land of Israel, we may conclude that it is the locality in which Israel will be when invaded.) "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof" (friends, seemingly, of Israel, probably the British, who now possess India, thought to be the Tarshish of 1 Kings x. 22), "shall say unto thee, Art thou come to take a spoil? hast thou

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gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days" (the latter days are often mentioned in the Scriptures as the time in which many prophecies are to be fulfilled; see Deut. iv. 30; xxxi. 29; Isa. ii. 2; Jer. xxiii. 20; Dan. x. 14; Hosea iii. 5; Micah iv. 1); "and I will bring thee against my land" (there is only one land which God speaks of as His; see Lev. xxv. 23; Deut. xxxii. 43; xxxiii. 13; Ps. x. 16; Isa. xix. 2; Joel ii. 18; iii. 2; in every instance, the Lord's land is the land of Israel), "that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." (To understand the meaning of God being sanctified in Gog, we have only to know how God got Himself honour upon Pharaoh and his host, namely, by overthrowing them: see Ex. xiv. 17, 18.) "Thus saith the Lord God, Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" (This shows not only what a mere piece on the Divine chessboard of the future Gog is, but also that other prophets have prophesied of him; not as "Gog," but under other designations, notably, as "the Assyrian;" see Isa. xxx. 31, with the context, verses 25–28, noting such expressions as "the day of the great slaughter, when the towers fall," and compare them with Ezek. xxxviii. 20. See also Micah v. 5, 6, for an Assyrian invader of Israel's land, out of whose hand the Bethlehem-born King of Israel, Jesus, of course, delivers Israel. What Micah says, in verse 6, implies that "the land of Assyria," and "the land of Nimrod," must become, ere the fulfilment of these prophecies, the seat of the latter day Assyrian empire; for when Christ delivers Israel from the Assyrian invader, he lays waste those lands. Hence, believing that the Russian power is the latter-day Assyrian, I look for Russia to possess and develope those ancient seats of empire. The present anxiety of the two great rivals, Britain and Russia, for dominion from India to the Mediterranean, will increase year by year, and tend to rapidly develope the Euphratean countries as well as Moab, Ammon, Palestine, &c., and so prepare the way for the fulfilment of the prophecies. Nebuchadnezzar and his great city, Babylon, will have worthy representatives on the Euphrates when the Prince of Ros, Meshech and Tubal, and his Asiatic metropolis shall be there.

"And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury

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shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the land, (Heb.) and all the men that are upon the face of the land, (Heb.) shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." (Compare Zech. xiv. 4, 5.) "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence (compare Zech. xiv. 12) and with blood; and I will rain upon him, and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

This brings us to the close of Ezekiel's 38th chapter; the remainder of the prophecy, in the 39th chapter, comes now before us.

Ezekiel xxxix. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold I am against thee, O Gog, the chief Prince" (or Prince of Ros, or Rosh—Russia?) "of Meshech and Tubal; and I will turn thee back, and leave but the sixth part of thee;" (the manner of Gog's turning back is similar to that of Sennacherib's, when he came with a mighty army against Jerusalem in the days of Hezekiah, as recorded in 2 Kings xix. 28, 35; on that occasion God "turned him back" by destroying in one night 185,000 of his army), "and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: and I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord." (This judgment of fire [see Ps. ii. iii.; xcvii. 3; 2 Thess. 1, 8,] extends to Gog's dominion, Magog, and to other peoples, insular or maritime, living in fancied safety beyond the sea. The day of Israel's deliverance is also the "day of vengeance" upon their enemies, as this and many other prophecies show. (Compare Micah v. 6, with verse 15; also, Isa. lxvi. 12, 13, with verses 14–16; and Joel iii. 1, 2.) As regards how the Lord will "plead" in behalf of his heritage, see how he is to plead for them against God. (Ezek. xxxviii. 22.) The fiery latter-day judgments of Dan. vii. 10, 11, and of Rev. xix. 19, 20, by which the blasphemous, infidel powers and peoples of that time

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will be utterly destroyed, pertain to the same day of vengeance. That literal fire, from the presence of the Lord, then on or near the earth executing judgment, is to be understood, the reader may see from the records of the past, when God by the angel of His presence, was in Egypt, and with Israel in the wilderness. (See Ex. ix. 23, 24; Lev. x. 2.) See also how the enemies of Elijah were twice consumed by fire from heaven—2 Kings i. 10, 12. Thus the historical Scriptures illustrate the prophetical. What happened of old, to a large extent, foreshadows the future. In other words, "coming events cast their shadows before."

"So," to resume, "will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more;" (this, certainly, is in the future) "and the heathen shall know that I am the Lord, the Holy One in Israel." (Mark the expression, "in Israel," which implies the Lord's presence with His people, as foretold in Ezek. xxxiv. 23, 24, 30; xxxvii. 24–34; xliii. 7; Joel iii. 16, 17, 21.) "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (Spoken often by His holy prophets, as all know who give heed to the sure word of prophecy, wherein God's purposes are revealed. What a privilege to read and understand it!) "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves (javelins, marginal reading), and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." (This is of a piece with Isaiah's prediction, xiv. 1, 2, that when the Lord will choose Israel again, "they shall take them captives, whose captives they were; and they shall rule over their oppressors." The fulfilment of that word of the Lord will place Israel at the head of the nations. A great and mighty nation will Israel be in that day.) "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the

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city shall be Hamonah. Thus shall they cleanse the land." (By-and-by, when these things are being accomplished, it will be said: "All this was done that it might be fulfilled which was spoken by the prophet," &c.) "And thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourself and come: gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice, upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan." (Compare Isa. xxxiv. 6-8; and Rev. xix. 17, 18; parallel passages.) "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." (From that day and forward will be a new era for Israel.) "And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so they fell by the sword: according to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous of my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord."

"Scenes surpassing fable and yet true," have Israel and their land yet to witness. May all who read be saved from an evil heart of unbelief, and not question the possibility of these things being accomplished. Let us remember the days of old, the forty years of manna in the wilderness; and the "flesh to the full." "To-morrow about this time," said a prophet of the Lord, in a city so closely besieged that an ass's head was sold for fourscore pieces of silver, "shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel," implying abundance and chea

ness of food. A lord who heard the prophet, remarked: "Behold, if the Lord would make windows in heaven, might this thing be." The prophet replied, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." If the reader desire to know how Elisha's prophecy was accomplished to the very letter, let him read 2 Kings vii. OMEGA.

THE TRANSLATED SAINTS.

"We shall not all sleep."—1 Cor. xv. 51.

SOME who will never die,
No shrouded slumber
For them, found waiting at the end;
No pall—no parting grief, to rend
The hearts of that glad number,
Translated to the sky!

The grave, its power abhorred,
Escaped for ever;
No lingering pain, no gasping breath—
A sooner, sweeter way than death,
The saints from sin shall sever,
At the coming of the Lord.

Last on the field of strife,
The trumpet's warning
Suddenly calls them. And behold!
O'er battle's sunset bright unfold
The lights of triumph's morning,
And death is lost in life!

With voice of grand accord,
Their mighty pæan
Shout of strong angels, swift of hand,
To bear faith's victor remnant band
Up to the empyrean,
At the coming of the Lord.

Changed in a moment, bloom
In spirit splendour
The watchers' faces. The last born
Of heaven shall greet the first that morn,
Restored with quick surrender
From the thraldom of the tomb.

Around their King adored
See them assemble,
In fairer light than sun or star,
On clouds resplendent lifted far
Above the hills that tremble,
At the coming of the Lord!

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Home of the ransomed! When
Shall thy fulfilling
Chase our sad tears? I thrill to think
I stand upon Time's utmost brink,
And soon the grave, unwilling,
Will yield my own again.

Soon! Sweet were late reward
Since trial's story,
And since complaint shall end in song;
And, be my waiting short or long,
The gloom shall turn to glory
At the coming of the Lord!

THERON BROWN.

THE GREAT PYRAMID.

A LECTURE: BY THE REV. SAMUEL MINTON, M.A.

(*Continued from page* 263.)

OUR main position, then, is simply this: That, unless we are to believe in a complicated series of stupendous accidents, the Pyramid must have been designed by some one who knew facts of natural science that were not discovered, and facts of history that did not occur, till thousands of years afterwards. Suppose there were found engraven on one of its innermost stones, which had manifestly never been touched or seen since the time it was first put into its place, an exact likeness of every one of us, arranged as we now are, in the place where we are sitting, and with all our present surroundings. What would be the inference? Of course it *might* have been purely accidental. An imaginative artist might have amused himself with sketching a number of people seated together whose habitation, dress, and features, should be quite different from any that had ever come under his own notice; and by a strange combination of accidents have pitched upon this scene. No one could say it was impossible. But from its extreme improbability most people would think it far easier to believe that the work was that of one who possessed supernatural knowledge, and *knew* that we should all be here to-day, whatever might be his motive for depicting it upon the stone. Well, there *is* no such representation there to my knowledge; but there are things far more wonderful, although it requires close examination, and in some cases considerable scientific knowledge, to find them out.

First, as to the Pyramid's position. There may seem to be nothing very remarkable in its four sides standing north, south, east, and west, with the entrance on the north side. Yet it is a curious fact that no other pyramid stands so, either in Egypt or anywhere else; as if by some secret overruling Providence they were not allowed to imitate this one in its first cardinal position. No doubt it appears at first sight somewhat derogatory to the dignity of this position, that it does not look *precisely* to the four points of the compass, but that the north side turns

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slightly to the west. An abundantly sufficient reason, however, has been discovered for that deviation. For in a particular year, about the time when for other reasons it would seem probable that the Pyramid was built, the passage which goes down straight from the entrance must have pointed to a spot in the heavens where two remarkable stars would occupy very noticeable positions, immediately above and below the Pole Star; which positions, from the exceedingly slow change that takes place in the direction of the earth's axis, they had not occupied for more than twenty-five thousand years before, and would not occupy again for over twenty-five thousand years; the inference being that this was arranged to indicate the precise year, B.C. 2170, when the Pyramid was either begun or completed. And this inference is confirmed by observing that the ascending passage which leads up to the grand gallery, as well as the grand gallery itself, points in the opposite direction to a spot where in the same year another remarkable star occupied a similarly noticeable position in the south. Either of them would have enough to *suggest* such an intention; the two together render it as certain as anything of the kind could well be.

Another remarkable fact about its position is, that it stands in the exact centre of the habitable parts of the earth, both in latitude and longitude; that is, if you draw a line from the North Pole to the South Pole, through the Great Pyramid, it will pass over more dry land fit for human habitation than any other similar line you can draw all round the globe; and if you draw a line round the earth from East to West through the Great Pyramid, that also will pass over a larger proportion of such land than does any other parallel line. Now when the Pyramid was built, the very existence of America was unknown, and men's acquaintance with the rest of the earth was so limited, that they could not possibly have been aware of these facts. What a singular accident, then, if accident it were, that the builders of this mysterious structure should have placed it just on that central spot!

But this is nothing to the startling relations that exist between the measurements of the Pyramid and measurements connected with our earth, which are of quite recent discovery, and some of which are still being continually corrected by fresh investigation—each correction bringing them into closer harmony with the Pyramid. It is impossible in a lecture to do anything like justice to this branch of the subject, because many of the calculations are so vast and intricate, that to any but the most scientific mind a mere statement of them would be absolutely unintelligible. But I may perhaps give you an idea of the *kind* of things relating to mathematical problems, to astronomical facts, to the size, weight, and conformation of our own planet, that you may find in the writings of Piazzi Smyth and other learned men, if you have patience and brain-power to follow them.

One of the facts that modern science is most anxious to ascertain with exactness is the earth's mean distance from the sun. Now every fresh approximation to this makes it come closer to a thousand million times the height of the Pyramid. There seems, therefore, strong reason to conclude that its height was determined by that figure; that it was *meant* to be a thousand-millionth part of the earth's distance from its sun. For if it be so, which every addition to our knowledge renders

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more probable, it is very hard to believe that such an exceedingly round figure, of such vast quantity, could be the result of accident. Yet long after that day the sun was thought to be not more than ten or twelve miles from us.

Again, a great variety of calculations show that an inch, from which ours differs only by a thousandth part, was the original unit by which all the Pyramid measurements of distance were made; and next to that, a cubit of 25 inches. Now the Pyramid inch is just a five hundred millionth part—another wonderfully round figure—of what is called the earth's axis of rotation, that is, of an imagery line through the centre of the earth from north to south, round which it spins. But, when the Pyramid was built, no one knew that the earth spun round at all; and as to the length of its diameter, they could scarcely have had a notion of it.

Neither did they know what astronomers call "the Precession of the Equinoxes," or the length of time, 25,827 years, that the motion of the earth's axis causes to elapse between the appearance of any given star at a particular spot in the firmament, and its next appearance there. Yet there are two Pyramid measurements which give precisely that number of inches. Both the two diagonal lines at its base added together, and its girth at the level of the floor of the King's Chamber, which is just at the fiftieth course of masonry from the bottom, measure exactly 25,287 inches. So that, unless you can believe this double coincidence to have been the result of accident, you are driven to the conclusion that the designer of the building wished to show the scientific world of the present day that he knew this astronomical period even then.

Then as to the cubit of 25 inches. You know that a year consists of 365 days and an odd fraction of a day. To keep the count tolerably right, we add a day to every fourth year, and call it leap year. But even that does not answer exactly, for the year is a minute fraction under 365¼ days. Now, if you measure the width of the Pyramid at its base, that is the length of any of its four sides, you will find it to consist of 365 full cubits, and 242 thousandths of a cubit, which is precisely the number of complete days, and odd fraction of a day, that make a year. Can any one believe that this coincidence was accidental? But if not, where did the architect of the Pyramid get his knowledge? For the precise length of the year was not discovered till ages after its erection.

Furthermore, we ask, what made him choose 25 inches as a standard of measurement, and give it such prominence in several features of his building? The number 5, which has been specially abhorred and dreaded by the Egyptians in all ages, is *the* foundation number of the Pyramid. It is almost made up of fives and multiples of fives. Twenty-five, therefore, being five times five, is of course a very emphatic application of it. Now twenty-five inches is exactly a ten-millionth part of what is called the earth's radius of rotation, that is the distance from its centre to the North or South Pole. Another round figure of proportion, taken from the structure of our planet, that can hardly have been accidental.

Another of the Pyramid's harmonies with natural facts, unknown to man for ages after it was built, is that the temperature of the King's

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Chamber is the mean temperature of the habitable globe. If you take the coldest places, and the hottest places, and all between, and strike a balance amongst them, it will be just the temperature of the King's Chamber. It is not the mean temperature of Egypt, which might very possibly be known at that time with tolerable accuracy, but it *is* that of the habitable globe, at which the best informed men of that day could have only the loosest guess. That chamber, too, in consequence of it being surrounded by such a mass of solid masonry, has a more *equable* temperature than any other place on the surface of the earth. An unvarying temperature is of such importance for many scientific purposes, that men have tried very hard, by forming underground apartments and various ingenious contrivances, to prosecute their inquiries without the disturbing effects of heat and cold; but they have never succeeded in getting *so* unchanging a temperature as that of the King's Chamber.

Lastly, some very curious calculations have been made on the relative weight of the quantity of water which the coffer in the King's Chamber would contain, supposing the water to be of mean temperature, and the weight of the earth, so far as modern science can fix it. But for these I must refer you to the books that have been written on the subject; and also, for certain mathematical peculiarities to be observed in the construction of the Great Pyramid, that afford a practical solution of problems which puzzled the brains of scientific men for many centuries. Enough has been said to indicate what may be called the natural phenomena of this mysterious structure, and we now turn to the links which connect it with sacred subjects—its Biblical characteristics.

To begin with the cubit. *Cubitum* is the Latin word for an elbow; and a cubit is meant to designate the length of a man's arm from his elbow to the end of his middle finger. But men's arms differ in length, and the average length varies in different countries and races. It is not to be wondered at, therefore, that, while the cubit, as a natural measure, should have been adopted very generally in early times, its length should vary in one place and another. Now the cubit that God gave to the Israelites on their coming out of Egypt, commonly called the sacred cubit, was not the Egyptian cubit of 28 inches, but the Pyramid cubit of 25 inches. Why was this? Why should God adopt and endorse that particular and exceptional cubit, unless it was His own measure, employed by His direction, in arranging the dimensions of the Pyramid? And this is not the only thing which gives the Pyramid cubit a sacred character. For there is good reason to believe that it had been previously employed by Divine appointment, namely, in building the Ark. A very elaborate calculation has been made by a recent writer, the Rev. C. W. Hickson, of Bristol, showing that the capacity of the coffer in the King's Chamber, which other circumstances show to have been a matter of importance with the architect, is probably just a hundred-thousandth part of the capactity of Noah's Ark. And a still more striking and more certain coincidence is, that its capacity is precisely the same as that of the Ark of the Covenant in the Holy of Holies, and of the Brazen Laver in Solomon's Temple. Were those accidents? Neither Moses nor Solomon ever saw that coffer. From the time when the approach to it was sealed up, on the building of the Pyramid, by those marvel-

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lously fitting blocks of stone, no human being entered the ascending passage for several thousand years.

Incomparably the most interesting feature of the Pyramid, however, is its chronological reference to sacred history.

Some way down the descending passage there were recently discovered, exactly opposite one another, two fine lines beautifully chiselled down the wall. What could they be meant to indicate? Experiments in measuring were tried, and it was found that the number of inches from those lines to the point where the ascending passage begins, corresponds to the number of years between the building of the Pyramid and the Israelites coming out of Egypt. Measuring on, the number of inches from that point to the beginning of the Grand Gallery was found to correspond with the years between the exodus from Egypt and the birth of Christ. And exactly 33 inches up the Grand Gallery—which, if the principle be continued of an inch answering to a year, brings us to the time of our Lord's death and resurrection—we come to the mouth of the well, that goes down through the grotto to the subterranean chamber below. And there is every appearance, from the fragments scattered about, and other indications, that a huge stone, which originally blocked up the mouth of the well, has at some time or other, and by some mighty power from below—was it by Christ Himself on the Resurrection morning, or by the angel that rolled away the stone from the door of His sepulchre?—been forced out and broken to pieces. Astounding coincidence—if the builders of this Pyramid, who certainly knew nothing of these future events, were not guided and directed by some one who did! A man who can believe all this to be accidental must be able to believe anything. As far as credulity is concerned, he might as well accept the atheistic creed at once, and believe in the fortuitous concourse of atoms, or any other philosophic folly by which clever men think they can get rid of a God. Yet it is only by maintaining these remarkable facts to be a complicated series of accidents, that the Divine origin of the Pyramid can be denied. To most sane persons, who are sufficiently acquainted with the facts, and are not debarred from believing by a dogmatic infidelity, this building will be regarded as, amongst other things, a great monumental prophecy, and one, as we shall presently show, which looks on to events even yet future.

But, before considering its design and the lesson to be learnt from it, we must inquire whether any light can be thrown on the person, or persons, whom God made use of to accomplish His purpose.

From the quarry marks to be found on some of its stones, and for other reasons, no one doubts that the workmen employed to build the Great Pyramid were Egyptians; and tradition says, though possibly with some exaggeration, that 100,000 hands were at work upon it for thirty years. The question then, arises, How came they, with their passion for idolatrous symbols and hieroglyphical inscriptions, not to put *one* of any kind on a single stone of this huge building? The other Pyramids, which are partial imitations of it, are covered with them. Surely this would have been so too, if the architect had been an Egyptian, or if the workmen had been allowed to have their own way. But

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who could control them? The Pyramid was built in the reign of one of their most celebrated kings, Cheops, who has always had the credit of being its builder. But why should *he* have so rigorously excluded everything Egyptian from his gigantic structure?

Now their own tradition, very ancient, is that they built this Pyramid under compulsion from some human power which they hated, but dared not disobey. And it is quite certain that for centuries, although they imitated its outline in the erection of tombs and treasure-houses, yet they abhorred the very sight and name of the thing itself, and designedly made their own Pyramids in detail as unlike it as possible. Furthermore, Egyptian writers invariably vilified the race of people that had forced them to rear this huge pile, as the most vicious and degraded wretches that ever lived. The truth of this description had never been questioned from that day until it struck Mr. John Taylor, some years ago, that, as the Egyptians had never enjoyed a very high reputation for morality, their temporary masters may have been a good deal better, instead of worse, than themselves; and that if they were also of a purer faith, and had by some mysterious power compelled the Egyptians to erect in their own land, at an enormous cost, an everlasting monument of that anti-idolatrous religion, it would be quite sufficient to account for the execration in which the inhabitants of the land ever afterwards held them.

Strangely enough, confirmation of this view comes from Egypt itself. You will remember how it is said by Moses, that "every shepherd is an abomination unto the Egyptians." History explains this. There was a race of "Shepherd-Kings," as they were called, men of great power, and owning an enormous number of flocks and herds, with which they migrated from place to place, who had invaded Egypt, and for a long time governed the whole country. In consequence of this, the very occupation of a shepherd became infamous in the eyes of the inhabitants. An ancient historian of their own, Manetho, says that the Great Pyramid was built by one of these Shepherd-Kings named Philitis, who having at first conquered the Egyptians without a battle (which looks as if he thought there was something mysterious, if not supernatural, about it), ultimately went away of his own accord with all his people and possessions, and built Jerusalem! Now it was only 257 years after the building of the Pyramid that Abraham met Melchisedeck, who was "King of Salem," that is, Jerusalem. He would appear to have been a much older man than Abraham, and to have been for some time established in his royal city; and considering the age to which men then lived, he may very well have been the Philitis of Manetho. And there certainly appears a singular moral congruity in the idea; for he is represented as a greater man than Abraham, without a single thing that he ever did being mentioned to account for it. But if he built the Pyramid, this is quite intelligible. For, whatever Abraham's dignity might be in the future, he certainly could not at that time, while only a sojourner in the land of promise, approach the glory of him on whom the honour had been conferred of erecting this marvellous witness to the Lord of Hosts long before a single page of the Bible was written. It is difficult to avoid suspecting that he was the veritable person to whom God gave both the design of that wonderful structure, and the mysterious influence

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by which the Egyptians were compelled unwillingly to erect it according to the minutest details of that design.

But neither the human instrument, nor the circumstances of its erection, can materially affect either the demonstrable truth of its Divine origin, or our view of the purposes which it was meant to subserve.

(*To be continued.*)

THEOLOGY IMPEACHED.*

IF we must subject Mr. Harrison's pamphlet to a little gentle criticism, it is from love to some of the truths of which he is the advocate. He hits hard at "Theology," and of course he does not expect us to parry his vigorous blows. We rather enjoy them, and say, "More power to your elbow!" for theology—we suppose Mr. Harrison means that which is recognised as the scholastic or systematic—has done more to obscure and misrepresent Divine truth, unintentionally of course, than all its avowed enemies have done. The mistakes of friends are more damaging than the assaults of foes. The latter are easily met and repulsed, for they are generally characterised by weakness and folly; but the former, in the company of strength and wisdom, get into the very citadel of truth, and in the dress of angels of light do the work of the prince of darkness.

Mr. Harrison says true and good things about immortality and the kingdom, but his doctrine of Hades appears to us entirely the creation of imagination. On the question of natural immortality he speaks thus:

"We now come to the great question of the immortality or eternal life of man. It is predicated from two sources (1st) as a natural principle or property in man, inherent in him as man, and of which he cannot divest himself. As man, it is alleged that he has an indefeasible, inalienable, and indestructible title to, and possession of, immortality. I believe we are speaking, neither more nor less, than the exact truth, when we say, that this view was not known in the early days of Christianity; that it was not known till the time of the schoolmen; that it stands (Dr. RIDDLE speaks decisively on this point—Ecclesiastical Antiquities) entirely on scholastic and metaphysical reasonings; and that this sort of thing has entirely lost its meaning and its value with educated men, in an age of inductive science. Nor could it be said to any being thus endowed, in any fair or honest sense of the words, *Thou shalt surely die.* We equally doubt whether it could be truly predicated of angels or archangels, or of any created existences. Of God it is said in this sense, not only preeminently but exclusively, Who only hath immortality."

"And there is another passage, very clearly bearing upon the case, and defining the position—'As the Father *hath life in himself*, even *so hath He given to the Son to have life in himself.*' According to the view

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* The Everlasting Kingdom and the Life Eternal. By James Harrison. London: Elliot Stock. Newcastle-on-Tyne: E. J. Blake.

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we are now considering, every man possesses as man *a natural or innate immortality*,* that is, *he has life in himself*, and where can we perceive any special or peculiar privilege of the Son of God? (2nd) It is universally admitted that this natural and unconditional immortality is dependent, like all other events, on the will of God; and thus, potentially, it is of no real value, but is in reality *conditional*. God has never made the existence of any of His creatures a matter beyond His own control, or a thing out of His power. Again, He says, 'I give unto them eternal life, as thou hast given Him power over all flesh that He should give eternal life to as many as thou hast given Him. God has given unto us eternal life, *and this life is in His Son*.' Certainly, this passage invalidates, if it does not absolutely destroy, any real immortality from any other source. 'I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' Here, beyond all doubt, Christ declares Himself to be the real and the only source of eternal life to his believing people. And certainly we cannot imagine that he promises them the dubious gift of something which, without him, they had previously possessed—John v. 26; John xvii. Finally, we remark that this word *athanasia*, immortality, is never once applied to evil or unbelieving men in the Word of God."

On the reluctance of theology to give up its fearfully harsh views, we have the following graphic statement:—

"Again, the good are compared to the wheat, which, with a view to its preservation, is carefully gathered into the barn, and the worthless chaff is burnt up with unquenchable fire—a fire which is not extinguished but with the destruction of the material on which it preys. The idea that the fire is not to destroy the chaff but to preserve it, is a gross perversion of the sense of Scripture, which would never have entered any human mind if theology had not required it. Moral evil is not a thing of beauty.

> Vice is a monster of such frightful mien
> As to be hated needs but to be seen.

And this is the impression that it ever makes upon the pure mind, and the eye that sees it with undistorted vision. It is the great destroyer and the great calamity of the human race. It is the plague and the leprosy—loathsome and infectious; and it is very apt to spread into the ranks of the healthy, and there develop the deadly malaria of its breath. Over this vast mass of human guilt and of human suffering, theology has assumed a protectorate, the object of which is to provide that there shall never be any mitigation in its virulence, nor any diminution in the number of its victims. The dire wave of human misery and sin moves on with ever increasing volume and force, and always augmenting the number of its victims. From thousands it springs to millions. What means this strange and insane conservancy of evil; this nervous fear lest anything should arise to mitigate its malignity, or that some untoward accident should bring it to an end? May God Almighty save us from a

* With respect to this idea of an immortality in ourselves, we remark that it is a high and arrogant claim; to claim an absolute immortality on such a ground is absolute blasphemy.

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theological universe. And never did David show more wisdom than when he said, 'Let us fall into the hands of the Lord, for His mercies are great; but let us not fall into the hands of man.'"

On the perishable nature of evil we have had frequent occasion to speak, and we are glad to find Mr. Harrison speaking so clearly on the subject. He says:—

"Sin is the transgression of laws—wise, conservative, and benevolent in their design; and death is at once its natural effect and its penalty. Death was the original penalty pronounced against sin, and it was no vindictive and arbitrary arrangement, but *the natural* and inevitable result of its operation. No sooner was this great truth asserted than it was challenged. 'Ye shall not surely die.' 'Ye shall not die at all.' 'A higher development of your condition will take place, and ye shall be as gods, knowing good and evil.' Very similar to this is the teaching of the schoolmen, and of medieval orthodoxy. Both say, to the workers of iniquity, 'ye shall not die.' 'In no natural, real, or intelligible sense will the sentence of death take place.' It is not difficult to show that on the right understanding of this subject the hope of the universe depends. Here we have two laws, or perhaps, more truly, one law, seen under different aspects—the law of life and the law of death. One proclaims the destruction of all evil, the other the perpetuation of all good. Evil things contain within themselves the seeds of dissolution, and the good alone stand within the range of conservative and enduring influences. On this question, as we have before said, the hope of the universe depends. Given an equal eternity to the principles of evil, as there is to those of truth and righteousness, in that case we are committed to a real Manicheism, and, in some form or other, the dire contest will go on for ever. On the other hand, the ultimate triumph of the good is only a question of time. 'The Lord knoweth the days of the upright, and his inheritance shall be for ever; but the transgressors shall be destroyed together; the end of the wicked shall be cut off.' And holding firmly and with unshaken faith this great principle, that wickedness will most assuredly work its own destruction, in the darkest hour we can feel a calm security, and say, with unshaken confidence,

> Truth struck to earth shall rise again,
> The immortal years of God are hers,
> While error wounded, writhes in pain,
> And dies amongst its worshippers.

It enables us to look calmly on to the ultimate disappearance of all evil things—persons, principles, organisations—no matter how widely extended, or how vast their powers. We know that there is a something at work beneath and within which will make the whole collapse in total and eternal ruin."

But it is strange that "remedial agencies" should be spoken of by Mr. Harrison as applied *after death* to men whose mortality he has so fully admitted, and even strongly urged. It is wonderful with what tenacity purgatory clings to the mind of Christendom. Even when men are forced by irresistible evidence to admit that the "immortal soul" notion is an absolute delusion, they still talk about the conversion and salvation of "souls" in hades. Now, let it be seriously considered that

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this is neither more nor less than the papal purgatory. From top to bottom, from centre to circumference, it is that and nothing else! We are amazed at some of Mr. Harrison's statements. Just read this:—

"Abraham was in hades among the spirits of the righteous, who there rest in peace, and await, in calm and blissful anticipation, the glorious consummation of their happiness in the resurrection of the just, and in the coming, and kingdom of the Son of God; and they, likewise, have, in a way and to an extent which we cannot have in this present state, the presence of Christ. These are the true elysian fields and isles of the blessed, where men are prepared by larger experiences and by higher communications of Divine knowledge and love, for the places of honour and dominion they will occupy in the kingdom of God. And to this abode the spirits of the just are conveyed by angels. Thus Lazarus, with an angelic escort, entered the blest abode; and this may be what the apostle means by an abundant entrance into the heavenly kingdom. And in hades, though not in the same place, are the spirits of the more imperfect, and of the evil and depraved, who need much mercy and much cleansing. A gulf is fixed, not such as will prevent all intercommunication, yet which will prevent the intrusion of the evil into the abodes of the righteous. And here their destiny is not dominated by blind rage and fury, unworthy of a man, and still more unworthy of a God, and especially of a God of love; they are placed, not under penal and revengeful, but under disciplinary treatment. Even there, with the Lord there is mercy that He may be feared, and plenteous redemption that He may be sought unto. Amidst the sorrows and the chastisements there are gleams of light and hopes of mercy—alienation gives way, reconciliation takes place, and the long-lost prodigal returns and is received into the embrace of the Father, and into the abodes and the blessedness of the righteous."

"*This may be* what the Apostle means by an abundant entrance into the heavenly kingdom!" Astonishing! The author of this pamphlet scorns the theology of the schools with an air of dignity which makes one fancy that he lives in a rarefied atmosphere far above the region in which common mortals breathe; but his "theology" is not likely to convince the men whose teaching he repudiates. This extract is followed by several passages of Scripture intended to prove it, but not one of them bears upon the subject. "The first work of Christ after His death," writes Mr. Harrison, "was to visit the spirits in prison. He went not to the blissful abodes of the righteous, but He went to seek the lost. Nor was His coming an unexpected event. The ministering spirits had made known that the first-born of the Father, the man of mercy and of love, after having consummated the great atonement and completed the reconciliation, would come in person to proclaim it, *and that soon He would be passing by*. And the millions of the lost gathered round Him; and He showed them His hands, and His feet, and His pierced side, and He said, '*I suffered this for you*. For you I was despised and rejected, a man of sorrows and acquainted with grief. For you these hands and feet were pierced, and the heart's blood flowed out from my side. For you I lived, and for you I died, and now the gate of mercy is wide open, and all manner of sin and transgression can be forgiven unto men; and whosoever will may come and partake of the water of life freely.' He

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spoke with a voice that will one day raise the dead; and He did not speak in vain, nor did the accents fall on dull or unwilling ears. The millions of the lost fell down in awful adoration, and then arose the universal cry, reverberating through hades, till its echoes were heard in heaven, 'Worthy is the Lamb that was slain.' The prison doors were opened, the bonds were loosed, and the exodus began, *de profundis* out of the depths, out from the dreary shades; and following their glorious Head captivity was led captive; the spoils of death and hell were recovered. Principalities and powers were spoiled and led off in grand imperial triumph, and with loud welcomes and shouts of joy, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.' The great multitude, which no man could number, entered the higher regions where the saints of God abide in peaceful blessedness, and in joyous anticipation of the higher glory which will be revealed at the coming and manifestation of the Son of God."

It is painful to witness such a lamentable perversion of Scripture. Mr. Harrison quotes Phil. ii. 10 twice, "That at the name of Jesus," &c. and in both instances he prints "at" in small capitals. What his object is, we cannot tell. Surely he knows that "at" is not the English equivalent for the Greek *εν*. The doctrine of the text is that men are to worship God *in* the name of Jesus. We dismiss Mr. Harrison's pamphlet with the remark that Universalism is not the Divine solution of the question.

A CONVERSATION.

CHAPTER VII.—THE COUNCIL OF THREE.*

Our Lord, speaking of the sharpness of the trial, says that 'the days shall be shortened.' It is also said that the Lord 'will make a short work on the earth.' And it is safe to say, that if the year-day theory be closely examined, it will be found beset with great difficulties. The original word for 'times,' denotes a stated period, or *set* feast, or the interval from one set feast to its recurrence. The context here in verses 24 and 25, is not symbolical. Antichrist is no longer called a horn, but a king, subduing three out of ten kings—no longer horns (ver. 7, 8). So in chap. xii. 7, when time, times, and half a time again occur, nothing symbolic occurs in the context; so that there is no reason to suppose the three and half years are symbolical. It is asserted

* [NOTE.—It has been suggested that it would be a desirable thing to have these conversations on the Book of Daniel, and the signs of the times, published in a separate but cheap form, as being calculated to assist in arousing the attention of many Christian men, who are not alive to the teaching of the Divine Word as to the second coming of Christ and the circumstances that will attend that coming, and especially useful for the young, who may be aroused to make inquiry, and are seeking a guide to the mystery of their own age. The writer is unable to bear the burden of expenses this would involve, and therefore desires to lay the suggestion before those readers who may possess the power and will to aid him in bringing it forth in a cheap pamphlet form. All communications on this subject, addressed to S. B., 2, Veranda Terrace, De Burgh Road, New Wimbledon, S.W., will be thankfully received, and promptly attended to.]

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that for the first four centuries the 'days' were interpreted literally, then a mystical meaning of the twelve hundred and sixty days began. The seventy years of the Babylonish captivity was regarded by Daniel as literal, not symbolical years, which, to show its absurdity, would have made it twenty-five thousand years! And yet, with regard to certain features, it is possible that the year-day and the day-day theories are both true in their relative positions.

"The seven symbolical times of the Gentile monarchies (Lev. xxvi. 24), during Israel's casting off, will end in the seven years of Antichrist. Thus the twelve hundred and sixty years of Papal misrule may be represented by three and half years of open Anti-Christianity and persecution before the millennium. Witnessing Churches may, and probably will, be succeeded by witnessing individuals: the former occupying the longer, the latter, the shorter period. See Rev. ii. 3. Elliott sets the beginning of the twelve hundred and sixty years at 529 A.D., or 533, when Justinian's edict acknowledged Pope John II. to be head of the Church. Luther on the other hand, sets it at 606, when Phocas confirmed Justinian's grant. But it is thought by good judges that 752 is the most likely date, when the temporal power, or dominion of the popes began by Pepin's grant to Stephen II., because Zachary, Stephen's successor, recognised his title to France, confirmed by Charlemagne. For it was then, Newton says, that the little horn plucked up three horns, and so became the prolongation of the fourth secular kingdom. This would bring us down to about 2,000 A.D., or the seventh thousand millenary from creation. Another authority again, Clinton, makes 1862 the seventh millenary, which favours the dating from 529 A.D.

"This will suffice to show that in coming to the question of numbers and dates it is necessary to bring a clear head, a discriminating judgment, and a firm, immovable determination to weigh all the surroundings and circumstances of the case. Yet, even with these requisites in the fullest degree, I would recommend that the inquirer should be tender of dogmatising when he has found his way, as he may fairly think, out of the labyrinth.

"The terms employed in ver. 26—'consume' and 'destroy,' denote a twofold operation. Antichrist is to be *gradually* consumed, as the papacy has been consuming for four hundred years past, and especially of late years. But he is also to be destroyed *suddenly* by Christ at His coming: the fully developed man of sin, or false prophet, making a last desperate effort in confederacy with the 'beast' (compare 2 Thess. ii. 3, with Rev. xvi. 13, 14, 16), or secular power of the Roman empire. Some have conjectured that it pointed to Louis Napoleon III; failing him, they have tried to fix it on to the late Prince Imperial, who is to be destroyed at Armageddon, in Palestine!

"To speak frankly, this line of interpretation is one I do not favour, and think time would be wasted in pursuing it. It is far safer to look for the signs and indications of the fulfilment of prophecy we are considering in its broad lines. I only mention it to show the thoughts of others. Ere long, we may all hit upon the exact truth as to prophetic dates, which is so much disputed; but at present it is too confusing and uncertain to build anything conclusive thereupon.

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"Antichrist destroyed, we then read in ver. 27, 'that the kingdom' —its glory and power—'*under the whole heaven* is to be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.' You will observe that we have proof upon proof that it is a kingdom *on the earth* —not in heaven, and it is supreme and universal. The terms, 'the people of the saints,' or 'holy ones,' must be regarded as the Jews; taking Daniel's position and circumstances into consideration, it would be altogether unwise to insist that it embraced Christians only of this dispensation. The Jews are a people to whom the saints stand in a peculiar relation. True it is that the saints are gathered out of the Jews and Gentiles, but the stock of the Church is Jewish (Rom. ix. 24, and xi. 24). The component subjects of the kingdom immediately related to the saints, will be the seed of Abraham, then living, who will become the channels of blessing to the rest of the world. And I believe that the closing chapters of Ezekiel's prophecies point to a new era of Jewish history, a new dispensation, and a new ritual.

"While the thought is fresh in our minds that the saints will consist of both Jew and Gentile, let us note that 'God's faithfulness to this election Church is thus virtually faithfulness to Israel, and a pledge of their future national blessing. Christ confirms this fact, whilst withholding the date.' Now, it is easy to understand the glowing description of Israel's glory and supremacy among the nations given by Isaiah, Jeremiah, Ezekiel, Zechariah, and other of the prophets. Receive their testimony literally, all is easy, but spiritualise it, and you have nothing left. Predictions laden with grandest glory become nonsense. And yet, strange to say, men will not, or cannot see it.

"A question may arise on the term 'everlasting.' If '*everlasting*,' how can the kingdom here refer to the millennial one? The kingdom *is* everlasting, but it may undergo different phases. The Millennium is the beginning of the kingdom of glory, but it does not reach its fulness and perfection till the period of the new heavens and the new earth, when evil will be for ever over, and sin and the curse shall be no more. Daniel sees the whole time of future blessedness as *one* period. The clearer light of the New Testament distinguishes in the whole period the Millennium and the time of the new heaven and new earth. Christ's kingdom is everlasting. The last judgment does not end it, but only gives it a more glorious appearance in the New Jerusalem coming down from God out of heaven, with the throne of God and the Lamb in it. Then will be the perfection of bliss, because of the perfection of holiness, when God is all in all! But my impression is that in the eternal ages of the kingdom Israel will be its centre, as in the Millennium. While the predictions of glory and its everlasting duration are made so specifically to the seed of Abraham, and the grand promise made to him as to the channel of blessing to the world must be viewed in connection therewith, it seems impossible for me to arrive at any other conclusion. Some must of necessity occupy the seat of honour. And if the law of that grand day be the law of love only, there through the saints and purified Israel shall this law manifest its fullest perfection and attract the whole animated universe to its Divine Founder and Head by the power of sympathy. We get small tastes and glimpses of this power

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even now when we come in contact with holy men and women, filled with the love of Christ, and through whom it speaks and shines. How wonderful is the attraction! What will it be in the more perfect day, when we shall have it in all its fulness of blessing, and all Nature and spirit cleansed from sin? Oh! my dear sirs; we may well exclaim, in view of these probabilities, 'the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love him!' But even some small glimpses are revealed by His Spirit to gladden our hearts, and make us long for the happy day, while it stimulates us to be up and doing 'the Master's work,' and to bear ourselves faithfully in His service.

"We have now arrived at the close of the vision and its interpretation, and I now ask for your impressions on the views propounded, so far as you feel at liberty to express them.

Sydney: "I frankly confess that I have been much interested and impressed by what you have advanced. The position maintained by you of the literal interpretation of prophecy is, in my mind, much strengthened, and I may say established. The words of the angelic interpreter seem to set that at rest once for all: for it would be preposterous to give a symbolical interpretation to a symbolical vision."

Bertram: "Then we have, for confirmation of the literal interpretation, the fulfilment in the history of the three first kingdoms which belong to the ancient past, and a goodly portion of the fourth has also passed away, while everything indicates a speedy accomplishment of the remainder. I was much struck with the representation of the fourth beast which, though indescribable, yet possesses most terrible features, well calculated to inspire terror and a dismayed perplexity. And while you, Sir, were opening up the explanation, I could not help letting my thoughts dwell for a little while on one feature presented to us. Daniel says that 'it had great iron teeth.' Now, while admitting that this points to the fact that the Roman power should be fierce and unrelenting, and that by its indomitable strength and courage it should crush or conquer all before it, it seemed to me quite conceivable that it might possibly have some reference to the present age, in which iron has made such a wondrous development on all sides. We might indeed call it 'the iron age,' for surely never was iron converted to such a variety of uses. We have iron bridges, iron churches and chapels, iron ships, iron houses, iron steam-horses, and iron roads; while the terrible instruments of warfare are almost wholly dependant on this metal. Look at their massiveness, the force with which it is possible to hurl the destructive missile from their cavernous mouths on to the foe or his defences; then think how all the kingdoms of Europe are competing with one another as to which shall produce the most destructive weapon over that of its neighbour; some, doubtless, merely for defence, but others, as certainly, for purposes of aggression; does not all this have some bearing on our subject as a sign of the times? In the complications which will surround the gradual development of Antichrist, it struck me that these engines might form a very important factor in settling matters in his favour, and to his advantage, which would make the term 'iron teeth' very suitable, when he, by their agency, 'devoured and brake in pieces, and stamped the residue with his feet.' I

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may be wrong in my conjecture, for I speak as a mere child on this subject."

Mr. H.: "I thank you much for your very suggestive remarks, and I am more pleased to observe how your mind has been exercising itself on the matter. It is by taking *in* and *measuring* the thoughts that arise in relation to the broad points of a subject that we are able to look at it *all round*, and thus to compare the appearances and results how far they accord with its spirit. But I confess I was hardly prepared to hear this suggestion from you as yet, though I felt but little doubt that you would ultimately arrive at it. I may say briefly that it is a view I have held many years, though I have not said much about it."

Sydney: "It seems to me that my brother's idea is a very natural one, though it had not occurred to me in any definite form. But if Antichrist is to rise and be predominant—as we are assured he will—then he will have *all* the appliances which modern science can produce at his command, and with these, backed by the potent powers of Satan, will march on to victory."

Mr. H.: "It is well spoken. The thing is certain, and the means will be forthcoming. But while we have the blessed assurance that Messiah's kingdom is safe, and that the end will be glorious for the people of God, yet the mind often stands appalled at the prospect of the woe and misery that will settle on the world, and for a time at least, chiefly on the Church and Israel, ere the reign of peace shall dawn."

Bertram: "Yes; and it is that which much impresses me and distresses my mind. I can well enter into the feelings of Daniel, described in the last verse. To him it must have been a revelation bearing a burden of woe as well as of blessing."

Mr. H.: "Yes; and I have little doubt they were the feelings of a true patriot. In the revelations made to him his people are the most prominent subjects on and for whom the predictions are to take effect. For them there are trouble and distress, and for them future exaltation waits. They were God's representatives while acted upon by the world-powers; they will be more so by-and-by, when they reassert their name and true position as such. And thus the antagonism of God-opposers will be brought to bear in all its fierceness upon them. Hitherto, since their fall, they have passively submitted to cruel persecution and reproach, but in the days of Antichrist it will be a more organised and political opposition, of which the persecution under Antiochus Epiphanes may be regarded as a fitting type."

Sydney: "We are then to understand that you think the Jews will have a position and a restored polity in their own land before the great trial by Antichrist?"

Mr. H.: "I think that prophecy points to that, and as we have opportunity we shall go into that more deeply as we advance. In the meantime, in the course of your studies, you may come across passages which will give form to such a view."

Bertram: "There is one thing I would like to call your attention ere we close our conference in reference to your observations on Christ's kingship being inaugurated at His ascension. I do so, because while I can see good reasons for such a view, yet it seems to militate against your previous remarks on what a preacher asserted with regard to the

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setting up of the kingdom of Christ, and the reign of the Apostles with Him over the Church, and through the Church exercising influence and power on the world at large."

Mr. H.: "I am glad you have called my attention this matter; for it is always well to clear up anything ambiguous as we proceed. That the preacher's view was erroneous and an unwarrantable assumption I have no doubt. And I have as little doubt that Christ was invested with the kingly character and authority on His ascension to heaven. He said himself that 'All power is given me in heaven and on earth.' He is seated at the right hand of the Majesty on high. The terms in which the Apostle speaks of His exaltation in Ephes. i. 20-22; and again in Phil. ii. 9-11; and Col. ii. 10, confirm and establish this view still further. To my mind, the vision which John beheld of Him as described in Rev. i. shows Christ in the kingly and judicial character; while His own words in chap. iii. 21, leave no possibility for doubt of the fact. Read and compare these passages, and the conclusion will be obvious. But now we part company with the preacher. Christ *is* King, but His Kingdom is *not yet* manifested. It is a kingdom in reserve, awaiting the appointed time. The King of glory is now forming a people specially trained and fitted to become administrators in that kingdom, subordinate to Himself. It was through the path of humiliation that He reached the throne of exaltation; it is through the same path of humiliation that He trod the Church *must* follow ere they can enter into possession of the kingdom. Christ waits, that He and His people may be glorified together; for it is 'through much tribulation they must enter the kingdom.' At present the kingdom of grace is being set up in the hearts of His people by His Spirit, while the King is hid from the world in the glory of His Father. There is no outward manifestation of power or glory. If any is attempted it is spurious: it does not bear the heavenly stamp upon it. I am more than ever convinced that the chosen heirs of God and co-heirs of Christ are the few, and the most hidden ones of the world, with rare exceptions. The silent unobtrusive *doer* of His will, from the heart, is the one that is ripening the quickest for the heavenly inheritance. Then, in conclusion, look at the character of its inauguration; it is by the breaking up of all earthly power and destroying the head of evil that the kingdom is ushered in. On the ruins of earthly power Christ will establish His own. And on the throne of David He must sit, if there be any meaning in the language which Isaiah uses to convey the glorious prediction which is repeated by the angel Gabriel to Mary in Luke i. 32-33.

"I hope I have made myself understood. Christ has received His investiture as King, while the kingdom remains for a time in abeyance, only as regards its outward manifestation. The Church has exercised great influence on the world, but it has not been all on one side, nor has it been in any sense of a *regal* character. While this is so, none can deny but that the world has exercised wonderful influence on the Church which has been pernicious and destructive of its best interests, and I fear that this is destined to grow."

Bertram: "I thank you much for your kind explanation, because I find so much of it confirmative of many undeveloped thoughts. These have now taken form and shape, and I can bear them in my quiver ready for use when asked for 'the reason of the faith that is in me.'"

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Mr. H. gave him an affectionate and admiring look while he said, "May the Lord give you grace to bear a good testimony!"

Sydney: "I have been much gratified with what I have heard, and instructed. But I would like also to ask a question if you will permit me."

Mr. H.: "Willingly."

Sydney: "It is this. There is strong evidence of the Apostolic hope and expectation in the New Testement. Can you give any information as to whether this hope and expectancy was held by the early Church after the Apostolic age?"

Mr. H.: "There is evidence that such was the case, and much of it. I have a paper in my desk which contains a quotation from Gibbon's 'Decline and Fall of the Roman Empire,' which I took the liberty of copying from an interesting little book, recently published, and written by an aged lady whom it is my privilege to know and highly esteem. Her little book is on a kindred theme, for it is entitled 'The Restitution of All Things.' (S. W. Partridge & Co., 9, Paternoster Row.) I am glad to have it by me, so that your question may receive an answer from one who was no friend to Christianity; therefore, it is not the testimony of a friend either to our cause or the doctrine of the Millennial kingdom. I should like to read the whole paper, but will confine myself to the portion which bears immediately on your question; here it is, and I have no doubt it will have the effect of making you go to the original source to re-peruse a book which, in younger days, you might have found rather irksome as contributing so much to your weighty round of studies. He says:

"'The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labour and contention which was now almost elapsed, would be succeeded by a joyful sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, *would reign upon earth till the time appointed for the last and general resurrection.*

"'The assurance of such a millennium was carefully inculcated *by a succession of fathers*, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the *reigning sentiment* of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the Church was almost completed the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.'

"In this quotation you have the whole matter in a nutshell as it were. The hope of the early Church based on the literal fulfilment of the

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Divine Word; the decadence of that hope; then fanciful interpretations, till at last it is dismissed as nothing but moonshine; unworthy the attention of sensible beings. The history of the Church proves that as she became linked with power, and at length influenced the councils of secular authority, the heads of the Church began to conclude that these very circumstances gave the right interpretation to a debatable subject. Christ's kingdom *had* come! His throne of authority was in the Church, and He governed through her appointed heads, who were His representatives, and who, with the Church, *now reigned* with Him. And ere long, by every means within their power, they sought to bring about—according to their carnal worldly views—the realisation of the promise. 'The kingdoms of this world are become the kingdoms of our God and His Christ,' but really only in this sense, '*the kingdoms of the Church*,' represented in the person of the Holy Father!"

Sydney: "I thank you very much for your quotation and comments. Both are very useful to me, and I shall certainly be induced to take up Gibbon's work with an altogether new interest."

Mr. H.: "Our time has now run out, and to-morrow I leave Manchester for some weeks. Let me hear from you by letter, and if, thereby, I can render you any service in your search after the truth, I shall be glad to pledge myself to write."

Bertram: "Thanks for your kind proposal. We shall certainly avail ourselves of your kind suggestion. And again we must thank you for your assistance in a most interesting and important study. And I feel doubly grateful that through you I have had my eyes opened to see the truth on this matter; while my views of the Divine wisdom and compassion are far more broad and established than they were, and even life itself seems filled with a new motive-power and aim in 'Looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.'"

Mr. H.: "May this hope cheer and stimulate all of us more and more until 'the day dawn, and the Day Star arise,' not only 'in our hearts,' but o'er all the earth, ushering in the glorious peaceful reign of the Sun of Righteousness!

"Before we separate, permit me to commend to your perusal a little book, written some years ago by Dr. H. Bonar, on 'Man and his Kingdom,' which I think you will find interesting and helpful. The burden is, Man trying his own schemes to do without God, and his consequent utter failure; then showing the surety and perfection of the kingdom inaugurated by Creation's head, the Son of Man and Son of God.

"Man has had abundant opportunity afforded him for carrying out his plan of governing the world in opposition to God, and, in all his attempts, he fails; and fails because he voluntarily sinks the Divine ideal and ignores the Divine will, for which he is accountable, in order to give his own selfish ends full range. It is the old sin of our race. Self in place of God. May we have grace ever to sink self that God alone may be exalted.

"Now let us commend each other to the care of our heavenly Father, and to the guidance of the Spirit of Jesus."

A simple but fervent prayer was offered by Bertram, and after a fraternal leave-taking the conference was brought to a close. S. B.

(To be continued.)

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CORRESPONDENCE.

CONSCIOUSNESS OF THE DEPARTED.

DEAR SIR,—In passing to the direct evidence of consciousness, it may be observed briefly that there are other figures than those of sleep and birth which indicate an intermediate survival of the soul in death, and until the judgment.

Winter among the seasons is the period of outward apparent death, but of real inward life, continued by root or seed, for re-manifestation in the spring, full development in the summer, and maturity in the autumn, followed again by the disappearance of life. In the spring-time, pointing to the resurrection, the righteous arise; they develope into full manifestation as the children of God, in the summer and seven-fold light of that day which endeth not, and knows no night, for they shall die no more.* But the wicked, who also arise, draw near unto the judgment of condemnation, to the autumnal period of the harvest and vintage of the earth, and thereby return to death again, from which there is no resurrection; to them a recurrence of the winter which hath no spring, no light, no life, thenceforth and for ever. For the fires of that day shall "leave them neither root nor branch:" † therein shall be made manifest the DIVINE power to "destroy both soul and body."‡ To the wicked then shall be left neither seed (or soul) to survive himself, nor personal representative on the face of the earth, or under the earth.‖

The plant dies and sheds its seed, wherein and with which is the germ of life. The seed is not the life, but the life is not without the seed. The seed is a covering of the life, as the body of man is of the soul. And the soul of man is not the life; it is a covering or body of the living spirit, answering to the living germ in the seed. Herein is the triple nature and unity of our manhood, consisting of "spirit, soul, and body."* The death of the plant leaves to survive itself the seed with its living germ, as the dissolution and death of man leaves to survive himself, the soulual body and its living spirit. Destruction of the body of the seed is destruction also of the life, as destruction of the soulual body of man is destruction also of the life, or the living spirit.

The believers in natural immortality regard this as impossible; they speak of the "never dying soul;" they speak as if God had committed Himself to an act of His creative power that is irreversible, that the life which He gave to man He cannot take away. The Lord Himself has given the answer to that misconception, in His teaching that God is able to destroy both soul and body; and from the beginning the Creator barred the way against man's becoming immortal in sin and sorrow.†

On the other hand it is said that a spirit entity, in addition to and associated with the body, and capable of surviving dissolution, is not in accordance with the revelation. This assumption is as untrue as that concerning the never dying

* Cant. ii. 10 3; Mal. iv. 2; Isa. xxx. 26; lx. 20; Rev. xxi. 4 25. † Mal. iv. 1. ‡ Matt. x. 28. ‖ Isa. xxvi. 14; xliii. 17; Phil. ii. 9-11; Rev. v. 13.

* 1 Thes. v. 23. † Gen iii. 22—24.

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soul. Other spirits have manifested their power to possess the bodies and souls of men; even so a man's own spirit possesses his own body. How, or by what means such possession is possible, we know not; but it is not improbable that when God, who is a Spirit, created man in His own image and likeness, He may have created separately the soulual body and its living spirit, and then united it to the material and corresponding form made from the dust. In this way God created "every plant of the field before it was in the earth, and every herb of the field before it grew."* The man did not grow from infancy to maturity in soul or body: he was created whole.

The substance of man's body is from the dust; the living soul, with the outward and visible form thereof, is from God, and like God. So his body cleaveth unto the dust, to which in death it returns; and the living soul taketh hold upon God, to whom in death it returns.† Man was made a living soul, or spirit; not a material body only, with its delicate and wonderful mechanism, set and kept in motion by the breath of life, but with a spiritual being and capacities resembling in measure those of his Creator. To man alone was given in his creation the impress of the divine image; and that image was but marred by sin, it was not effaced.‡ The sinner retains that gift of God, even unto death, by which alone it is broken to pieces. To many, resurrection is the appointed means to restoration; but not all.

Let us look at this work of God, as revealed to us in the person of Jesus Christ, and represented by Adam. The first man lost his life through sin, but God provided a second man, called Adam, for the recovery of life. This man is said to be the Son of God, the Lord from heaven, God manifested in the flesh. He is said to have been made in all things like unto His brethren,* to have appeared "in the form of God;" † as "the image of the invisible God;"‡ "the express image of His person."‖ This second man was made in the image and likeness of the first, even of Adam in his condition of innocence; and that He might overcome death, and restore again the race to life, it was appointed that He should bear their sin and die, and through death should shew unto us the way of life.

But how did this Man die? And how again did He live? He said, "No man taketh My life from Me: I have power to lay it down, and I have power to take it again."¶ And when He had finished His work, "He gave up the ghost."§ This surely does not mean simply and only that He voluntarily ceased to breathe and live, and that for three days He was unconscious as the stone which covered His body! How, then, shall we reconcile the figure of Jonah, in the belly of the fish, and that of the Son of Man, each three days in the state and place of death? Jonah was conscious, and from "the belly of hell," as it is called, he cried for deliverance, and the fish "vomited out Jonah upon dry land."** In like manner, the Son of Man was "three days and three nights in the heart of the earth;" †† and at the time appointed the earth yielded Him up, as the fish had yielded up

* Gen. ii. 5. † Eccles. xii. 7. ‡ Gen. iii. 22.

* Heb. ii. 17. † Phil. ii. 6. ‡ 2 Cor. iv. 4; Col. i. 15. ‖ Heb. i. 3. ¶ John x. 17, 18. § Matt. xxvii. 50. ** Jonah i. 17; ii. 1, 2, 10. †† Matt. xii. 39, 40.

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Jonah. In the one case as in the other, the parallel indicates consciousness in the realm of the dead, for a fixed and limited period.

But in contrast to Jonah, the Son of Man had an intermediate mission and work among the dead, which likewise indicates consciousness. During that memorable interval, He had not ascended to the Father,* but He had descended into hades for a specific period and purpose.† The period we know; the purpose is yet incomprehensible. Whatever may be meant by that mysterious writing of Peter, no interpretation seems competent to shift the presence of Christ from among the dead during that brief period to a mere prompting of Noah by the Spirit as a witness and preacher against the wickedness of the people in his time. Why did not Peter instance Enoch as a preacher by the Spirit of Christ in him, against the wickedness of his time? Why did he not select Moses, or Samuel, or other of the prophets, as preachers by the same Spirit? There was a reason. Peter seems to have had some special revelation. To him first was given the keys wherewith to unlock and unfold the mysteries of the kingdom of heaven. The Master had said, "As it was in the days of Noah, so shall it be in the day when the Son of Man shall be revealed."‡ And Peter seems to have been the only one who caught the special inspiration from that word, for witness unto the churches. In both his epistles he writes concerning Noah, and the peculiar wickedness then everywhere abounding; on account of which the deluge burst forth in judgment unto the death of all, excepting only the preacher and his family.

Enoch had indeed sounded the note of warning, and to the godless multitude prophesied of the Lord's coming in judgment.* The people mocked then, and said, as others are saying now, "Where is the promise of His coming?"† Unbelieving and rebellious, they went on, as this generation will go on, "eating and drinking, marrying and giving in marriage,"‡ until, as the flood overtook those, the fire shall overtake these. In writing of those "spirits in prison," to whom Peter speaks of Christ as by the Spirit having gone to preach,‖ he was writing of the end of the antediluvian and post-diluvian eras, comparing and contrasting the visitation in each, and directing special attention to the death of Christ as an event between the two, whereby had been laid the foundation for future and universal judgment in righteousness and in mercy.

"I, if I be lifted up, will draw all unto me."¶ So spake the Son of Man concerning His death and His elevation. He was lifted up on the cross with the like object that the serpent of brass was lifted up among the Israelites;§ and during that brief period, when He had laid down His life in the flesh, Christ went in the Spirit and preached deliverance from death to those captive spirits in prison, the ante-deluvian sinners, that they, with their post-deluvian brethren, may be drawn unto Him at that day, now at hand, and judged according to men in the flesh,"** by the Son of Man when He shall sit on the throne of His kingdom."††

The result of those captive spirits' deliverance from hades, and their

* John xx. 17. † Heb. ii. 14, 15. ‡ Matt. xxiv. 37-39.

* Jude 14, 15. † 2 Peter iii. 4. ‡ Matt. xxiv. 38. ‖ 1 Peter iii. 18, 20. ¶ John xii. 32. § John iii. 14, 15. ** 1 Peter iv. 6, 7. †† John v. 27, 29.

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judgment, the day itself must declare. Doubtless, in presence of their irrevocable doom, the flood really came on them, and the door of the ark, the only place of refuge and salvation, closed against them, there were a multitude of penitents, who, in that hour of their extremity and death-anguish, turned unto God with their whole heart. Even so now the foolish virgins, with all the world beside, will be shut out, and, by the fiery ordeal of their visitation, subjected to bitter lamentation and pain.* But the preaching is not finished. There is yet a further message from the throne concerning the era and work of judgment, from the angel of the covenant.†

By the root which dieth not until the judgment, or then finally springeth forth into immortal youth and beauty; by the seed which decayeth not, but is reserved‡ unto that day of decision by and for the Husbandman;‖ by his creation in the image and likeness of God, who is Spirit, and not flesh; by the possible and certain indwelling of other spirit entities than his own in a living human body, which may be taken as probable evidence of a man's own spirit survival and identity in hades; by the conscious survival and agonising prayer of the spirit of Jonah in sheol; and by the preaching of Christ Himself in the Spirit to other spirits of a special order and a special era;—verily "there is a spirit in man," in the first Adam, as in the second. The first was clothed with a body made from the dust, the second with a body "made of a woman."

And for the departed spirit in death, according to its condition, there is also an appointed place,¶ until the judgment of the great day, all indicative of conscious survival. Somewhere in that realm of the departed are Enoch and Elijah, and the first-fruits of Christ's victory over death, who came out of their graves after His resurrection. * These, indeed, clothed with the heavenly tabernacle, and occupied, like unto "the man Gabriel,"† and the "fellow-servant" of John the Apostle;‡ the others unclothed and expectant, and all waiting for the manifestation of His glory.‖

Yours faithfully,

EDMUND MICKLEWOOD.

Plymouth.

"PERCHANCE TO DREAM."

SIR,—Will you kindly allow me to reply to the questions proposed to me by "G. E." in your June issue relative to a single clause in my article on "Immortality" in the May number?

1st. Do I identify the sleep of saints in death with death? *Answer:* Of course I do. Surely a needless question.

2nd. Is it not, as stated in Dan. xii. 2, in the earth that the saints sleep? *Answer:* It is; also in Christ that they sleep, as taught by 1 Cor. xv. 18.

3rd. How do I reconcile the affirmations that the saints sleep in death and sleep in the earth with the opinion that perhaps in death they dream? *Answer:* I can see nothing to reconcile. Certainly sleeping and dreaming require no reconciling; and dreaming in the dust is just as conceivable as sleep-

* Matt. xxv. † Rev. x. 1-11; xiv. 1-7; Isaiah lxvi. 15-19. ‡ 2 Peter ii. 9. ‖ Matt. xiii. 37-43. ¶ Acts i. 25.

* Matt. xxvii. 52, 53; Ps. lxviii. 18; Eph. iv. 8-10. † Dan. ix. 21; viii. 15, 16. Luke i. 19, 26. ‡ Rev. i. 1; xix. 10; xxii. 8, 9. ‖ Heb. ii. 39, 40; Rom. viii. 18-25.

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ing in the dust. I say "perchance to dream," first, because I know of no sleep to which dreaming is not incidental; secondly and chiefly, when every doubtful passage is set aside, the evidence of Scripture appears to me more than enough to warrant the very modest word "*perchance* to dream."

The error of "G. E." seems to be that of assuming that the whole man returns to the earth—which we know is not the case (Ec. xii. 7; Acts vii. 59).

After all, "G. E." can scarcely have failed to infer from my article that my concern is more about the sleeper than about the sleeping; more about intermediate survival of personality with a view to resurrection than about intermediate consciousness. Is there a sleeper in death? Is there anything left to awake? Or does death so dissipate all the materials for memory and self-recognition as to make resurrection not merely incredible but absolutely inconceivable? These interrogatories may suggest that we shall be wise if we hold fast to our Lord's positive teaching, that the soul is not destroyed with the body (Matt. x. 28), and that the believer preserves his soul not only unto resurrection but also unto life everlasting (John xii. 25). This then is my first concern:—That we should not only hold, but plainly appear to hold and unequivocally to teach that those who rise are the same persons as those who died—not different creatures.

My further concern is that it should be adequately considered—how there comes to be any resurrection at all for man as man. The wages of sin is death—not resurrection. In Adam all die; but in Adam no man rises.

"After death the judgment," it is said. Yes, but how comes it to be so? Is it not passing strange—judgment *after* the absolute infliction of capital punishment! This is not an imaginary difficulty. I have been credibly informed of Christian teachers in eminent station stumbling just here. According to our views of immortality, the resurrection of the unsaved appears so arbitrary and superfluous as to be incredible. And therefore, as all men are to rise, our views of immortality must be erroneous.

Is it not important, then, that the resurrection of men as men be placed upon a sufficiently broad and strong foundation? To me it seems ever more and more evident that all resurrection is in the first instance redemptive. It is due to Christ alone primarily as Saviour. It is fundamentally a provision of grace.

A correct start just here sets us, if I do not err, on the high road towards just views as to the condition and chance of dying infants, of idiots, and of pagans home and foreign. Moreover (which is closer to the matter in hand) it tends to place the whole question of the intermediate state on a redemptive basis; checks the tendency to limit ourselves to a merely legal view of the first death; and protests against our contenting ourselves with the heathen notion of immortality. The first death is not annihilation, because there is to be a resurrection; there is to be a resurrection, because man has a Redeemer who has entered into partnership with his blood and flesh; and that Redeemer, unwilling that any should perish in the second death, is as rightful Lord determined that no child of Adam shall perish in the first death.

In comparison with these solemn and inspiring issues, a mere question of temporary consciousness is

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seen to be of subordinate importance, however interesting.

The heathen notion of immortality was survival beyond death; the Christian conception of immortality is the reversal of death and eternal victory over it: embodied deathlessness. Is the heathen notion not at the bottom of some of our difficulties?

JOSEPH B. ROTHERHAM.

A SIGN OF THE TIMES.

DEAR SIR,—Have you noticed that an American Company has been chartered in Massachusetts to build a railway from Cairo to Egypt, *via* Port Said, at the Mediterranean entrance of the Suez Canal, on through Palestine to Damascus? There are fifteen American stockholders who hold stock sufficient to secure a charter, but the leaders are two financial men of influence as bankers in London. I think the route, with numerous branches leading to Jerusalem, and the principal places in that interesting land, has been surveyed—all preparatory to the ingathering of Israel and Judah into the land promised to their fathers. There is an anticipated connection with the Euphrates Valley Railway towards India. Turkey seems on the verge of political death, which some believe will be "the drying up of the Euphrates" in prophecy.

Yours faithfully,

Toronto. JAMES LESSLIE.

SOUTH AUSTRALIA.

DEAR SIR,—I enclose order for three copies of the RAINBOW, two to myself, as usual, and one for a new subscriber.

I am thankful for the continuance of the RAINBOW. The truths it advocates and the light it disseminates are unspeakably precious in these last days of growing religious emptiness and leavened Christianity. I hope it will remain a protest against error, and a testimony for God in a dark age, until the day dawn, and He whose right it is to have the kingdom, and the glory shall take to Himself His great power and reign. Then shall those who love His appearing reign with Him.

I can sympathise with you in the difficulties of your position. I have no doubt Satan would quench the light if he could. There are opponents of God's truth, though professedly His ministers, in this part of the world as well as with you.

Yours faithfully in Christ,

B. C.

[Our Correspondent proves his proposition by facts which show the need of light in the dark regions of dogmatic "orthodoxy."—ED.]

HYMNS.

DEAR SIR,—On my return from India, I found safe all the back numbers of the RAINBOW, and read them with great interest and distributed them. A party of American missionaries were my travelling companions on the voyage out, and I did not fail to urge on them a reformation of hymns, urging that the Second Advent and Millennial Kingdom should be made prominent points, and so worked into the hearts of the people, instead of being only occasionally presented to their heads from the pulpit. Not that it should not form a frequent pulpit subject, much more than it is. Hymns practically take hold of the belief of those who use them; and so long as we have "Heresy in Hymns" it will never be cleared out of the hearts of the people. I am glad to see that the RAINBOW has many readers and writers who

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see the importance of hymnology. I have heard it remarked that Luther's hymns did more for the Reformation than his sermons. So now, for any who are gifted with true poetic powers, there is a magnificent work, if they will only do it. Would that I could help in it!

Yours truly,

Douglas. W. W. I.

LITERATURE.

Old Testament Prophecy. Its Witness as a Record of Divine Foreknowledge. The Warburton Lectures for 1876-1880. With Notes on the Genuineness of the Book of Daniel and the Prophecy of the Seventy Weeks. By the Rev. Stanly Leathes, D.D., Rector of Cliffe-At-Hoo, Prebendary of St. Paul's Cathedral, Professor of Hebrew, King's College, London. London: Hodder and Stoughton.

A NEW work from the pen of Professor Leathes will be heartily welcomed by those who know anything of his remarkable power in the region of theological literature. We thank the publishers for placing Dr. Leathes' "Old Testament Prophecy" before us. It combines qualities which are not always found together, profundity of thought with clearness of expression; the results of scholarship without its troublesome processes, and fearless research with Christian loyalty to revelation. The Lectures are twelve in number. Such topics as "The Promise to Abraham," "The Sure Mercies of David," and "The Spirit of Prophecy" furnish a large field for the Professor's thoughtful investigation and honest logical criticism. The "Notes" are of great value. They are (*a*) The Genuineness of the Book of Daniel; (*b*) Prof. Kuenen on the Seventy Weeks of Daniel; (*c*) The Function of Prophecy in the Divine Record; and (*d*) The Credentials of Revelation. We quote elsewhere some paragraphs from Note C, which will show the Author's style of thought and speech, as an able witness for the reality of prophecy.

Lost Israel Identified in Britain. (Biblical Evidences.) Being the substance of a Paper read before the Abney Literary Society, Stoke Newington, Dec. 8, 1879. By Thos. Clark Westfield. To which is added a Paper read in Reply, entitled—*The Ten Tribes Found Before they were Lost.* By Samuel Lambert. London: W. H. Guest, 20, Warwick Lane. (Price Twopence.)

MR. WESTFIELD is calm, thoughtful, reverent; Mr. Lambert, is satirical, personal, frivolous. Mr. Westfield argues; Mr. Lambert scorns. Therefore, if Mr. Westfield is wrong, Mr. Lambert is incapable of putting him right.

"*What Shall the End Be?*" A Contribution to the Present Controversy on Eschatology. Addressed more especially to the Clergy of the Anglican Church. By Rev. G. J. Low, Incumbent of Trinity Church, Merrickville, Ont. Toronto: Hunter, Rose & Co.

WITH great force, even with moral indignation, for which we honour him, Mr. Low exposes and de-

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nounces the barbarous superstition of eternal torments; but his alternative is Universalism. Thus he escapes one error by adopting another.

Human Nature and Human Destiny. A Sermon. By J. F. B. Tinling, B.A. Reading: Lovejoy.

Mr. Tinling has delivered a series of discourses on "The Doctrine of Everlasting Punishment and the Modern Revolt from it." Whether he intends to publish the whole we do not know, but this first sermon promises some useful studies.

The True Light. A Service of Sacred Song. Words by A. Duncan Goody. Music by J. Allanson Benson. London: Sunday School Union. (Price Sixpence.)

Both words and music are original and admirable. We appreciate the taste and ability of the authors. This is the largest and in most respects the best service of song that has come under our notice. It will be popular, or, as it is best not to prophesy, it deserves popularity.

The High Church Confessional. (An Exposé.) By Arthur J. Dadson, F.R.G.S. London: St. Paul's Publishing Company.

If this pamphlet is honest, it is a mistake; if it is a piece of Jesuitism, with the view of helping the cause it pretends to oppose, it deserves reprobation.

What is Truth? or, Pilate's Question Answered. An Expository Essay. By William Morris, M.D. London: Elliot Stock.

Dr. William Morris is an original thinker and a man of uncommon ability. We had the pleasure of being in his company for a few hours some three years ago, and the freshness of his conversation charmed us. This hand-book on the great questions of the day speaks to us as if we heard the author's voice. It is quite a small publication, containing thoughts for a very large one.

Christ's Kingdom. Where is it? What is it? A Discourse Delivered at Berwick, Pa. By Jos. Laciar, of Mauch Chunk, Pa. Plymouth, Ind: "Restitution" Office.

Doctrinally, there is much in this discourse to which we can subscribe, while we do not accept all its statements.

The Great Pyramid and the Prophetic Numbers. By Reuben Phillips. London: J. F. Shaw & Co.

The literature on this subject grows apace. Clearly, there is a fascination about the astonishing structure which can hardly be explained except on the supposition of those who have written about it, that its origin is supernatural. The little book so carefully compiled by Mr. Phillips will be helpful to the students of this extraordinary matter.

The Problem of the Age. What is Man? An Exhibit of Great and Ruinous Errors, *vs.* Great and Saving Truths.

Our highly-intelligent and zealous fellow-worker, Mr. James Lesslie, Toronto, has collected some perfectly horrible extracts from confessions, churches, and individuals, which are enough to dethrone reason, if it were possible to believe them. Happily that is not possible. God never said and never could say what has been attributed to Him on this subject. Mr. Lesslie's own remarks are pointed, clear, and conclusive. The circulation of this neat pamphlet will do good.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1880.

DELUSIONS RESPECTING DEATH.

IN books, in preaching, and notably in what are called "funeral sermons," it is customary to speak of the dead as having passed into a region of light, and as having consequently acquired a great increase of knowledge. "He knows all about the mighty secret now; the mystery is solved for him; what he long wished to understand is no longer hidden from him;" and similar phrases, are common in such discourses. Nor are they used merely in reference to those who have lived the average period of human life, and have produced the fruits of Christian faith in proof of their union with the Redeemer. The sentiment has a general application without respect to character. "He knows better now," is a comprehensive *dictum* in relation to the morally worthless; or, "There are no sceptics in hell," implying that the unbeliever's eyes are opened by death to the fatal mistake of his life. Nor is this mysteriously rapid increase of knowledge, to the something that is supposed to survive when the heart has ceased to beat, confined to persons of mature age. Of children, of mere infants, who have died, and who literally know nothing, we have heard it said, "They know more now than all the divines and philosophers upon the earth."

Now all this should be taught if it is true, although the important question arises—What is the use of this marvellously sudden and wonderful enlightenment when the day of probation is over? To the good a gradual unfolding of information on Divine things would seem more in harmony with their experience when in the flesh, and would pleasantly strengthen them for further disclosures from the infinite fount of wisdom. To the bad it can be nothing else than an overwhelming blaze, filling them with the terror of an irreparable loss. Such an instantaneous effulgence to either good or bad has no analogy in the mental and moral training of time, and we have no information either from God or men how it takes place. As to the souls of infants becoming wiser in a mom

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than the wisest men on earth, we must leave it in despair as a problem altogether beyond our range of thought; although, if the light be loving, we gladly accept it, incomprehensible as it is, as a vast improvement upon the dainty picture of "children of a span long in hell."

But is this doctrine *true?* Do the Scriptures teach that when men die they instantly enter a higher life than that which they enjoyed in the body, and receive information on the greatest themes, not by the slow process of earthly education, but at once, as if by a lightning flash or special miracle? For it is perfectly certain that on this subject, at least, we are shut up to the testimony of the Bible. If it tells us nothing about this wonderful *post-mortem* illumination, it is manifest that we have no other source of information. In relation to this matter the philosopher and the divine have no advantage over the least instructed of our brethren who toil in the fields for their daily bread. In the history of the world we find some few persons restored to life, after the fact of their death had been clearly ascertained, but there is no record of any statement by them of the vast knowledge they acquired at the moment of death. Lazarus especially, if the theory be sound, had time enough—according to the theory—to learn volumes of wonders; and doubtless his sisters, with pardonable curiosity, had they believed that death meant life, would have asked him what he saw and heard during his sojourn in the invisible regions; but Lazarus had nothing to say about his travels in Hades, and Martha and Mary were none the wiser for their brother's four days' absence from the pleasant cottage at Bethany.

The truth is that this notion of life and light in death is wholly irrational and unscriptural. It is therefore misleading and mischievous, fostering the falsehood of natural immortality, and leading men to trifle with the day of probation instead of going to the Saviour at once for the glorious boon of life which He is ready and willing to bestow. The dead cannot praise God. In the grave there is no remembrance of Him. It is the land of silence and darkness, which knows nothing of summer and winter, seed time and harvest, or of the things done upon the world; and if its silence be not broken by the trumpet of resurrection, it will remain silent for ever.

Of course the orthodox teaching of penal suffering in the intermediate state, if it is not taught in the Bible—and it is *not!*—must be rejected with the rejection of the notion that men are alive when they are dead. A valued correspondent sends us the following extract from an American book, "The Theology of the Bible," by Judge Halsted. As the verdict of a careful and conscientious scholar, who *did not wish* to agree with us, it is invaluable:—

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached at New Orleans a zealous sermon for endless punishment, that after the sermon Judge W. (who, he says, was an

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eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas), asked him to make out a list of texts in the Hebrew or Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge; that he began with the Old Testament in the Hebrew, and prosecuted his study during that and the succeeding year, and yet he was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discern a word signifying hell, or a place of punishment, in a future state; that he could not find a single text, in any form of phraseology, which holds out threats of retribution beyond the grave; that, to his utter astonishment, it turned out that 'orthodox' critics, of the greatest celebrity, were perfectly familiar with these facts; that he was compelled to confess to the Judge that he could not produce any *Hebrew* text; but that still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the prophets; —that he prosecuted his study of *the Greek* of the New Testament eight years; that the result was, that he could not name a portion of it, from the first verse in Matthew to the last of Revelation, which, fairly *interpreted*, affirms that a part of mankind will be eternally miserable. The Doctor concludes by saying, it is an important and most instructive fact that he was brought into his present state of mind (the repudiation of the dogma of everlasting torment) *by the Bible only;*—a state of mind running counter to all the prejudices of his early life, of parental precept, of school, theological seminary, and professional caste. Thus, many who were once 'orthodox' are losing their 'orthodoxy,' and are beginning to see that the teaching of the Bible is one thing, and popular Religion another: thus, the future is divested of that lurid and horrible aspect in which it is presented in 'orthodox' doctrines; the great scarecrow of creation is abolished, and there is taken out of the hand of the infidel the most potent weapon that he wields against that holy Book which is (reveals) the hope of mankind."

CHARACTERISTICS OF DIVINE LOVE.

"FOR when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners Christ died for us" (Rom. v. 6-8).

God's love therefore immeasurably transcends everything that can be thought of to shed light upon it, whether by comparison or contrast. For a merely "righteous" man, if his life were in peril,

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one would not think of offering himself as a substitute; but for a "good" man, a man of active and habitual benevolence—one of those rare but beautiful characters that delight to succour the needy and gladden the hearts of the sad—some would even dare to die. The case is supposed of some one who appreciates and admires the beneficence of the good man,—and wishes to spare his life that he may continue his career of charity,—offering himself to die in his stead. It is a grand conception, and with all our admiration of the millionaire philanthropist, we feel disposed to admire still more the penniless hero who offers himself a sacrifice for the good of others. "But God commendeth His love toward us, in that while we were yet sinners," neither righteous nor good—without character, without claim—Christ died for us. *This* fact stands alone in history—without precedent, without parallel.

Now what are some of the characteristics of the Divine love by which it is commended or introduced to our favourable notice or regard!

1. It is *spontaneous*. It is just the outflow of the Divine nature. There was no external importunity, no prayer trying to awaken pity for men. God is love, and therefore He loves. He did what He has done, because He is what He is; and yet there is no necessity in the case, for necessity sets aside moral volition, and consequently the charm of graciousness is gone. But God is very gracious. Of His own will He moved toward us. He willed to redeem, and the Redeemer came to do His will. This matter of will or spontaneity is predicted in the fortieth Psalm, and recorded as history in the tenth of Hebrews. Here is the prophecy:

"Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation" (Psa. xl. 5-10).

And here is the history:—

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again of sins made every year. For it is not possible that the

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blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 1–14).

2. It is *free*. There are no hard or difficult conditions surrounding it. It is not restricted to locality, or influenced by climate or colour. Ruler and subject, philosopher and peasant, millionaire and pauper, stand equally in need of it, and are equally welcome to its rich provisions. God does not sell; He gives.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 16-21).

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Jesus Christ. For by grace are ye saved

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through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 1-10).

3. It is *strong*. But for this characteristic how few could have been saved! The love of God has conquered, and still continues to conquer amazing difficulties. There is nothing among men equal to it:—

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (Song viii. 6).

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people and will have mercy upon His afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me" (Isa. xlix. 13-23).

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish,

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disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Tit. iii. 1-7).

5. It is *enduring*. Human love is often fitful. Sometimes when very warm it suddenly turns cold, and often too without reason; but God's love is not subject to ebb and flow in this manner. It continues always. It is like Himself, without variableness or shadow of turning. Having loved His own which were in the world Christ loved them unto the end; and God's love to His redeemed family will experience no fluctuation or diminution for ever. He will rest in His love, and rejoice over His ransomed ones through the glorious ages to come.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John ix. 9-16).

THE GOLDEN CORD.

WE cannot see the twinings
In God's long cord of love,
We cannot trace the windings
By matchless wisdom wove.

E'en as a skein when ravelled,
Still holds the hidden *end*,
For Love's mysterious windings
Around our chastenings blend.

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That cord can ne'er be broken;
'Tis held by God alone;
The Lord's seal is the token:
He knows, He keeps, His own.

And when the Father chasteneth,
His children's faith to prove,
The cord is held by Jesus;
The unseen *end* is love.*

Love deep, divine, *unsearchable*,
Love is the winding cord;
And hid beneath the chastening,
Twines round the saints of God.†

SALVATION, PRESENT AND FUTURE.

"It is high time to awake out of sleep, for now is our Salvation nearer than when we believed."

THE apostle here speaks of salvation as a distant object drawing nearer and nearer to us. We yearn for it but do not yet possess it. He distinguishes clearly between belief and salvation. A man may believe the Gospel message, but in the full sense of the word he cannot yet say he is saved. Belief is not salvation, but a prerequisite, and a necessary qualification for it; it points out to us the salvation in the distance which, thank God, draws daily nearer and nearer to them that believe. We believe in instantaneous salvation, not when we believe, but at Christ's coming. "IN A MOMENT, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." We hear much of sudden conversions, and of persons being suddenly saved. But all the Lord's people will be suddenly saved in that startling moment. How strange too the idea that the believer is saved at death; why 'tis then that the grim enemy of mankind grasps us, and the curse of God's law takes effect upon us, and that curse will hold us in its iron grip until our great Deliverer shall appear; He who will speak the word, and the dead shall hear His voice and live, and our souls shall be redeemed from the power of the grave. Yes, nothing can save the saints of God but the glorious appearing of our Lord and Saviour Jesus Christ. As Paul says in Heb. ix. 28, "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time, without a sin-offering unto salvation."

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* Rev. iii. 19. Jas. v. 11. † Rom. viii. 28.

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Our salvation, the mighty task of delivering man from sin and from death, is more than a moment's work. Our Lord began that work when He suffered on Calvary's cross, eighteen centuries ago; He is even now in heaven working out the grand problem of man's redemption, and He will finish it, not until He returns to this earth in power and great glory. Our salvation is not one act, but a series of acts which are performed for us and in us by our great Redeemer, Jesus the Christ. For instance: if we want salvation we must be fruit-bearing members of His body, for every branch that beareth not fruit the husbandman taketh away; but the branch cannot bear fruit of itself, except it abide in the vine. Christ is the vine, we are the branches: except we abide in Him we cannot bear fruit, for just as the sap which nourishes and sustains in life, is communicated from the root of the tree to the branches, enabling them to produce fruit, so by the Holy Spirit, the divine sap, grace and strength is actually and really communicated to all true disciples, enabling them to bear the rare and precious fruits of the Holy Spirit of God. We may not quite understand how this is done, but that it is done the holy self-denying lives of many Christians do abundantly testify. We do not quite understand how the bread which we eat is assimilated, and sustains us in life and activity, but we know experimentally that it does do so, and so every child of God knows experimentally that where the soul feeds on Christ the living bread, and there is union with Him, power is communicated, grace is imparted, and the believer is not only kept from actual transgression, but is enabled by Divine strength to perform works of righteousness.

If, then, in order to attain unto salvation, it is necessary that I cease to do evil and learn to do well, and Christ daily gives me the power so to do, then is not Christ my Saviour now, every day, by His work in me, as much as He was by His work for me, when He bore my sins in His own body to the tree? Paul says in Rom. ii., "By patient continuance in well doing we seek for glory and immortality." And does he not hint at the motive power of this continual well doing in Col. i., where he says the hope of glory is Christ in us. As believers, then, let us ever remember that our salvation is Christ's own work from first to last; and we trust that He who has begun a good work in us will carry it on even to the end. Christ, and Christ only, is our Saviour; we do not and cannot save ourselves. There is a sense in which neither faith nor hope, nor anything else saves us; it is Christ Himself who saves every believing soul that trusts Him. Faith is after all but a looking to Jesus; it is not merely a knowledge of certain truths we want, but a being brought into contact with a living, ever present Saviour. Every sinner is saved by the actual person and work of Christ, and by His actual efforts on our behalf. Was it necessary before we could be saved that Man must die, that blood must be shed, and life offered up, in order that the claims of a holy and just law,

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transgressed by us, should be met? then see Christ the Saviour voluntarily coming forward and willingly giving up His life to meet that claim. "He poured out His soul, an offering for sin," thus God's law is magnified and made honourable, and poor guilty sinners pardoned through faith in his blood, and so, says some friend, our salvation is complete. No, dear friend, the great foundation of our salvation was laid when Christ died for us, but our salvation is not yet complete: for our beloved Apostle exhorts us to "Put on the breastplate of faith and love, and for an helmet, the HOPE of salvation. For God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ." (1 Thess. v. 8.) Here we are said to be appointed unto salvation, for which glorious event we are exhorted to hope; thus we see there is no salvation for us till Christ comes again. The day that sees Him return to this earth is the day of our redemption; it is of this day the apostle speaks in Eph. iv., when he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." So in 1 Pet. i. we are said to be "Kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Christ was working as our Saviour when He suffered death under Pontius Pilate, and He will work as our Saviour in the near future; and His last work in coming for us is as necessary to our redemption as was His former work for us on the cross. An article may sometimes be purchased and paid for, but not immediately received into the owner's house, as the house may not be quite ready for its reception. So Christ bought us eighteen centuries ago, when He paid down the price of our ransom, His own blood (see 1 Pet. i. 18), but He has not yet received us into His house, for that house was not ready then. As soon as He rose from the dead, He set to work to prepare us an eternal habitation (it must be a glorious place if our Lord has been eighteen centuries preparing it), for He told His disciples, "In My Father's house are many abodes, I go to prepare a place for you, and if I go I will come again and receive you unto Myself, that where I am, there ye may be also." This is the salvation we are waiting for. But Christ is also really acting as our Saviour *now*, day by day; we feel that we not only want His work in the past to rejoice in, and His work in the future to hope for, but we want Him now to rest in and lean upon: we want practically to realise the fulfilment of His promise, "Lo! I am with you always, even unto the end." The angelic message to Mary was, "Thou shalt call His name Jesus (i.e. Saviour), for He shall save *His people* from their sins." Yes, indeed, the Lord's people want saving from sin as much as any. We who are the Lord's feel that we want continually saving. We have had our our faith somewhat shaken in the old expression, "Once saved, saved for ever;" we feel we want to be saved and converted every day of our lives; experience teaches us that we must look to Christ daily for saving grace, for strength to overcome

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sin, for guidance, wisdom and peace. The language of the simple believer must be

Jesus saves me every day,
Jesus saves me every night,
Jesus saves me all the way,
Through the darkness into light.

Thus our salvation is Christ's own work from beginning to end. He became incarnate for us, He suffered for us, He died for us, He rose again for our justification, He is preparing abodes in the Father's mansion for us. He officiates for us as our great High Priest and Mediator; He daily cares for us and preserves us in a thousand ways that we are probably unconscious of and do not appreciate, and soon He will come again FOR US. Who can imagine the intensity of Christ's love towards us; He never ceases in His efforts on our behalf; we depend upon Him to carry through the great work of our salvation which He has begun, and we know He will not disappoint or fail us: He began it with tears and bloody sweat, suffering the curse of the law outside Jerusalem's gate; he is carrying it on now, and soon will bring it to a triumphant and glorious issue. Thus we see three great stages in Christ's saving work:—His sacrificial work in the past, His present mediatorial work in the holy of holies, and His future kingly work when He comes back from Heaven to be crowned as earth's immortal King, and to crown His faithful disciples. For Christ not only redeems us *from death*, He redeems us *to God*, and makes us unto our God kings and priests, and we shall reign on the earth. We are saved *and* called with a holy calling; that calling is to be fellow heirs with Jesus Christ.

Salvation! What emotions that one word excites in the Christian's heart; what an immense fund and range of truth it covers. How much is contained in it. Salvation; why the word seems to thrill us. We think of salvation from death, salvation from sin, salvation from the wrath to come, salvation from all the trials and sorrows of life; it tells us of the redemption of our bodies, and that they are to be made like Christ's glorious body; it speaks to us of entering into eternal rest; it tells us of sins washed away, and of pardon and peace with God. It means being adopted by God as His own dear children, it means having the world for our inheritance, it means having an heavenly home, it means having God for our Father and Christ for our Brother, it means that all who escape the corruption that is in the world shall be made partakers of the Divine nature, and in that glorious promise we see the assurance of our everlasting life and incorruption. Salvation means having glory and honour in the ages to come, it means the tasting of those joys which are at God's right hand for evermore, entering into the enjoyment of those pleasures which God hath prepared for them that love Him. The word Salvation means safety, ease, soundness. Striking words these, reminding us that there is trouble, danger and corruption,

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apart from the salvation of God; and indeed our experience of the world must be very limited if we cannot vouch for the truth of this. What a corrupt world it is. Corrupt governments, corruption in society, corruption in the commercial world; fraud, trickery, hollowness and dishonesty everywhere; all springing from and proving the corruption of the human heart. Well, thank God, we shall soon be just lifted right out of it all. The present is a dangerous time for all who will live godly in Christ Jesus; it is a trying crisis for those who want to follow the Lord closely; but we look for that blessed hope, the glorious appearing of our great God, and our Saviour Jesus Christ, who shall come to take us into the haven of rest, and there we shall be safe and sound, and our souls shall be at ease, the corruptible shall then have put on incorruption, and with sound bodies in a sound state, our joy will be full. The night is far spent, the day is at hand, let us look up for our redemption draweth nigh; let us not be faint hearted and desponding on the one hand, nor restless and dissatisfied on the other, but "let us run with patience the race that is set before us, looking unto Jesus the beginner and finisher of our faith; who, for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1). Remembering that it is written, "It is good that a man should both hope, and quietly wait for the salvation of the Lord" (Lam. iii. 26). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, My soul shall no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. x. 36-39). H. B. MURRAY.

THE HARP OF PROPHECY.

WHY did the Jews not believe Jesus to be the Christ, the promised King of Israel? Paul's answer in Acts xiii. 27, is: "Because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day." 1. They "knew Him not;" they saw a man—a carpenter, and as they supposed the son of a carpenter, born, as they thought, in Galilee, and concluded that He was a deceiver, and His miracles the work of Beelzebub. Had they known that He was born in Bethlehem, of a virgin, who had conceived Him in her womb by "the power of the Highest overshadowing" her, they would have known in truth whence and who He was, namely, the Son of God, and that seed of David to whom was promised the throne of David and the dominion of the world. "Unto us," they would have said, "a child is born, unto us a son

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is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. ix. 6, 7). Yes, had they known Him, many would have said with Zacharias, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began. (See Gen. xlix. 8; 2 Sam. vii. 12, 13, 19; Ps. lxxxix. 3, 4; Jer. xxiii. 5, 6; xxx. 8, 9; xxxiii. 15-17.) "That we should be saved from our enemies and from the hand of all that hate us (the texts noted show that Christ will so save Israel), to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware unto Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." (How Israel shall serve the Lord, and where, is shown in such prophecies as Ezekiel xx. 40, 41; Ps. xcviii.) But, alas! Israel "knew him not," and despised and wondered and perished; so fulfilling what God said by Hosea, "My people are destroyed for lack of knowledge."

But, secondly, Israel's lack of knowledge which proved so disastrous was largely, if not chiefly, lack of knowledge of the prophecies concerning Christ; "they knew not the voices of the prophets which they read every Sabbath day." (Is it not to be feared that the same is true of many Bible readers at the present day?) They read, but did not understand such portions as the following: "He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from Him; He was despised and we esteemed Him not." (Isa. liii. 2, 3). They could not see how those words could apply to their Messiah, prophesied of as "the branch of Jehovah, beautiful and glorious" (Isa. iv. 2); "the King in His beauty;" "the glorious Lord" (xxxiii. 17-21), of whom they will yet say, "How great is His beauty!" (Zech. ix. 17). Who should be "fairer than the children of men" (Ps. xlv. 2); on whom God would lay "honour and majesty" (Ps. xxi. 5); who would be "the glory in the midst" of His people (Zech. ii. 5), and their "everlasting light" (Isa. xl. 19, 20). Neither when they read the 22nd Psalm did they understand that "the Governor among the nations," whom all the kindreds of the nations are to worship, is one with Him who was first to cry, "My God, why hast Thou forsaken me? . . . . All

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that see me laugh me to scorn; they shoot out the lip, they shake the head, saying: "He trusted on the Lord that He would deliver him if he delight in Him. . . . They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." When they read in Isa. l. 6, "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting;" and in liii. 7: "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth . . . . for the transgression of my people was he stricken;" they little thought that they were reading of the sufferings of their Messiah; and when these Scriptures were fulfilling before their eyes, "seeing they did not perceive." And so, to this day, the blinded Jew reads every Sabbath day, in the Psalms and in the Prophets, of things which were accomplished in Jesus; but he does not understand. He is still slow of heart to believe all that the prophets have spoken about Messiah's first appearing among Israel.

In like manner many Gentiles in this day read, or hear read, the Scriptures of the Prophets, which foretell the Messiah's second appearing and His kingdom; which, as plainly as words can speak, testify of His coming to deliver Israel out of the hands of their enemies, such as Gog; convert, restore, bless, and reign over them gloriously, executing vengeance, in part by their instrumentality, upon their and His enemies; and they no more know "the voices of the Prophets," concerning these future things, than do the Jews concerning what has been fulfilled in Jesus. And my conviction is that Christ will not be believed on at His second appearing, by those who are ignorant of the prophecies then to be fulfilled; and because of unbelief they will be "cut off," as Paul (in Rom. xi. 20, 22) forewarns. Hence, in the revelation of Jesus Christ we see the "Kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army" (Rev. xix. 19). We see ten kings giving their power and strength unto a blasphemous "beast," and making "war with the Lamb" (xvii. 12, 14). Why this rejection of and vain opposition to Christ at His second appearing? Because the rejectors and opposers do not believe, and nothing will persuade them, that He with whom they are making war is Jehovah's Anointed, and that the time has come for Him to claim and take, *vi et armis*, His promised inheritance, and fulfil Ps. ii. 9; Rev. ii. 26, 27.

Hence the importance of giving heed to the sure word of prophecy and of understanding it. Hence these papers on the future of Israel, their land and King, which are intended to call up attention to Scriptures, the fulfilment of which may be near at hand.

The literal fulfilment of prophecies in the past is a guarantee of the future literal accomplishment of unfulfilled prophecies. In

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most cases, indeed, any other than a literal fulfilment of prophecy is an impossibility; they who attempt to spiritualize the words of the Spirit lamentably fail. Take, for example, the nine last chapters of Ezekiel, which contain what he saw in vision when a captive in Babylon. "In the visions of God" he was brought into the land of Israel, and set upon "a very high mountain, upon which was as the frame of a city on the south;" and there, in spirit, he saw and subsequently wrote so minute a description of a temple, or house of God, and its porch, courts, gates, altar, tables and other matters, that a model of it has been constructed. When completed he saw it filled with Jehovah's glory, as was Solomon's at its inauguration (2 Chron. vii. 1), and heard "the man" who had shown him the house and measured its various parts say to him: "Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (xliii 7). And again, "This is the law of the house; upon the top of the mountain the whole limit round about shall be most holy" (v. 12). Showing that the whole top of the mountain on which this future house of God shall be erected will be as sacred as was that part of the tabernacle which was "within the vail," where only Israel's high priest dared enter, and that once a year, and then not without blood (Heb. ix. 7); for on these occasions the Lord appeared in the cloud upon the mercy seat (Lev. xvi. 2). So in the future, "when the Lord builds up Zion and appears in His glory," as foretold in Ps. cii. 16, His glory shall cover the whole top of the mountain, and there "be seen" (Isa. lx. 2) and be for "a covering," a "tabernacle" for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. iv. 5, 6). These things are very wonderful to contemplate among "the glorious things which are spoken of Zion" (Ps. lxxxvii. 3), yet they are but a repetition, on a grand scale, of what Israel of old saw on Sinai and in the wilderness. Such prophetical expressions as, "the glorious holy mountain;" (Dan. xi. 45) "the mountain of the house of the Lord" (Mic. iv. 2); "the hill of God" (Ps. lxviii. 15), all point to that one locality in Palestine, which God hath chosen and determined to glorify as His dwelling place on earth, when His throne and sanctuary and tabernacle shall be with Israel for ever; (Ps. cxxxii.; Ezek. xxxvii. 26, 28;) and it is a serious mistake to otherwise understand them. That the true Church of God, individually and collectively, has been, is, and will be when completed and glorified, the temple of God, a habitation of God through the Spirit; (1 Cor. iii. 16, 17; Eph. ii. 19, 22; Rev. iii. 12), also, that Christ, at His coming, will raise up from among the dead and change from among the living every individual who shall have a place in that spiritual glorious house, of which He is the "chief corner-stone, elect, precious" (1 Pet. ii. 6) is God's truth; but not more so than that the temple which Ezekiel describes shall be built in the land

of Israel, and that Jehovah's glory shall be there revealed. There is no contradiction between the temple of the prophets and the temple of the apostles; each has its appointed place in the Divine purpose; as much so as the redeemed out of every nation who constitute the one body of Christ, and the redeemed remnant of Israel, who shall become a strong nation in God's time.

Let Bible readers take heed how they fall into the error of the Jews, who see Christ glorified in Zion, but do not behold the Lamb of God. Let us see both, and not be "fools," and slow of heart to believe all the prophets have spoken. The Lord shall reign in Mount Zion gloriously (Isa. xxiv. 23), as surely as He rode into Jerusalem upon an ass. Gentile any more than Jewish unbelief "will not make the faith of God without effect" (Rom. iii. 3). The Word of the Lord endureth for ever, and no man ever believed and trusted in it in vain. Messiah's "rest shall be glorious," as Isa. xi. 10 foretells; let us believe in it and labour to enter into it, as Heb. iv. 3, 11 exhorts. What glory and honour, power and dominion, shall they have who shall be enthroned with Jehovah's Anointed in that day! Reigning gloriously on Mount Zion and Jerusalem over Israel restored and blessed, and over all the nations that survive the great and dreadful day of the Lord, of which all the prophets speak. Whoever would know the full purport of New Testament references to Christ's future kingdom and glory, which His joint heirs are to inherit with eternal life (for example, Matt. xix. 23-28, xx. 20-23; John xvii. 24; Acts xiv. 22; 1 Cor. vi. 9, 10; Gal. v. 21; 2 Tim. ii. 10-12; 1 Peter i. 4-6, 13, iv. 13, v. 1, 4, 10; 2 Peter i. 10, 11; Rev. v. 9, 10), must study the prophetic Scriptures, as 2 Peter i. 19, iii. 2, exhorts Christians to do. Only thus can such a knowledge of the kingdom to come, and the glory to be revealed, be attained, as will enable us to emulate the faith and walk and spirit of the primitive disciples, who suffered the loss of all things, even their life, for the excellency of the knowledge of Christ Jesus; and accounted their afflictions "light," in view of the exceeding and eternal "weight of glory" to which these trials of their faith were the necessary prelude. "If we suffer with Christ," they said, "we shall also reign with Him." That faith nerved them to "fight the fight of faith," "take joyfully the spoiling of their goods," and live godly, righteous, and sober lives, looking for that blessed hope, eternal life, and the appearing of the glory of the great God and their Saviour Jesus Christ. (Titus ii. 12, 13.)

Maps of the land of Israel, as it was in the days of Joshua and Solomon, are as familiar as those of most other countries, ancient or modern; but only in "the visions of God," seen and recorded by Ezekiel, when a captive in Babylon, is the future allotment of that land foreshown.

In the 47th chapter of Ezekiel we read: "Thus saith the Lord God, this shall be the border whereby ye shall inherit the land ac-

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cording to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and north northward; and the border of Hamath, and this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan; from the border unto the east sea, and this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea; and this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath; this is the west side. So shall ye divide this land unto you according to the tribes of Isreal."

These boundaries include much more land than Israel ever occupied. Indeed, God's covenant with Abraham (Gen. xv. 18), as well as the prophecy in Isa. xix. 23, 25, requires that Israel shall be the only nation between Assyria and Egypt. And not a foot of Mediterranean seacoast, from the Nile north to where Mount Hor is visible from the sea (Num. xxxiv. 8), in about lat. 36, but shall be possessed by Israel. Controlling the Euphrates down to the Persian Gulf on the east, and all the Mediterranean seaports between Asia Minor and the Nile on the west, including the Suez Canal, we can easily understand how quickly Israel's commercial supremacy will be established, and the prophecy by Isaiah be in course of fulfilment: "The abundance of the sea shall be converted unto thee, the *wealth* (margin) of the Gentiles shall come unto thee" (Isa. lx. 5). Not only the wealth of distant nations shall flow into the land of Israel, but from Nebaioth and Kedar; Midian, Ephah and Sheba, Israel's southern neighbours and kinsmen, all being of the stock of Abraham (1 Chron. i. 28-33), shall come with multitudes of camels and dromedaries, bringing "gold and incense," as Isa. lx. 6, 7, foretells; and as Cowper has sweetly versified:

> "The glory of all lands
> Flows into her, unbounded is her joy,
> And endless her increase. Thy rams are there,
> Nebaioth, and the flocks of Kedar there;
> The looms of Ormus, and the mines of Ind,
> And Saba's spicy groves pay tribute there.

But God has not only foretold that Israel shall again possess their land, but He hath predetermined and foreshewn each tribe's position and portion therein. Ezekiel's last chapter shows that the land is to be divided into thirteen parallel portions, running

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from east to west, all of equal length from north to south. The tribes of Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah are to have the seven northern portions; the tribes of Benjamin, Simeon, Issachar, Zebulun and Gad are to have the five southern portions. The other portion, between the tribes of Judah and Benjamin, is reserved as "an oblation unto the Lord," and "for the prince." The oblation consists of a square of 25,000 reeds on each side, each reed being six great cubits, each a "cubit and a handbreadth" (xl. 5, xlviii. 29). The prince's portion is all on the east and west of the oblation (v. 21). The oblation is divided into three parts: one part measuring 10,000 by 25,000 reeds is for the sanctuary, and those of its ministers who come near to minister unto the Lord, and for their houses (xlv. 3). Another part (of the same size) is for the Levites, who are also ministers of the sanctuary, but do not "come near unto the Lord." The different duties of these two classes of priests are defined in chapter xliv.: the Levites, in verses 10-14 and 23, 24; the others, called "the sons of Zadok," in verses 15, 16. Many interesting details of the duties of the princes of Israel in that day are given (See xlv. 8, 17; xlvi. 2, 18). A third portion of the oblation, measuring 5,000 by 25,000 reeds, is for the city, whose name from that day shall be Jehovah Shammah, signifying, the Lord is there (xlviii. 15, 35). The city is to have in the midst of its portion, a square of 18,000 measures round about, with suburbs of 250 measures in the width on each side. The rest of the city portion is for those who serve the city "out of all tribes of Israel" (v. 19). I subjoin a statement and diagram which may assist some reader to better understand Ezekiel's visions of the future allotment of Israel's land.

OMEGA.

APPENDIX.—The allotment of the land of Israel, as foretold in Ezekiel xlviii:—

NORTH.

1. A portion for the tribe of Dan.
2. ,, ,, ,, Asher.
3. ,, ,, ,, Naphtali.
4. ,, ,, ,, Manasseh.
5. ,, ,, ,, Ephraim.
6. ,, ,, ,, Reuben.
7. ,, ,, ,, Judah.
8. The holy oblation for the sanctuary, city, priests, &c.
9. A portion for the tribe of Benjamin.
10. ,, ,, ,, Simeon.
11. ,, ,, ,, Issachar.
12. ,, ,, ,, Zebulun.
13. ,, ,, ,, Gad.

Diagram of the holy oblation of 25,000 reeds square. (Ezek. xlviii. 8-20.)

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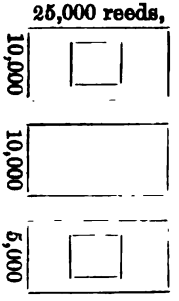
NORTH.



The portion wherein is the Sanctuary.

The Levites' portion.

The portion wherein is the City Jehovah Shammah.

On the east and west of the holy oblation, to the borders of the land, is the prince's portion (xlv. 7 ; xlviii. 21).

ATHEISM WITHOUT EXCUSE.*

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse."—Romans i. 20.

HERE is an appeal to an older book than the Bible: the Book of Creation; a statement full of meaning, and conclusive that visible things prove an invisible Maker; that the letters of mountains and forests, hills and rivers, continents and seas, all form paragraphs of the mighty Scripture which speaks of the mind that planned and the hand that constructed this visible universe. Yet some men say there is no God; they have not been able to find Him out, which is perfectly true so far as His wonderful, mysterious personality is concerned; and if they had found Him out they would no longer deny His existence, for the consuming fire would have made a quick end of them. But He mercifully conceals the grandeur of His person, veiling it in the body of His Son, that His poor creatures may be able to look on Him without being destroyed by His inconceivable splendour. God often appeals to creation. You remember the chapter in Isaiah: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might:" and you remember the inconceivably grand words, the first in the Bible, containing volumes of thought: "In the beginning God created the heaven and the earth;" so that there is a God separate from creation; the heaven and the earth are created; they are not eternal; so that Pantheism, which confounds God with creation, is a mistake, and Atheism also. "The entrance of Thy word giveth light;" here is the door that opens upon the entire volume of inspiration. "In the beginning." When? I know not; it matters not; but "in the beginning God created," arranging subsequently. God did it, and the works of His hand remain to this day, the everlasting monuments of His

* Substance of a Sermon by the EDITOR. Reported in *The Hackney and Kingsland Gazette.*

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wonderful wisdom and all-prevailing power, as well as of His thoughtfulness for the well-being of the intelligent creation He then intended to call into existence. He spanned the heavens by His might and wisdom, and gave the earth its solidity, form, and fruitfulness. So those who say there is no God are "without excuse."

There is no apology that can be offered for Atheism. All around us speaks of the creative skill, power, and wisdom of God. Whence came these outstretched heavens and this earth? What power brought them into being? Chance? Then, Chance is an almighty creator and should be worshipped and have praises sung to it; for it has done most wonderful things if it has shaped the universe. Some of the ancient philosophers who had not the Scriptures tried to account for the universe and speculated deeply and long, and they came to the conclusion that "out of nothing nothing could come," and so they thought of space and atoms, and gave those atoms room enough to play in space till they came together, in the course of ages developing out of protoplasts into a grand universe. But who made the protoplasts? Who made the atoms? Who stretched out the space? Here we must go back to a first cause; and though we cannot explain a first cause, yet it is the least of the two difficulties. The development hypothesis errs. It is a fact that nothing has yet been known to rise above its source, so that if man be the chief of the animal creation, which he is, without speaking of his intellectual and spiritual faculties, he has not come from an inferior animal, but from the creative hand of God, as this Book tells us. I ask further, whence come these cravings in my nature for fellowship with some Being higher than myself? The Creator knew this yearning and so provided for its satisfaction; and here is the secret of moral responsibility, and the priceless value of revealed religion to enlighten and regulate that responsibility. Human authority has no place here. It is the sacred bond between the individual man and his Maker, which Christianity is intended to ennoble and purify. There is a danger in these days from an increasing scepticism; and Christians should do all that in them lies to instruct the young as to this extreme danger, reminding them that the words of the Book, whose divinity has been established from age to age, have stood the test of all criticism and borne out the truth of God through rolling centuries and revolutions, a Book that has vindicated itself, though kings have burnt it in their wrath (Jer. xxxvi. 23), and whose words have been fulfilled amid the unstemmed torrents of opposition. I know that a time of terrible atheism is coming, which will culminate in a person, the Lawless One, the Man of Sin. What is atheism? It is lawlessness. For if there be no God, what is the motive of action for any intelligent being? The idea of "no God" is a supposition perplexing in the extreme, and everything else becomes unaccountable; and it paves the way for the personal Antichrist, who will give himself out as the God of this world, challenge supremacy even with Jehovah, and do his utmost to wrest the world from the Redeemer and hand it over to the Prince of Darkness. Let us not help the coming of that day, but be among its hinderers, preventing its full development, at least whilst we can. What is "that which hinders" but Christians in whom is the Spirit of the Lord? Stand firm, I conjure you, in the faith.

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What hope is there for the world if there be no presiding Deity? There are two perplexing problems involved. Take the history of our race, and you will find two parallel lines; the best men among the greatest sufferers, the other class tyrants and oppressors. When suffering pain and grief you think it will be rectified one day, and remember the long list of martyrs. Is it so? Those who are loyal to their God and would rather die in the flame than deny Him, what reward are they to have? How strange to think that there is to be no future for them, no judgment to put right the wrong judgments of men, no clearing up of the mystery of humanity! Then, take their oppressors and slayers; if there be no God, there is no judgment or justice. But He has said that the wicked shall not stand in the judgment, but that the righteous shall inherit the earth; and Paul consoled himself with this reflection. But if there be no God, the universe is handed over to be the dire sport of the devil, evil increases, and there is no hope. The men, the thinkers, the intelligent part of the world have, through civilisation, science, and art done wonderful things. The discoveries of modern times have been positively astounding, and the world's history has nothing to match with them. But have we discovered yet how to make a living daisy? Can we give life to a blade of grass? Can we vivify an insect or a worm? Have we arranged to ward off the storm, prevent the lightning, or allay those terrific tempests which engulf both ships and precious lives? We boast of our achievements, but quite a number of these arose in merely accidental discoveries. Can we bring rain down from heaven upon the parched earth? Have we any rain doctor amongst us? Can we disperse the thick cloud when it comes? Can we order the blowing of the wind? When we want a holiday can we stop the shower? No; and yet men dare say forsooth: "There is no God!" The existence of a God is a better creed than that of the epicure, which is: "There is no God; let us eat and drink; for to-morrow we die." Poor epicure! when he acts on that creed, he cuts short his life, so that it has passed into a proverb with godless men: "A short life and a merry one;" and it is a life of headaches and sorrow, vanity and vexation, profitable only to their medical attendants.

Atheism blinds its victims to the secret of the world's beauty. God made the living green, the living flowers, and Solomon in his glory was not arrayed like one of these. Life from God is the secret of their beauty. God made the roses, the fruit, the plants, for our pleasure and advantage; and just as in the subterranean rivers there are fish without eyes, so there are men who cannot see a God in the wise adaptation of things, though His manifestation is unmistakeable. This, then, is my text, that you cannot think of a world without a Creator or an effect without a cause. You all have logic enough to see that the thing is impossible. You have heard the story of the Christian man who had a sceptical friend who believed in chance; he placed in his room a beautiful globe, and said: "It is a map of the world;" and in reply to the question where he procured it, he said: "O! from nowhere." "Then how came it here?" "By chance." "O! nonsense," replied the sceptic. "Well," said the Christian, "You will not believe it of that little toy, and yet you can believe that the great world of which it is a feeble representation could come by chance!" This convinced him, showing the irrationality

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of the theory. We have in this text a declaration of man's intelligence, that he can infer from what he sees. The Atheist is "without excuse," because the evidence is before him of the Almighty power and godhead of the Creator. Look at anything, from the humble flower to the noon-day sun blazing in all the splendour of His imperial glory, and say, if you can, that there is no God. Moses, who says God made the sun, moon and stars, is discredited in this day of superior wisdom: but I believe in Moses and his astronomy as well as in Paul's theology, for both stand on the same platform, inspired by the same Spirit. The fulfilment of prophecy proves its truth, the events happening just as they were foretold, all to fulfil the purposes of God in the world, and demonstrate the statement: "My words shall not fail."

We have been talking about infidelity, and the necessity of a God to punish iniquity and reward His suffering servants. There is a God. Christ is His Son, whose story is not to be denied, whose appearance on the earth was predicted long before, and testified to by inspired and uninspired writers, as having changed the course of history, turning Pagan into Christian Europe, and purifying the aspirations of men. He bare our sins. If there be no God, there is no Saviour, no Christ, and all is delusion. But He came from and identified Himself with His Father, by whose power He wrought His miracles to attest His mission and set forth that God is an Almighty, undying, gracious Father in Christ Jesus. As long as we have the story of the Cross, we have the existence of Deity demonstrated, and the fact can never be got rid of: every church is a testimony to Christ's mission; every Christian is a living temple. The Atheist is assuredly "without excuse." Atheism is so palpably absurd; it does such violence to the understanding and insult to one's moral nature. No God? The fool, because of his folly, has said so; for he does not like God; God is not in his thoughts, and he necessarily denies all moral law or obligation to any higher power than himself. But we have been differently taught. Our Gospel is not a cunningly devised fable. We have proof, cumulative, personal, logical, experimental. God is, hence we are—He lives, we live; He is mind, we have intellect; He has heart, and we love; He is compassionate, and we are redeemed; He is our Father, and we are His children. Let us bear in mind our loyal responsibility to this great and blessed Being; let us be true to ourselves and our convictions, and anticipate with gladness the day when He shall in the resurrection life present us without spot, or wrinkle, or any such thing, in the presence of His Father and our Father with exceeding joy. Amen.

THE GREAT PYRAMID.

A LECTURE: BY THE REV. SAMUEL MINTON, M.A.

(*Continued from page* 308.)

PROFESSOR SMYTH and others consider that its first immediate object was to be a divinely appointed, universal standard of weights and measures for all nations. And Anglo-Israelites, as we have already observed, point with confidence to the undoubted fact that the Anglo-Saxon race adheres to those standards more closely than do any

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other people on the face of the earth; England being now the only European nation that holds out against the complete abandonment of them, which was begun by the French at the time of their first revolution. The whole continent has at length adopted the new measures; but England, with her colonies and the United States, refuse to give up their old standards. This is a very interesting subject, but we have not time to dwell upon it.

The great witness to the Lord of Hosts, which this altar or pillar in the land of Egypt was to bear in the latter days, we believe to be twofold; first to the God of nature, and next to the God of revelation. Nor can anything be more striking than the way in which this testimony has been brought out just when it was most wanted.

Until recent times nature has been considered to yield abundantly sufficient testimony to her God. Creation was so generally believed to demonstrate the existence of an intelligent Creator, that an atheist was regarded either as an idiot, or as one whose exceptional depravity made him try to persuade himself that he was not responsible to any superior Being. But now things have very much changed. Men of the highest intellectual and moral character have been led, in some cases very reluctantly, to abandon all belief in a personal Deity; and their philosophical speculations have far more effect in unsettling people's minds than was ever produced by the coarse attacks of their predecessors. The producing cause of this modern atheism is unquestionably the prodigious advances that have been made in every branch of physical science. In classics, mathematics, or history, we know little more than our grandfathers; but in finding out what things are made of, and how the various particles of matter act upon one another, so as to produce certain results, the last two generations have made a most astonishing stride.

Now the more we become acquainted with the wonders of creation, the more clearly *ought* we to see the folly of imagining that the various parts of this mighty machine first came into existence, and then came together—by chance. And so most people do. But there are minds on whom these marvels produce an opposite effect. They are so taken possession of by the extent of their own discoveries, that they cannot conceive of there being anything beyond man's power to discover, sooner or later. An infinite Creator must, they feel, be for ever beyond the power of any created mind fully to comprehend; and they will admit nothing that they cannot comprehend. So they are ultimately compelled to abandon any consideration of the question, to what the chain by which they are hanging is attached. They will believe in each link, as they can find it, and their hands can handle it; but beyond that, they say, we know nothing, nor does anyone else.

In the midst of this self-exaltation the mighty shadow of the Great Pyramid falls upon them. It rears its gigantic head, and looking down on the little army of pigmies says, "What are you making all that noise about? Who are you? You seem to be amazingly struck with your wonderful discoveries; but it has taken you a long time to make them; I knew all about it 4,000 years ago; yes, *all*—for He who made me say so much could of course have made me say anything more that it would have been good for me to utter. Who, do you think, taught my

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atoms and molecules to fall so exactly into their right places as to anticipate some of your profoundest scientific discoveries? You may sing triumphantly of your own little buildings—

> How casual bricks in airy clime
> Encountered casual cow-hair, casual lime,
> How rafters borne through wondering clouds elate,
> Kissed in their slope blue elemental slate,
> Clasped solid beams in chance-directed fury,
> And gave to birth our renovated Drury.

That might perhaps be within the power of atoms; but do you think them also capable of embodying in my structure the size, weight, and distance from the sun of this planet, with many other facts, that the atoms composing *your* brains, and those of your ancestors, have taken thousands of years to find out? I witness to the Lord of Hosts, that He is the God of Nature, and knows His own handiwork. You may as well dash your heads against my side in the hope of being able to shake me from my foundation, as think to get rid of *Him* by any of your discoveries. Look at me; and then pursue your studies in physical science with no less zeal, but with far more humility."

Some, however, who profess to worship the God of Nature, deny the God of Revelation. There are infidels who are not atheists. I do not know that they are more numerous than they have often been before, or that there is anything substantially new in the grounds on which they reject God's revelation of Himself in Christ; and the defenders of the faith have never been better able to hold their own, both by their intellectual and by their moral qualifications. But still the present attack is certainly the most dangerous, humanly speaking, that has ever been made upon Christianity. The pure, and in other respects useful, lives of many of the assailants give great weight to the careful arguments, the measured language, the philosophic tone, the array of learning, with which the Bible is dissected limb by limb, and its various parts minutely scrutinised; the result being, that one expert pronounces against this feature, and another against that, until its whole life, and power, and authority are gone, and, while deprived of its position as *the* Bible, or book, it is placed on the shelf with every mark of respect by the side of other valuable relics of antiquity.

Again the Great Pyramid shakes its hoary head, and says, "Children, stop; place that book in my coffer, and work your way up to it through my passages; you will find a good deal there to gratify your passion for investigation, and to exercise your critical faculties upon; you may perhaps find my limestone and granite rather too hard for your delicate instruments, and by the time you reach the book, they may be in no condition, and you in no mood, to operate upon *it*. You think you have got rid of a book revelation,—what of the stone one? You will have nothing supernatural, you have given up that old-fashioned idea; but there is an obstinate bit of old-fashioned stuff standing here yet, that you will not find so easy to dispose of. By what natural power did I divine the dates of those future events, on which the whole Bible system rests, and on which its existence is staked? You cannot call *me* an after ; search and see, then, what I foretold; take the measurements try what you can make of them. Accidents—are they? Is

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that what your great intellects have come to? Who could teach *you* anything on such terms? You call that rationalism, do you? In my day, and certainly by my architect, it would have been called *ir*rationalism. Go back to the first class, and begin again at the beginning, for you seem to know nothing yet as you ought to know. Hear my witness to the Lord of Hosts coming up from the sepulchre of ages, and if ye cannot otherwise, believe for the very works' sake."

It is not, however, to atheists and infidels alone, or chiefly, that this pillar bears witness; it speaks to believers, and gives them a fresh assurance, as with the voice of one rising from the dead, that they have not followed cunningly devised fables, but have built their hopes upon the Rock of Ages as firmly as that mighty mass stands upon its base. It may be that this confirmatory evidence will be more needed by and bye than it is at present; and I have no doubt whatever that by fresh light being thrown upon what has been already discovered of the Pyramid's inner structure, and partly perhaps by fresh discoveries, its testimony will yet be enlarged. But even as it stands, and with all the obscurity that rests on many details, we can see a wonderful harmony between the salient points of its monumental symbols and the most conspicuous facts in the written history of man's redemption.

In the dismal, unformed disorder of the subterranean chamber to which we descend from the light of heaven, and retracing our steps ascend to the carefully, skilfully, and mysteriously constructed passages and chambers above, we see the fallen state out of which man has to be raised. The first great public redemptive act in this process, according to Scripture, was the delivery of Israel from Egyptian bondage; and it is symbolised by the commencement of the ascending passage which leads up towards the King's chamber. The whole way to it from the chamber of death has been an ascent, though marked by no striking features; for the redemptive power was steadily, though quietly and almost without observation, at work from the beginning. We do indeed pass the two thin lines, which mark the Pyramid's erection; but they form no appreciable part of the Pyramid's own construction, as itself forms no actual link in the process of redemption; and like its symbolic teaching, their very existence has only just been noticed. The turn is taken some way further on; and if Moses is to be believed, at precisely the right point.

And where do we then find ourselves? In an upward passage pointing towards the goal, no doubt; but, oh, how low and narrow and difficult of ascent! With what toil and labour have we to creep up on hands and knees! Fit emblem of a dispensation unquestionably ascending, but imposing on its subjects a "yoke of bondage" which one who had emerged from it declared that "neither we nor our fathers were able to bear." For some 1500 years did "the children of the kingdom" toil up this low, narrow passage. And then, all suddenly, the advent of a better day was heralded by heavenly messengers, by the Forerunner, by the Redeemer Himself. The exact time had been announced more than 500 years before by the prophet David, and as exactly had it been specified at a much earlier period by the Great Pyramid. For just at that point in the ascent the low passage opens into a lofty gallery of nobler construction. Now we can stand upright. But is the onward progress

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easy? No, the way is still narrow, and steep, and slippery. Will any one say how the change from Judaism to Christianity could have been better represented, as far as it goes? Compare the glowing statements of New Testament writers as to the comparative privileges of the past and the present, with their equally emphatic warnings of the toil and struggle which the Church would have to undergo throughout her whole earthly course, and then say whether you can believe the representation of it, apparently given in this part of the Great Pyramid's construction, to be a mere accidental coincidence.

This will perhaps be the best place to mention the lower, or as it is commonly called, the Queen's Chamber, to which a straight level passage leads from the entrance to the great gallery. You will observe that it stands alone, forming no part of the way up to the centre of attraction, namely, the higher, or King's Chamber, and might very well be intended to suggest that those have reached the top of the first ascending passage have a choice before them—of turning aside along a comparatively short and easy path to an inferior apartment, or of toiling along up the grand gallery and the passages beyond, to a higher and nobler position above. But, though it would be easy to preach a sermon upon such a text, by taking it out of the context, I can offer no satisfactory or consistent interpretation of the symbol under this aspect, having due regard to its place in the interior structure of the building. And I feel assured that the true interpretation of it still awaits discovery. The chamber, however, with its entrance passage, is by no means devoid of interest. For, besides supplying important confirmation of several previous measurements and calculations, its speciality seems to lie in giving marked prominence to the Sabbatical division of time into weeks of seven days. And in that connection we cannot forget that the weekly Sabbath is a standing type of the rest that remaineth for the people of God; which in the Epistle to the Hebrews is expressly called a Sabbatism—"There remaineth therefore a Sabbatism for the people of God." The lower chamber seems to point upwards to the higher. Nor must we omit to notice that this Pyramid testimony to the Sabbath presents itself not at the beginning, but at the end of the Jewish dispensation. The ordinance was instituted in Eden; it was "made for *man*," as man; but its full glory and beauty did not appear until "the darkness was past, and the true light shined." If the Queen's Chamber were intended, amongst other things, to emphasise the present value and typical significance of the Day of Rest, I know not where it could have been more appropriately placed.

But to return to the main line. We have already remarked on perhaps the most striking symbolical feature in the whole Pyramid, namely, the Well's mouth, just thirty-three inches above the bottom of the grand gallery, from which a huge stone that once blocked it up seems to have been burst away from below and broken to pieces. This exactly synchronises with the time of our Lord's resurrection, and manifestly denotes that great event. But the connection of that Well, and the Grotto, as it is called, below it, with the subterranean chamber, which is reached by a tortuous, and in some places almost precipitous shaft, requires further consideration. Unlike the other passages, these approaches present no appearance of having been originally intended for

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anyone to pass by them either upwards or downwards. Men have got through them, but with great effort and danger. What was their hidden significance? With our present knowledge we can only tentatively suggest an answer that may have to be modified or enlarged. If the grotto represents either Hades or the grave, for neither of which was man originally intended, may we not be reminded that death has a double, alternative issue, downwards or upwards, to a deeper depth below, or through the opened sepulchre of Christ to a higher elevation above? Critical objections may no doubt be urged to this view; and we have no wish to press it upon those who think them fatal. Let them, if they will, leave that perilous descent unexplained, and proceed with us up the Grand Gallery.

We cannot stay to notice the many remarkable peculiarities of its structure, all full, we believe, of more or less hidden meaning; but must pass on through nearly its entire length, until, just before reaching the top, we come to a step three feet high, which has to be climbed before any further advance can be made. What does this mean? The time indicated is about the year 1818. Now if it were necessary to find some particular event that occurred just then of sufficient importance to constitute a marked advance in the dispensation, we should have no hesitation in fixing upon Mr. Wilberforce's great triumph in that very year, which he himself considered of greater moment than even the abolition of slavery, namely, the opening of India, by a formal act of the British legislature, to Christian Missions. But climbing a step of thirty-six inches is hardly like passing a sharp line marked on the floor or the walls. It seems more naturally to indicate a *period* characterised by something of a distinctly upward tendency in the progress of Christianity, which was confronted by obstacles that required some effort to surmount. Can any one doubt that the era of Christian missions, which began towards the close of the last century, and has been steadily progressing ever since, is such a period? Never before was the Church so awakened to the duty of fulfilling her special commission to "preach the Gospel to every creature;" and never had she such opportunities of fulfilling it. But every one knows what difficulties the pioneers in that great work had to encounter. We have not time to enlarge upon the history of this interesting period. Suffice it to say that the crisis when the preliminary battle, especially with the Indian Government, may be said to have been practically won, and the missionary enterprise to have fairly established itself, could hardly have been more accurately specified than it is by the position of the step in the grand gallery. When that was climbed the Church was distinctly on a higher level.

There is something more, however, to be noticed about this step. Here, for the first time in the long ascent, it becomes possible for the traveller by the aid of artificial light, without which of course *nothing* can be seen inside the Pyramid, to obtain a glimpse both of the Antechamber and of the King's Chamber beyond. The goal is in view, yet not full in view. And no one who knows anything of the religious history of that time can be ignorant of the fact, that as modern missions began to spread their network over the world—and partly in consequence of it, for the end was not to come until the Gospel had been preached among all nations—a lively hope sprung up, which has since been more

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and more widely embraced, that the long waiting time was drawing to a close. There was nothing as yet very striking to challenge the attention of the careless. A traveller might stand on the step and look all about him without gathering any fresh idea as to where he was; but those who stooped down and gazed steadfastly along the narrow opening, were satisfied that they saw their way into the very place itself to which all their labours were tending. The confidence inspired by this was incalculable; though most of the observers saw plainly enough that there would be some hard work yet before it was actually reached.

Up to this point we have felt ourselves to be standing on firm ground; for we have been dealing with fulfilled prophecy. But the guidance of accomplished facts now fails us. From the top of the step nothing intervenes until we come to a slightly impending wall, which terminates the grand gallery; and by the time we reach it we should be, according to Pyramid measurement, in the year 1882. What is to happen then? The dispensation appears to close, or at least to enter on a new phase. First, a low doorway through the overhanging wall has to be crept under, which leads into a kind of antechamber. This is divided across by a granite leaf, or portcullis, which also has to be crawled under or climbed over; and when that is done, another low doorway, the walls of which are no less than eight feet thick, has to be passed in like manner, before the ultimate end of this toilsome effort is at length reached. What do these things mean?

It seems impossible to doubt, notwithstanding its apparently inexplicable division into two parts, that the antechamber must represent the preliminary period of rest—perfect, as concerns the glorified Church, partial as regards the saved nations on earth—which, from its predicted length of 1000 years, we call the millennium; and that the trying passage between it and the King's Chamber answers to the dark period of rebellion, at its close, before the course of moral and physical evil is finally terminated, and the eternal state of perfect truth and righteousness sets in. On this assumption we stand in front of the impending wall, and endeavour to ascertain what the light of prophecy shining on that dark place enables us to conjecture as to the meaning of its symbols.

Why does the wall wear such a threatening aspect? Having stood for several thousand years, is it likely now to fall? If it does, what will be disclosed? And what will be the effect upon that part of the structure? If not, what is signified by its leaning forward? We cannot say. Events will doubtless reveal it; but at present it remains, to us at least, an unsolved enigma.

The passage leading into the antechamber presents less difficulty. Piazzi Smyth describes it as one of the most trying of all the Pyramid passages; and on the year-inch calculation, which has brought us safely thus far, it would indicate a crisis, lasting about fifty-two years, of great tribulation to the world at large. But will the members of the elect Church then living on the earth have to pass through it? We cannot overlook the remarkable fact that, above the impending wall, under which is the low doorway leading to the antechamber, there has been discovered a hollow place, quite rough and unfinished, which extends over the roof of the antechamber into the lowest hollow above the King's

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Chamber. And some have thought that this hollow represents the place of security where those who are "counted worthy to escape all the things that are coming upon the earth and to stand before the Son of Man," will be kept safe during the last judgment; in which case, of course, they would not have to creep through that narrow passage at all. Yet it seems difficult to believe that the earth will be left without any spiritual salt for such a lengthened period; and the continuity of some of the prophecies appears hardly to leave room for so very wide a fissure. The exemption of the Israelites from some of the later plagues upon Egypt might indicate the removal of the Church before the storm reached its height; but on the other hand, if any part of the entrance passage to the antechamber has to be traversed, the whole of it must be. I confess, therefore, that the doubt upon this subject, in which repeated examinations of Scripture always left me, has not been lessened by the stone revelation.

I confess also to feeling much more anxious about the prospect of the world's speedy deliverance from its long bondage to sin and Satan, than as to how much, or how little, of the storms which may precede it I myself or my fellow Christians may have to face. And, happily, the great Pyramid confirms all the Scriptural indications that the 6000 years of creation's labour and travail are nearly at an end, and the seventh 1000 years, the Sabbath of rest, will very soon dawn upon us. I cannot think it to be *so* near as some suppose; the Bible and the Pyramid seem alike to forbid such a hope: but there is quite enough to make us lift up our heads in thankful joy at the unmistakeable signs that our redemption and the world's regeneration are really drawing nigh. While we think only of ourselves, we may naturally be impatient at any suggestion that "the end" of even the Church's groaning "is not yet," and that we, if not our children, may have to pilgrimage on in the steps of those who have gone before. But when we rise above such narrow personal feelings, and regard the whole course of redemption from the day of man's fall, we shall surely draw a long, deep breath of relief at finding solid ground for the conviction that so infinitesimal a portion of it is yet left to run before Satan is bound, the Church is completed, and the Lord Himself appears to establish His kingdom of righteousness and peace on the earth.

It would be difficult to give in a lecture any adequate idea of the mass of evidence furnished by the prophetical dates in Holy Scripture with reference to the rapidly approaching close of this dispensation. To appreciate their value you require to have the figures before you, and time to examine them. For that, therefore, you must have recourse to books. And I cannot forbear mentioning the last, and, next to Mr. Elliott's great work on the Apocalypse, the most important contribution that has yet been made to the literature of this subject—Mr. Grattan Guinness's volume, entitled "The Approaching End of the Age." For a clear and comprehensive view of the whole question, there is nothing at all like it. The striking analogies, which he points out in a vast number of cases, between the prophetic periods and certain "astronomical cycles" or periods reckoned by the motions of the earth, and its attendant satellite the moon—motions that produce apparent changes in the position of the heavenly bodies—were entirely new to me. On all branches of the

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subject, too, one's views are being continually enlarged or corrected. But his fundamental positions are substantially those which I was led to take up some thirty-five years ago, and about which I have never since felt the slightest doubt. It is therefore with no small satisfaction that I find a book being widely read in which they are so triumphantly defended and supported by such a body of indirect confirmatory evidence. His conclusions appear to reach just about as far as we can at present see. But we may expect that almost every year will add some fresh ray of light, in accordance with what was said to Daniel—"The word is closed up and sealed *till the time of the end;*" at which time, as the context implies, "the wise shall understand." How, in the face of this, and other Divine sayings, such as that prefixed to the Book of Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy," good men can sneer at prophetic study, and talk as if all those dates were put into God's Word for no purpose at all, except to puzzle and perplex us, passes my comprehension. It was from a prophetic date that Daniel himself discovered the approaching end of the Jewish captivity; it was from the prophetic date given through him, that pious Jews like Simeon and Joseph of Arimathea were expecting the Messiah to come when he did; and it will be from the prophetic dates mainly, though not exclusively—for other signs are already thickening upon us—that those who love His appearing will from this time onward more and more hopefully look up and lift up their heads, knowing that their redemption draweth nigh. They will stand with their loins girded and their lamps burning, like unto men that wait for their Lord. They will watch and pray, that they may escape all the things which are coming on the earth, by being caught up to meet the Lord in the air, and to stand before the Son of Man.

These are some of the lessons that may already be learned from the "witness to the Lord of Hosts in the land of Egypt." That it will bear further testimony as the time draws nearer, and "knowledge" is "increased," there can be little doubt. Let us ever keep our eyes open for more light of every kind; and while seeking to become more and more "children in malice," let us strive to rise nearer and nearer to the dignity of the apostolic standard—"In understanding be men."

THE RAINBOW.

"I do set my bow in the clouds."—Psa. lxxxix. 37.

FRAIL Arch! yet beautiful as frail!
Soon must thy glorious hues turn pale;
And faint and sad each tinted ray
Will fade like earthly joys away.
Rich fragment of the shivered light,
Why dost thou come to mock our sight?
And teach the heart a new distress
By thy most fleeting loveliness?

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Hush, murmurer, hush! though frail that Bow
Which in the clouds doth sweetly glow,
It seals a promise that remains
More strong than adamantine chains;
More lasting than the rock-bound earth,
Whose first destruction gave it birth.
Oh! the brief beauty of that sign!
How soothing, strengthening, how divine!

Sweet pledge of Hope! from thy bright scroll
Fresh tidings glisten to the soul
Of mercy, linked with truth and power,
To cheer us in life's anxious hour.
Yet, never gleams thy sun-clad head,
Save when the light cloud falls in mist;*
And, ah! without the tears we shed,
Hope's radiant form could ne'er exist!

But, lo! there comes a joyful day,
When we shall feel no need of thee;
Symbols and types shall pass away;
And hope shall end in certainty.
Bow in the clouds! thy hues so bright
Return to undivided light;
E'en so shall we, in God's dear Son,
With all our shades at length be one.—(John xvii. 20-23.)

WM. NEWENHAM NASH.

"IN THE BODY" AND "OUT OF THE BODY."

"I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii. 2, 3, 4.

MY object in calling attention to this passage at present, is because some of its phraseology is often quoted in these pages as unanswerable evidence that a man may see and hear, without having any connection with his body; that a man may, leaving his body behind him, be taken away to a great distance, and both *see* and *hear* in a disembodied state.

Without at all pronouncing on the possibility of such case, or denying that the alleged possibility is affirmed elsewhere in the Bible, I submit that this passage cannot, with certainty, establish the idea, or that the apostle was thinking of such a case.

The whole weight of the hypothesis rests on the supposition that the

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* Ezekiel i. 28.

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terms "in the body," and "out of the body," necessarily, mean *embodied* and *disembodied*. The value of the alleged proof lies in the facts as to the usage of these terms.

The Greek term εκτος, here rendered "out of," is in 1 Cor. vi. 18, rendered "without." Thus: Flee fornication, every sin that a man doeth is without (εκτος) the body; he that committeth fornication sinneth against his own body. Whatever may have been the meaning which the apostle attached to εκτος here, he could not have used it in the sense of *disembodied:* he was not speaking of sins done by disembodied men. "Every sin that a man doeth is [done] (εκτος) without the body," i.e., sins in general; but he that committeth fornication, sinneth against his own body." Is it not plain that the apostle uses the terms rendered "without the body," in the sense of *mentally?* And if so, Is it not possible, yea, probable, that he used the terms in the same sense in 2 Cor. xii. 2, 3? Thus: "I knew a man in Christ, whether mentally or bodily, I cannot tell, carried away to the third heavens, to paradise," &c. I think it is very probable that this was what he meant. "The Spirit of the Lord caught away Philip" (Acts viii. 39). Philip no doubt was caught away *bodily*.

The Apostle John, when in the isle of Patmos, was carried "away in the spirit into the wilderness" (Rev. xvii. 3). The necessities of the case satisfy us that the prophet was transported mentally, like Ezekiel, "in the visions of God," so that while in the isle of Patmos he was mentally transported to the scenes described, and saw those wonderful visions of things which were to come to pass afterwards. Somehow, by the power of God, the Apostle John saw the wonderful scenes and events which he describes, as clearly as if he had been bodily present, though he was not. As vividly were "the visions and revelations" referred to by the Apostle Paul seen and heard by him, "in the third heavens"—in "paradise;" though he was unable to say whether he was mentally or bodily present.

Such, I submit, is a fair and probable view of the meaning of the language in question: and therefore that cannot be fairly used as indisputable evidence, that men in a disembodied state are as capable of seeing and hearing as when they are bodily alive. Whatever PROOF may exist elsewhere for that opinion, it is not to be found in Paul's use of the terms "in the body," and "out of the body." W. LAING.

THE SPIRITUALISM TAUGHT IN OUR RELIGIOUS LITERATURE.

THE amount of modern Spiritualism that is interwoven in our religious literature—in the sermons and prayers of the sanctuary, in the hymns of the Sabbath-school and nursery, and in the poetry of this age—is quite enough to astonish any one! It is not strange at all that "modern Spiritism" has been able to boast of its millions of believers to its new religion, within a score of years, and a very large number of these from the churches themselves. The fact is, our population has been educated into the fundamental principles of Spiritism for the century past, and it

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is a strange fact that Christians and Christian ministers who as strongly oppose this malignant form of infidelity as we do, yet pertinaciously hold and teach the very principles upon which Spiritism rests, and Christian parents teach and sing and pray them into the ears of their children, in the Sabbath-school and home circle.

The fundamental doctrine of modern Spiritism is that:—

1. All saints, good persons, and little children, become angels when they die;

2. That they enter immediately upon their final state and condition—are crowned and sceptred, and commence at once to reign in heaven; and:

3. That all such angel friends become ministering spirits to the living on earth, influencing them in various ways for their good, and shielding them from error and danger.

How generally do we hear these sentiments advanced in funeral sermons for the solace of weeping friends, viz., that their departed friends are, even while they weep, bright ministering angels around them, and their lost babes are beautiful cherubs hovering over them, in loving anxiety, and would fain wipe away their flowing tears, &c. In proof of these statements study this piece of poetry which we clip from the *National Baptist*, selected for its columns by its editor:—

I shine in the light of God, (1)
And His image adorns my brow;
Through the valley of death my feet have trod,
And I reign in glory now. (2)
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.

I have found the joy of heaven; (3)
I am one of the angel band; (4)
To my head is a crown of glory given; (5)
And a harp is in my hand. (6)
I have learned the song they sing, (7)
Whom Jesus hath made free;
And the glorious walls around me ring,
With my new-born melody.

No sin, no grief, no pain;
I'm safe in my happy home; (8)
My fears all fled, my doubts all slain,
The hour of my triumph is come. (9)
Friend of my mortal years,
The trusted and the tried,
Thou art walking still in the vale of tears,
But I am at thy side. (10)

We have before us a collection of songs for the use of Spiritual Circles and séances, and there is not more untruth taught in any dozen of them than in these three stanzas!

1. It is not true that any departed saint "shines in the light of God." "It hath not yet been made to appear what we shall be." (1 John iii. 2.)

2. It is not true that any saint is reigning in glory *now*. The Blessed Saviour is not himself reigning in glory *now*. He has not taken unto Himself His great power to reign. He will not even take His throne and sceptre to reign over the earth until He appears the second time.

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8. It is not true that any saint has found the joy of heaven—for no one has yet ascended to heaven (John iii. 13).

4. It is not true that any saint has yet been or will ever be transformed into an angel. The angels were *all* created before man (Gen. iii. 1; Job xxxviii. 7); and, therefore, not one has been added to their number since that day. If saints became angels at death, when Christ comes He could only bring *angels* with Him, and no saints, for there *would* not be a saint in the universe, but all angels! But He will bring all His saints with Him in their glorified bodies, and also thousands and tens of thousands of holy angels (Zech. xiv. 5; 1 Thes. iv. 14). Angels are a different order of intelligences from man—superior to *unredeemed*, but inferior to *redeemed man*—they will never wear crowns or sway sceptres, or sit down with Christ on His throne—never be heirs of God and joint heirs with Christ. "This honour have all his saints."

5. No saint has ever received a crown of glory, not even Paul himself, nor did he expect one before the appearing of Christ (2 Tim. iv. 8), and he did not think that any saint would receive one before that day, and then only "those who love his appearing." Christ Himself has not been crowned, and He said it was "not meet for the servant to be above his Lord." If saints are crowned in heaven *now*, pray tell us whom are they ruling over there? A crown and sceptre imply authority and rule; are they kings without subjects? Have they sceptres without authority? It is on this earth that Christ will reign, and it is upon the throne of His father David that He will sit, and it is the government over the living nations, saved from the judgment of nations (Matt. xxv.), dwelling on this earth, that the saints will reign and rule jointly with Christ.

6 and 7. The hand of no angel ever will touch a harp, and no saint ever yet has, for the song of redemption has never yet been sung, the salvation of no one has ever yet been perfected, nor is it meet that one should be perfected before another (Heb. xi. 40).

8. It is not true that any saint is yet "at home," for his home is a place to be prepared. Christ has that home yet to prepare, and when it is ready He will come and receive His saints unto Himself, and He has not yet come, and therefore no saint is at home. That home is not "high up in heaven," nor anywhere else than upon this earth, when it shall have been regenerated, renewed. (See Rev. xxi. and xxii.; Matt. v. 5; Psa. xxxvii.)

9. The hour of no saint's triumph has yet come. They are still the "prisoners of hope." John saw in symbol the souls of the martyrs under the altar, corresponding to the Court of the Tabernacle, and heard them cry, "How long, O Lord, how long ere thou wilt avenge our blood upon them that dwell upon the earth?" Their blood has not yet been avenged, and will not be until Christ comes. The triumph of the saints over death and the grave will not take place until Christ's second coming, when He will redeem them from the thraldom and disgrace of the grave, and death will no more for ever have power over His saints; then they will be enabled to sing, "O death, where is thy sting? O, grave where is thy victory?" That will be the hour of the saints' triumph—never before.

10. It is not true that any disembodied spirit walks this earth, by the

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side of any one. They all do rest from their labours. Of their personal knowledge, the dead know not anything. Angels, not saints, are ministering spirits.

Could more untruth, and pernicious untruth, be more ingeniously inwrought into three stanzas? Moderate Spiritism goes but one little step further, and claims that these disembodied angels can and do communicate with mortals, and more ponderable bodies, and foretell future events, and even materialise, so as to be recognised and handled, and converse audibly, and partake of food, and many similar falsehoods.

"OBSTA PRINCIPIIS"

is a safe maxim in this as well as in other things—resist the beginnings of error—nip it in the bud. Mark well what is taught in the songs we sing, as well as in the sermons and lectures we hear, for vigilance is the price of safety.

THE ROSE OF SHARON.

THERE is a beauteous flower in Eden,
No richer in the garden grows,
Sweet odours in the balmy dew of even
Gently distil from Sharon's rose.

Pure heavenly flower, in thee we trace
Emblem of love beyond compare;
Thine essence deepens earnest of the grace
Of future joy and bliss divinely fair.

Soon will appear on earth again the Eden,
Whence spring of living water flows;
Flowers then no more will droop and die at even,
But share the fragrance of this heavenly rose.

C. F.

THE HELL OF SCRIPTURE.

ON Sunday Mr. Andrew S. Cunningham, Dunfermline, delivered an address in the Masons' Hall, Maygate, on "The Hell of Scripture," making special reference to the Rev. David Macrae, Dundee. Mr. Cunningham began by stating that some people believed that the wicked would only receive a purgatorial or temporary punishment for their sins, while others believed that the wages of sin was eternal life in misery. Another theory, and the one he would endeavour to substantiate, was that there is no life for the sinner; that the soul that sinneth it shall die, it shall be utterly destroyed or annihilated. This latter theory was the one that had of late been so prominently brought before the country by the Rev. Mr. Macrae, and he had no hesitation in endorsing all that that gentleman had said on the subject in a sermon a fortnight ago. They were, he said, told in orthodox circles that the "souls of the wicked shall not see death;" but how could such a statement be

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reconciled with the words of the Psalmist when he says—"God shall destroy thee (the boasting man) for ever. . . . . He shall root thee out of the land of the living." Again, they were told by the same writer that the "wicked shall soon be cut off, they shall be consumed; all the wicked will God destroy; the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs." He held that it had been the unscriptural doctrine, "that man possessed an immortal soul," that had given rise to the endless life in pain theory. An immortal thing cannot die; and if man possessed an immortal soul, why should they be told in the Scriptures "that the soul that sinneth it shall die? he which converteth the sinner from the error of his way shall save a soul from death." From these words surely he was not arguing too much when he said that if the sinner is not converted from his evil way, then his soul will see death. The sinner has been a follower of the first Adam, and as a consequence Paul's words must apply to him, "If ye live after the flesh ye shall die." John was equally plain on the subject, "He will gather the wheat (or the righteous) into his garner, but the chaff (or the wicked) he shall burn with unquenchable fire;" fire that cannot be quenched, fire that cannot be extinguished as long as the chaff remains; hence it will be unquenchable, because it will be beyond man's power to put it out. Mr. Cunningham then went on to consider at length the few passages generally advanced by Augustine theorists in favour of eternal torment, and having disposed of them, he stated that it was unfair of people to overlook entirely the hundreds of Scripture statements which emphatically prove that there is no life for the wicked, and interpret the whole book by some three or four passages, which they think teach their views. Is it not the better way to place Scripture alongside Scripture, and examine carefully the context and origin of every passage. If a man looks into a book with a pair of green spectacles on his eyes—why, of course everything will appear green before him, and so if a man is determined to read the Scriptures from an "eternal torment" point of view, he will only see in that light. He called the subject a very important one, and would ask his orthodox friends if they had weighed the matter sufficiently to lead them to such an inhuman idea? Is it possible that *He who is described as the God of mercy, the God of love, pity and compassion, the God who so loved the world that He gave up his only begotten Son, even unto death, that whosoever believeth on Him might not perish, but have everlasting life*, is capable of subjecting men to punishment day and night millions and millions of years. This is a punishment that man in all his barbarity would shrink from inflicting on his fellow man. Well might the heathen exclaim, "We cannot and will not believe in a God of whom you affirm such outrageous wrong." Yea, well might man shrink from such a vile charge. Mr. Cunningham concluded by referring to allusions made by the Rev. David Macrae to the parable of the rich man and Lazarus. He quite agreed with Mr. Macrae that the parable had no reference to eternal torments, but he must differ from that gentleman when he says that "meantime (he supposed that this was the time the parable was spoken) the Messianic kingdom was founded upon the earth." He (Mr. Cunningham) should like to know when the Messianic kingdom was founded upon the earth. That a kingdom,

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whose king would be Jesus Christ, would be founded upon the earth was apparent, he held, and universally taught in Scripture. As soon as Christ met with His Apostles after the crucifixion the first question was, "Lord, wilt thou at this time restore again the kingdom to Israel?" Now they should mark that Christ did not contradict this question, and he held if the establishment of a kingdom upon this earth had been a delusion, surely He would have set His Apostles right. But, on the contrary, the answer was, "It is not for you to know the times or the seasons which the Father hath put in His own power." Daniel also stated "that the God of heaven shall set up a kingdom that shall never be destroyed. . . but it shall break in pieces and consume all other kingdoms, and it shall stand for ever." He asked if the signs of the times showed that this kingdom had been established, and quoted numerous passages in support of his views.

IN MEMORIAM.

O MOURN not for the loved ones,
Who life's short race have run,
The toil and strife are ended,
The fight of faith is won.

And like an infant sleeping
Upon its mother's breast,
Safe in the Father's keeping,
The faithful dead all rest.

And He who came to ransom
His people from the grave,
Will soon return in glory,
And show *His* power to save.

And raise in incorruption,
And give immortal life,
For He's the resurrection,
And He alone the Life.

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A CONVERSATION.

THE COUNCIL OF THREE.—PART II.

On the Signs, Certainty, and Nearness of the Second Advent and Kingdom of Christ.

DURING the absence of Mr. Heathfield from Manchester, much work had been got through in investigating the Scripture testimony on the subject of such glorious interest to all who are waiting for the manifestation of the kingdom of Christ. All the prophets were examined; then the testimony of Christ and His apostles was inquired into, so that the suggestions and inferences arising from these studies caused frequent

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and somewhat lengthy correspondence between Mr. Heathfield and the two brothers, which was as profitable as it was interesting.

It is not my purpose to introduce these letters. I think it wiser to record the conversation on the Book of Daniel. The reader would do well, however, to follow the example of the friends—if he has not already done so—and not allow himself either to be intimidated by the greatness of the enterprise, or of being regarded as an enthusiast. Men searching for truth must not wait for popular smiles.

Several weeks elapsed ere Mr. Heathfield returned. The week after his arrival the conversations were resumed.

Mr. Heathfield met the brothers at their residence, where, it is needless to say, he received a most cordial welcome. At the appointed time they were seated at the table, with their Bibles before them. The conference was opened by Mr. Heathfield.

"Your correspondence," said he, "was very gratifying to my feelings. It enabled me to observe the carefulness of your researches, the justness of your conclusions, and your recognition of the tendency of the predictions relating to the kingdom. In some cases I hardly expected so much progress; therefore my pleasure has been heightened. It is sure proof that I have not gone too fast for your judgment, or given you more than you can comprehend. The probability is that, with so much earnest industry, you will soon become far better *light-bearers* than myself, to light the way to the kingdom."

Sydney: "Your remarks give me sincere pleasure, as evincing your kind estimate of our poor endeavours 'to be thoroughly assured of the truth,' although your praise is too generous."

Bertram: "I agree with that. We can only lay claim to your consideration by the fact that we are thoroughly in earnest, and heartily rejoice to have you on the spot to lead us a little further into the mysteries of the kingdom."

Mr. H.: "I think we cannot do better than read Daniel. We will now take the eighth chapter.

"Observe, that with this chapter the Hebrew part of the book begins, and continues to its close; the visions relating wholly to the Jews and Jerusalem. The scene now narrows from world-wide prophecies to those affecting the covenant people in the five centuries between the exile in Babylon and the advent of Christ. And you will see that Antichrist, like Christ, has a more immediate future, as well as one more distant. The vision in this chapter, and that of chapters 10-12, conclude the account of the Antichrist of the third kingdom. Now, between the two visions, chapter 9 is inserted, which relates to Messiah and the covenant people at the end of the half Millennium, or, seventy weeks of years, a matter of much importance.

"The vision presented to Daniel is that of the ram and he-goat, eminently symbolical images. The ram has 'two horns;' both were high, 'but one was higher than the other; and the higher came up last.' We know that the horn in the East is the symbol of power and royalty. This points, then, to Medo-Persia. Persia, however, was of little note till the time of Cyrus, but then it became ascendant over Media, the more ancient kingdom. Darius was sixty-two years old when he began to reign; during his short reign of two years, being a weak king, the

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government was almost wholly in the hands of Cyrus. The ram corresponds with the bear in chapter 7, symbolising clumsy firmness. The king of Persia also wore a jewelled rams' head of gold instead of a diadem, such as are seen on the pillars of Persepolis. Then the Hebrew for ram springs from the same root as 'Elam' or Persia. The 'one horn higher than the other' answers again to the bear raising itself on one side, as we saw in chapter 7.

"Now, note the action in verse 4. The ram pushes 'westward, northward, and southward, so that no beasts might stand before him,' and so on; absolutely carrying all before it. Babylon, Mesopotamia, Syria, and Asia Minor were the countries which Persia conquered westward; Colchis, Armenia, Iberia, and the dwellers on the Caspian sea, northwards; Judea, Egypt, Ethiopia, Lybia, also India, under Darius, southward. Daniel says nothing of *eastward*, because the Persians came from the east. 'He did according to *his* will.' Here we have a clear indication of the real principle of Antichrist,—viz., carrying out his own purpose, not God's, but altogether opposed to Him; yet it is permitted to prosper for a time, and to be very successful.

"Now, note the second feature of the vision (verse 5); the 'he-goat' coming 'from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.' This points clearly to the Greco-Macedonian empire, and the notable horn to Alexander the Great. The goat not touching the ground shows, too, the incredible swiftness of his conquests; for in less than twelve years he overran the world, so invincible were his arms. The he-goat here answers to the leopard in chapter 7.

"It is said that Caranus, the first king of Macedonia, was led by goats to Edessa, which was made the seat of his kingdom, and called Ægæ, i.e., *goat city*. According to the vision, the ram 'was standing before the river' Ulai, 'and the he-goat ran into him with the fury of his power.' It is remarkable that at the river Granicus, Alexander fought his first victorious battle against Darius, 334 B.C. The seventh verse describes the attack on the ram, and the result of the contest, which was the destruction of the two horns and the complete prostration of the ram. This may be a presentation of the wrath of Greece against Persia, for the Persian invasions of Greece, which assumed a concentrated form in the person of Alexander: also for the Persian cruelties to the Greeks, and the attempts of Darius to seduce Alexander's soldiers to treachery. The verse states that the goat 'stamped upon him,' this probably points to Alexander's victory over Darius Codomanus, in the year 331 B.C., and the burning of Persepolis in the next year, 330 B.C., these two events completing the conquest of Persia; thus destroying the second world-power. None could deliver the immense hosts of Persia from the small army of Alexander. Her doom was accomplished!

"Notice in verse 8 what is said of the he-goat. 'When he was strong, the great horn was broken.' At the time of Alexander's death by fever, at Babylon, the empire was in full strength, and its fall then was most improbable; yet it was *then* broken, and within fifteen months, his natural brother, Philip Aridæus, and his two sons, Alexander Ægus and Hercules, were both murdered. And in place of the broken horn, 'came up four notable ones towards the four winds of heaven.' That

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is to say, the empire was divided between Alexander's four generals, Seleucus taking the eastern portion, which included Syria, Babylonia, Media, &c.; Cassander the western: Macedon, Thessaly, and Greece; while Ptolemy took the southern: Egypt, Cyprus, &c.; and Lysimachus the northern portion: Thrace, Cappadocia, and the north parts of Asia Minor. Thus the empire is broken up into four parts.

"The ninth verse tells us that from one of these four 'came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land.' It will not do to confound this with the little horn of the fourth kingdom in chapters 7 and 8. Observe well the distinction. The little horn of the seventh chapter comes as an eleventh horn after the *ten* preceding ones. In this chapter it is not an independent fifth horn, *after* the four previous ones, but arises out of one of the four existing horns. This horn is explained to be in verse 23, 'a king of fierce countenance,' which refers primarily to Antiochus Epiphanes.

"Greece with all its refinement produces the first, or the Old Testament Antichrist. This Antiochus had an extraordinary love of art, which found expression in grand temples, which he caused to be built. He wished to substitute Zeus Olympius for Jehovah at Jerusalem. Heathen civilisation and revealed religion came into collision. I believe this is typical of the last days. Again, identifying himself with Jupiter, his aim was to make *his own* worship universal. So mad was he in this that he was called Epimanes—or 'maniac,' instead of Epiphanes. None of the previous world-rulers, as Nebuchadnezzar, Darius, Cyrus, Artaxerxes Longimanus, had systematically opposed the Jews' religious worship. Hence, there was need for this prophecy to prepare them for Antiochus. The struggle of the Maccabees was a fruit of Daniel's prophecy (see 1 Macc. ii. 59). And it is indisputable that Antiochus is the forerunner of the final Antichrist, standing in the same relation to the first advent of Christ that Antichrist will do to His second coming.

"The sins in Israel which gave rise to the Greek Antichrist were that some Jews adopted Hellenic customs, such as erecting theatres, initiating Grecian games, and regarding all religions alike, sacrificing to Jehovah, but at the same time sending money for sacrifices to Hercules. Such, too, will be the state of the world when ripe for Antichrist. Do you not already—under other terms, and plausible pretexts—see strong and clear indications of the rapid growth of such a state of things in the church and in the world?

"At verse 9 and 23, however, the description passes from the literal Antiochus to features which, though partially attributed to him, can only hold good in their fullest sense of his great antitype—the New Testament 'Man of Sin.' The Mahometan Antichrist may also be included in this presentation; answering to the Euphratean (Turk) horsemen of Rev. ix. 14-21, which are loosed 'an hour, a day, a month, and a year,' —in the year-day theory, 391 years, to scourge corrupted Christianity. In 637 A.D. the Saracen-Moslem Mosque of Omar was founded on the site of the temple, thus 'treading under foot the sanctuary,' and there it is still. The first conquest of the Turks over the Christians was in 1281 A.D., and 391 years after they reached the zenith of their power, and then began to decline, Sobieski defeating them at Vienna. Mahomed

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II., called 'The Conqueror,' reigned from 1451 to 1481 A.D., in which period Constantinople fell: 891 years after brings us to our own day, in which Turkey's fall is imminent. Its power and its empire are alike crumbling away.

"We are told that the horn 'waxed exceeding great toward the south, toward the east, and toward the pleasant land.' The deeds of Antiochus will explain this; for 'toward the south' he fought against Ptolemy Philometer and Egypt; 'toward the east' he fought against those who attempted a change of government in Persia; 'and toward the pleasant land,' he brought Judea into subjection, and ruled it with an iron hand of cruelty. It is also called 'the glorious land' in chapter ii. 16. Its chief *pleasantness* consists in its being God's chosen land. Into this land Antiochus made his inroad after his return from Egypt.

"In verse 10 we notice that the power represented by the 'little horn waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them.' Keep in mind that we are now dealing with symbols, and the description is wholly symbolic. Otherwise, one might be held back from forming a definite opinion as to the meaning of this language. But remembering this, I think we may venture to do so without misgiving.

"The term 'host of heaven' is explained in verse 24, where it is rendered, 'the mighty and holy people'—meaning the Jews and the priests, who were mighty when the arm of Jehovah was exerted on their behalf. Then they were holy, in the position they occupied as the chosen nation, in which the Divine glory was manifested, and who had entered into a covenant relationship with God Himself. The Levites' service is called a warfare (see the marginal reading, Num. viii. 24, 25). You are probably aware that great civil and religious powers are symbolised by stars,—a term frequently used among ourselves when speaking of eminent individuals. We may see the significance of the terms employed when the text says that 'it cast some of the host and of the stars down to the ground.' Tregelles refers 'stars' to those Jews whose portion from God is heavenly glory, such as are designated in chapters xii. 2, being believers in Him who is above at God's right hand; not the blinded Jews. The persecution reaches these: they are cast to the ground. Look at the spirit of Antichrist, as uttered by Babylon before its fall, and which is so forcibly presented to us by the prophet Isaiah, in chapters xiv., 13-14: 'I will exalt my throne *above* the stars of God.'

"In ver. 11 we are told He will go still further even 'to the prince of the host,' *i.e.* the Lord of Sabaoth,—the hosts of heaven and earth, stars, angels, and earthly ministers. So ver. 25 enforces, 'He shall stand up against the Prince of princes,' or, as it is rendered in chapter ii. 36, 'the God of gods.' Not content with opposing God's ancient people, he seeks to dethrone God Himself! 'The daily sacrifice was to be taken away and the sanctuary was to be cast down.' The first was taken away by Antiochus as you may see, 1 Macc. i. 20-50, but, though he robbed the sanctuary of its treasures, it is to be observed that it was strictly 'cast down' by him. A fuller accomplishment remained for the future; Antiochus took away the daily sacrifice for a few years, the Romans for ages, and 'cast down' the temple, and Antichrist in con-

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nection with Rome, the fourth kingdom, shall do so again after the settling of the Jews in their own land, who, still unbelieving, shall have rebuilt the temple, and restored the Mosaic ritual; God giving them up to him then 'by reason of transgression' (v. 12), *i.e.* He will not own the worship so rendered. Many have thought the Jews will return to their own land on their believing on the Messiah, and as a consequence of that act of faith, but it seems to me that they must be gathered there *before* the manifestation of the Messiah, which will call forth their faith and deep penitence" (see Zech. xii. with Rom. ii. 26, 27).

CORRESPONDENCE.

THE DOCTRINE IN CANADA.

DEAR CHRISTIAN BROTHER,—In one of my previous letters I think I referred to the case of Mr. Brookman, of St. Catharine's, who had seceded, as minister of the English Church, from that body on conscientious grounds, particularly as to the ritual and doctrine laid down in the Prayer-book. He has since become a Baptist. He was recently inducted as pastor of the Baptist church in Yorkville, a village which is joined to Toronto. As I had known him to be an intelligent and earnest advocate of the truth concerning life only through Christ, and the final destruction of the rejectors of the Gospel, I looked with no small interest as to the inquisition of the Council relative to his religious opinions or faith. The result has been that with a clear understanding of his views, he has been received as pastor of that church. I send you a small paper published by the Baptists in Toronto, entitled "*The Bible Helper*," in which you will find a letter from Mr. Denovan, the pastor of the Alexander Street Church in Toronto, who took part in the induction services, while opposed to several of the opinions held by Mr. Brookman, that his position for so doing might "be perfectly understood by the community."

In that letter, it is encouraging to the friends of truth in their warfare against the heathen orthodoxy, which so largely prevails, to notice that Mr. Denovan admits that—"A number of the council, (all *regular* Baptists) indulged his views especially on the third and fourth points—the denial of the natural immortality of man, and the eternal conscious punishment of the wicked."

The reasons assigned for this departure from "regular" denominational othodoxy were that Mr. Brookman's views were "apparently more negative than positive:" that "He was a good man and transparently honest:" that "The Baptist body could not afford to drive him away to another denomination."

This virtually recognises the vital principle that a sincere faith in Jesus, the Son of God who died for our sins and rose again for our justification, evinced by a life corresponding with that faith, forms the ground for the recognition of the person as a Christian—the member of a Christian church, or the minister or pastor of a congregation who is capable of being a teacher of others. An individual may have many opinions

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on religious subjects different from his fellow believers—such as the truths we specially advocate—but these, although important to be known and believed for the comfort of the Christian, do not imperil his salvation.

This reminds me of what I lately read in the *Christian World*, on a late lecture of Rev. Edward White, wherein it is stated that, "the excellent treasurer of the Baptist Missionary Society insists *that all the Baptist Missionaries shall teach, or at least, profess to believe in the endless misery of the unsaved, ignorant heathen!*" As this revolting dogma is at variance, not only with the spirit of the Gospel of the grace of God, but with the plainest teaching of the Word of God as found in the Bible, the treasurer should reconsider by the light of that word and the Spirit of God, the revolting intolerance involved in his language. It is an astounding phenomenon that not only with him, but with many others, the belief of the endless existence of sin and suffering is being made the condition of Church membership or the teaching of the teacher, rather than faith in Christ and love to Him evinced by holiness of life. Anticipating trouble to Mr. Brookman among the Baptists, I sent many of them documents adapted to open their eyes. One upon which I specially relied to mollify opposition to the views of that good Christian (whose biblical knowledge all who know him admit to be remarkable) was the enclosed letter which I had published in "*The Investigator*."

Madame Feller, who was the founder of the Grande Ligne Mission, held clear, scriptural views as to the future of man until the close of life. For proclaiming such the Rev. Leon Normandeau, now in Granby, Q., was virtually cast out of the Mission in his old age with his wife, all being Baptists—both the oppressors and the oppressed. Besides this, the Rev. Theodore Lafleur, the principal Protestant French preacher in Montreal, has avowed his adherence to the enlightened views we uphold. He is a Baptist, and has been, and is, the agent of the Grande Ligne Mission. He must have been in London a short time ago, as he was on a tour on account of the Mission. I wish you had enjoyed a conversation with him. These facts I hope have exercised an influence for good relative to the case of Mr. Brookman, among the leading Baptists of that church.

Dr. Wilkes of Montreal, long pastor of Zion Church, and since his partial retirement on account of ill health, principal of the Congregational College there, wrote me last month (he is an old friend) in reply to a note I sent him with one of my late tracts.

He said, "I fully concur in every sentiment and utterance of abhorrence of the teaching you quote concerning hell. I am thankful that out of the Roman Catholic Church little or nothing of that stamp is heard from respectable, intelligent pulpits. But you must excuse me for doubting 'Conditional Immortality' as taught by Edward White and friend R. W. Dale. I do not believe that man is *necessarily* immortal, but by God's creating fiat I suspect that he is immortal *as* man. Much confusion arises from the omission to notice that the Bible is not God's only revelation to man; His own nature is a revelation; the whole works of God are a revelation; and above all *Christ Himself* reveals the Father. Then comes the question of interpretation; and the necessarily

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profound mysteries which hang over the future world. The utter impossibility of our forming the slightest conception of an experience away from the body, and in a place and state of which our ignorance is necessarily absolute. Words, if they were used in such a case, would fail to convey ideas. Accordingly I refuse to dogmatise, but declare that Christ died to save sinners, even the chief, that whosoever believeth in Him hath everlasting life, that he who rejecteth Him hath not that life, and is under condemnation; and that irrespective of all theories, it is fearful folly and madness and wickedness to reject the Gospel, and that this cannot be done with impunity."

The above I thought would be interesting to you as from an aged and talented preacher.

There seems to me a strange and irreconcilable opinion expressed by my old friend concerning the immortality of all men. He thinks that "man is not *necessarily* immortal, but by God's creating fiat I suspect that he is immortal *as* man." This seems to me utterly untenable from any revelation God has given of His glorious Name. That the endless misery of man should spring from the fiat of the God of love is to me incomprehensible. With kind Christian regards, I am yours fraternally,

JAMES LESSLIE.

LIGHT IN THE DARKNESS.

To the Editor of THE INVESTIGATOR.

"DEAR SIR,—It may not be generally known among the friends of Protestant Missions among the French Roman Catholic population that some years ago one of the most talented and devoted missionaries of the Grande Ligne Mission —the first organisation of the kind in Canada—was virtually expelled from that society, after more than forty years' faithful service, for proclaiming his enlightened convictions of the Truth of God, namely, that the future immortal life of man is the gift of God only to the faithful believer, and that the wicked rejector of the Gospel shall be 'punished with everlasting destruction,'—shall 'perish,' or shall literally suffer death without the hope of a resurrection. The testimony of God's Word being that 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

"The spirit which actuates those who in such a case differ in judgment from their brethren is essentially despotic, and savours more of the intolerance of the Papacy than of the Spirit of Christ. But the remarkable fact, unknown apparently to the persecutors of the aged missionary and his wife, is that Madame Feller, the amiable, accomplished and pious founder of the Mission, with Monsieur Rousse, held the same view of Divine Truth to the close of her life!

"I have been led to bring forward these reminiscences, having seen in a number of the *Canadian Spectator* a statement which affords evidence that the Truth of God is gradually rising over the power of human creeds and the resistance of ignorance and intolerance. I allude to a fact published in that Journal of the 26th April, this year, entitled '*The Montreal French Protestant Pulpit*,' in which it is stated that the Rev. Theodore Lafleur, the agent of the Grande Ligne Mission, holds and proclaims the same glorious truth which was dear to the heart of the founder of the Mission and the persecuted missionary to whom I have before alluded.

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"I give an extract from the *Spectator*. After referring to Mr. Lafleur as 'one of the greatest, if not the greatest, orator of the French Protestant Pastorate,' the writer says that 'he might be classed doctrinally with the humanitarian school. He certainly is not what is usually understood by the expression "orthodox." He does not, for instance, accept the doctrine of the eternity of the punishment (the suffering ?) of the wicked, but occupies the position of the annihilationists,'—the doctrine now so largely prevailing among thoughtful believers, viz.—'Conditional Immortality.'

"I am, yours truly,

"A FRIEND OF JUSTICE AND TRUTH."

SLEEP AND DREAMS.

DEAR SIR, — Mr. Rotherham's answers in the RAINBOW for July to my questions contained in the number for the previous month give rise to another question, which I propose to ask myself rather than ask any other. It is this. Does Mr. Rotherham really believe that in the strict sense saints who have departed this life sleep, and, perchance dream, while in the dust of the earth ? This certainly appears to be his conviction; for he avers that dreaming in the dust is quite as conceivable as sleeping in the dust. Now sleeping and dreaming are, in the literal sense, attributes or states of life only; not of death or of inanimate existence. You cannot, strictly speaking, say that any one destitute of life sleeps, much less dreams. Now, what is the state of man lying in the earth in the sleep of death ? At the best he is but a body or material organisation bereft of the vitalising spirit, and the apostle John tells us that the body without the spirit is dead. Undoubtedly it is quite in accordance with Scripture usage to speak of man in death as asleep, but who does not know that the term thus used is used metaphorically, not literally. Dreaming, however, is never to my knowledge predicated in the Scripture of man in the condition of death. To make consciousness in death apparent—and dreaming is certainly a phase of consciousness—those texts which are usually quoted in support of it are indispensable; but which, alas, prove too much to consist with the biblical description of death, and of the absolute necessity of resurrection to the renewal of life. It really appears that Mr. Rotherham has momentarily fallen into a similar mistake as that of the disciple of old. Jesus said, "Our friend Lazarus sleepeth." They concluded, "If he sleep, he shall do well." God's book says, that in death man sleeps, Mr. Rotherham concludes, perchance to dream. He knows of no sleep to which dreaming is not incident, not even excepting that sleep from which the sleeper can be awakened only by the potent voice of the Son of God, or the trump of the archangel.

G. E.

THE "TE DEUM."

DEAR SIR,—I have felt much lately that the "Te Deum Laudamus," which is often sung, is not so often felt or understood. Is not the first part in the mind of the compiler written with an eye to the future, rather than the present; whilst the latter part is a prayer for the Lord to come ? We know that in many of the Psalms the expressions to unintelligent persons would convey the idea that at the time they were uttered or written

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was the time of fulfilment; but by the grace of God we know and believe that for the most part they are yet future. What God has caused to be written is as already accomplished, because He is faithful, and this is our confidence. Hence the Lord reigneth, from Psa. xciii. to Psa. c., all expressive of God's mercy and power to be revealed when He will come again in the person of the Lord Jesus, to be glorified in His saints, and to be admired in all that now believe. Again, I have thought on reading the word, that the "saints" who will be found "watching" being now baptized with the Holy Spirit, will in that day—the day of Christ's power—be baptized with "Fire," and will be His ambassadors in the future age. His tried ones now, His glorified ones then, as in the 1st Hebrews. But, dear sir, what a comfort would it be to God's children if these truths were largely dwelt on in the pulpit. The foundation, Christ; the glory (Song of Praise) in anticipation; and the prayer now continually made for His coming. We know He has graciously promised that He will be inquired of to do all these things for His people; and if all His children continually sought in prayer, public and private, for such blessings as will most surely come when He cometh, would it not be a sign of the very near approach to the end of this dispensation of sin and woe, so beautifully set forth in the RAINBOW Editorial last month.

I would that I could hear these things from the pulpit; but, alas, it is rather otherwise, and something must be wrong. Last Sunday, at the church I now attend, a young man fresh from college asserted that it was Satan who tempted men not to believe in endless punishment. Now the mind of the preacher was manifest; he put forth the duration of it "endless," whereas we believe it will be final—because wicked doers when destroyed will never be permitted to live again, but will *utterly* perish, and their king with them. For the fire will utterly *consume* the ungodly, and finally death will be destroyed.

Wishing you God speed in your work and labour of love,

I am, yours sincerely,

CHAS. FORSBROOK.

A HUNDRED PENCE.

DEAR SIR,—I enclose a hundred pence towards your building fund, fifty from me and fifty from Brother S——, and I hope by-and-bye to be able to send you another fifty. I can't but think that every one who takes in or reads the RAINBOW will help in this matter, as the Lord has prospered them. There was some delay in my getting the RAINBOW from the booksellers here, so I wrote to the publishers for it, and now I get it regularly. I could not express the thanks and love I feel towards yourself for the comfort and joy I get from the RAINBOW. I have been a subscriber to it since 1871, and I like it more now than ever. The Holy Spirit hath enabled me to see this great and blessed truth of life only in Jesus, and I am anxious to do all I can to help Christian brethren and sisters to believe the same. It seems so dishonouring to such a good and loving Father as ours, that any of His people should believe and teach that he would keep any of His creatures, even the most disobedient, in eternal torments. To this end, dear sir, I pray God to bless you and make you a blessing. Very respectfully, yours,

T. G.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1880.

ON CONSECRATION:

A WORD TO EVERY READER.

IF all who are called Christians were what they are called, what wonderful places the nations of Christendom would be! But, alas! the ideal is purely a thing of imagination, for who knows not that the nominal and the real, profession and possession, are different things. Assent to the proposition that Christ is Lord is universal; no one denies it; but does universal assent imply that loyalty to Him is equally diffused? Do all who call Him Lord obey His authority? This is His own test, not profession, not signing creeds, but obedience. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you." It is not calling Christ Lord that qualifies for admission into the kingdom of heaven, but doing the will of His Father who is in heaven.

No man can understand Christ's Gospel who is not personally devoted to Christ. There is a holy secret in it which is not revealed to the superficial reader of evangelists and apostles. Love to Christ is the key of the Gospel. Come to it with this, and its beauty and truth and glory are gradually—sometimes rapidly—unfolded to view. To search for a system of doctrine is one thing; to go to it saying, "We would see Jesus," is quite another. Christ's Spirit breathed upon you, the words He speaks concerning Himself are found to be spirit and life. "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life."

If then the holy privilege of seeing the Lord in the truths respecting Him be one of the results of entire consecration, who

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would not be thus consecrated? To be delivered from scholastic glosses—which, by the way, are anything but scholarly—and vain traditions, and pagan superstitions which have incorporated themselves with divine doctrine, as parasites cover the noble forest tree, living upon and killing it, is a great deliverance, for which one cannot be too thankful. To have that divine education which enables one to separate the chaff from the wheat, casting *that* to the winds and gathering *this* carefully as food for the understanding and strength to the heart, is an education which no college in the world can give. But beyond this there is something more sacred still, for which every one should eagerly press, and that is to see the Lord and have conscious personal fellowship with Him. The idea of this fellowship is not a delusion, the fact of it is not an impossibility, neither is there the faintest dash of fanaticism in the assertion that it may be enjoyed every day of his life by the man who is entirely consecrated to his Lord. But do not take our word on the matter. Take that of the beloved John: "That which was from the beginning,* which we have heard—which we have seen with our eyes, which we looked upon, and our hands handled—concerning the Word of Life; (and the Life was manifested, and we have seen it, and bear witness, and declare unto you that Eternal Life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you also, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

But mere enjoyment, holy and blessed though it is, beyond doubt or controversy, is not, after all, the highest idea of the Christian life. Hearty service, prompted by enjoyment—the burning light fed by the holy oil—lifts us to a still loftier region. This was the Master's place. His consecration to the work assigned Him by the Father was entire. He kept back no power, no faculty, but gave His undivided energy to the service. It was His meat; He lived upon it; His joy, His all; He died upon it, knowing that He should rise from the dead. But mark you well as the practical conclusion to which these thoughts have been growing—*Consecration is power!*

We—the brethren employed in teaching the truths represented by this journal—earnestly wish the widest possible diffusion of apostolic doctrine, freed from the entanglements of pagan delusion and theological "errors and terrors." We want power to do this great work. Men with clear minds and loving hearts, who desire our Heavenly Father's character redeemed from complicity with the horrors of false dogmas, might help us much more. Men with

* The reference in the Epistle is to the writer's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . . In Him was Life, and the Life was the light of men."

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money might greatly help us to send the RAINBOW and other publications far and wide. No one imagines how little help comes to us in this way. We have not spoken of it for years, because we shrink from such matters, and because we hoped that the nature of the work would lead to spontaneous and continuous co-operation; but now the fact must come out. Our help from gifts averages less than £20 a year; for advertising the RAINBOW and many other demands, this is about the amount sent to us. How much *extra* work can we do with that? We should like, and would prudently use, far more power of this kind. But we rejoice to think that there is one great reserve force which we all may use, though neither men nor money be increased—the power of holy consecration to the Lord; and He will accept that though the RAINBOW, after many years' toil, should cease to bear testimony.*

This consecration has wrought marvels in the world. It has been the living power which has borne men through fire and flood in the Master's work. Paul was called mad on account of it. Well, said he, "If we are beside ourselves, it is for God." A splendid thing is this divine madness! It makes one possessed with it wonderfully strong. He plucks up mountains and casts them in the sea. He looks difficulties in the face with fearless heroism, and, like fog before the sun, they vanish as he looks. The victories won by the soldiers of the Cross when Christianity was young and pure, unmixed with fable, and free from the accursed burden of Cæsar's purple, are easily understood if we simply remember that those soldiers felt constantly that they were not their own. They realised distinctly that all they had was Christ's. They honoured Him, and oh, *how He honoured them!*

But in truth this is certain, for it is one of the sure promises: "Them that honour Me I will honour." The principle of entire consecration is the key to many passages in apostolic biography. Among the rest it opens the following grand riddle: "Giving no

* The Editor has striven long to maintain and diffuse truths dearer to him than life. He grows weary not of the labour, far less of the truth, but of having so little practical sympathy in a work of such momentous importance, which demands unceasing thought, vigilance, and toil. To his faithful friends he sends love and hearty thanks, and now respectfully asks all subscribers to the RAINBOW to let him know, as soon as convenient before the close of this year, whether they wish it continued, and if so, what they will do to strengthen it, to increase its circulation, and to diffuse its testimony to our glorious Redeemer and Life-Giver, Jesus the Christ.

A Correspondent writes: "I don't see why you should carry on the Magazine longer without help. I should advise you to get some one who is interested in the principles it advocates to sustain it. There are many, both ladies and gentlemen, who will gladly assist by annual subscriptions or occasional donations. I am quite sure it will be a pleasure to them to keep this valuable light alive. You have for many years given to the great work far more precious things than money. *Make the matter known*, and the result is certain!"

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offence in anything, that the ministry be not blamed: but as God's ministers recommending ourselves in everything, in much patience, in tribulations, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; through the weapons of righteousness on the right hand and on the left, through glory and dishonour, through evil report and good report; as deceivers, and true; as unknown, and well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and possessing all things." The solution of this enigma comes not from the wisdom of the world; a man must be entirely Christ's to know what it means.

THE LIFE EVERLASTING.*

THERE are many in our days, making no profession of Christianity, who are quite ready to pay an honest tribute of admiration to the nobility of character and beauty of the life story of Jesus of Nazareth. The unbelieving Jew and the Hindu Theist† have alike confessed His worth of the highest honour as an example of an earnest self-sacrificing lover of His fellow-men. They are ready to proclaim Him a great man, a hero, a reformer, a genius—perhaps, in some conventional sense, a prophet; but to any fuller perception of His worth, and of the importance of His mission, they have not attained—resembling therein, we fear, only too many of those in modern times who call themselves by His name. It should be matter of devout and constant thankfulness with us that, by the enlightening power of Divine truth, shed upon us through the mercy of God, we have seen in Him more than a prophet or a reformer. In Him we acknowledge the Son of the Highest, who has by inheritance obtained a more honoured name than even the angels of God, being the "express image of His person," and appointed by Him "Heir to all things." We see Him, by His resurrection in power, not only made Christ, that to Him may be given the throne and dominion in the kingdom of God yet to be established under the whole heaven, but also Lord of all—"Head over all things to the Church," "angels and principalities, and powers being made subject unto Him." But, perhaps, there is no feature of the blessedness pertaining to His rank more striking than that which reveals Him to us as the author of "eternal life." In Him are given to us "exceeding great and precious promises." At the foundation of them all is this one, without which we cannot

* Address at Dundee, July 18th, by Mr. M. W. STRANG, of Glasgow.
† The Brahmo Somaj, four lectures by KESHUB CHUNDER SEN.

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hope to attain the rest—the life everlasting. Let us meditate upon it for a little.

(1.) The Scripture doctrine of the eternal life is in its main issues exceedingly clear and simple, although, like other things, it has been obscured by the traditions of men. God has promised to give, on certain conditions, to mortal and perishing men and women an everlasting life, and this gift is made and confirmed in His Son Jesus the Christ. The promise has been given by God, who cannot lie; the gift will be bestowed on that day, when "God will render eternal life to them who, by patient continuance in well-doing, seek for glory, honour and immortality" (Rom. ii. 7); and so the Scriptures naturally speak of it as a thing already secured to the believer. "He that believeth on the Son hath everlasting life." "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John iii. 36; v. 24). "Verily, verily, I say unto you, he that believeth on Me hath everlasting life. . . . Whoso eateth My flesh and drinketh My blood hath eternal (everlasting) life, and I will raise him up at the last day" (John vi. 47, 54). "These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." "He that hath the Son hath (the) life; he that hath not the Son of God hath not (the) life" (1 John v. 12, 13).

The believer *hath* the eternal life now, but not in such a sense as that he can claim to be already freed from mortality. It is common for some to misunderstand these passages by overlooking the many distinct statements which make the possession of eternal life a future thing—a prize only to be laid hold of by the victor when the good fight of faith has been fought out to a successful end (1 Tim. vi. 12, 19); a thing to be rendered by God, in the great day of awards, to the patient continuers in well-doing (Rom. ii. 6, 7); a life to which some that were erewhile asleep in the dust of death are to awake (Dan. xii. 2); a life *in hope* of which the Apostle Paul professed to live, thereby confessing that he did not yet see it (Titus i. 2, compare Rom. viii. 24); a life which is to be the end or harvest of a present season of holy fruit-bearing (Rom. vi. 22); a life which, *in the world to come*, will be bestowed as a recompense on those who in this world deny themselves for the sake of Christ (Mark x. 29, 30; Luke xviii. 29, 30).

How shall we reconcile these two classes of statements? say some. But is there any conflict? Does not our common sense teach us in every-day speech, that if there seem to be any dispute between the tenses, the future must guide us to the sense? What a man already has grasped and begun to make use of cannot be spoken of as a future possession, but a treasure whose actual possession is yet in store may well be spoken of as already his, if only it

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be safely secured to him by a sufficient title, or in the hands of a trustworthy guardian. And such a security is it that the believer has. "This is the record, that God hath given unto us eternal life; and this life is *in His Son*" (1 John v. 11). It is not for the present *in us*. "Ye are dead (rather, ye died), and your life is hid with Christ in God. When Christ, our life, shall appear, then shall we also appear with Him in glory" (Col. iii. 3, 4).

(2.) This life is in God's Son. God has not left the world without other revelations of Himself; but here alone does the promise of immortality for man appear. It is not to be read in the book of nature. Nay, on the contrary, that book, pondered by itself, serves but to teach man more forcibly how weak he is. Does he take his stand beneath the midnight sky, and scan the glittering host, which the Almighty bringeth out by number, calling them all by names; what thought more natural than that of the Psalmist?—"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that *Thou* shouldst be mindful of *him*; and the son of man, that thou visitest him?" Does he walk abroad in the sweet summer time, to feast his soul upon the wealth of life, and light, and beauty, with which the earth is filled? There also will the thought arise that in his case the sad forecast will erelong be realised:—

> "His part in all the pomp that fills
> The circuit of the summer hills,
> Is that his grave is green."

The myriad forms of life around speak of His wondrous power, who fills, as with a magician's wand, the earth and air with creatures full of joy. Yet it is He, also, who "takes away their breath; they die, and return to their dust;" and what to Him, who can thus with a word create and uncreate so many forms of lower life, is it that those of slightly higher grade should also perish after their brief span of existence has been spent? The grassy sward, the springing flower, the quivering leaf, alike remind him of the brevity of human life—"In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth." The distant hills, faint images of God's unchangeableness, speak with no different voice:—"Jehovah, before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God;" but "Thou turnest man to destruction, and sayest, Return, ye children of men." The shadows that flit across the mountain sides alone are fit emblems of man's frail creature strength. Such is the voice of nature. It speaks of life, but also of death. It shows a Creator lavish with the gift of existence, but of an endless existence to the individual creature it utters not a word.

Neither can the revelation of God in the old legal covenant inspire a better hope. It certainly speaks to man as to one fitted

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to attain to greater "length of days" than the lower creatures, and sets before him life and death for his choice, saying—"These things do, and live." But, alas! it is almost a mockery to the weakness of humanity, for "by the deeds of the law there shall no flesh be justified in His sight." The engraven "letter" served but to "kill" (2 Cor. iii. 6). "For where there is no commandment, there is no transgression;" but "sin, taking away the commandment, deceived me, and *by it* slew me; and the commandment, which was ordained to life, I found to be unto death" (Rom. vii. 10, 11). Yet the law served to bring in the better hope, by acting as a schoolmaster to lead us to Christ. And now, when we had been plunged in the deepest hopelessness, discouraged by the analogies of the perishable things around, and defeated and sentenced to death by a holy commandment which we could not keep; "when we were without strength, in due time Christ died for the ungodly;" bought us back from destruction by the voluntary surrender of His own precious life, and being raised again "according to the power of an *endless life*," proclaims to all his faithful followers—"because I live, ye shall live also."

(3.) Faith in this gift of God—eternal life—is easily confessed in words, but if we try to realise what is meant by the thing promised, the task becomes too great for our present feeble capacities. What sort of life will it be? and how shall we spend its endless hours? if *spend* it may be called to use that which never can be *spent*.

Some tell us we have a poor and inadequate idea of the Scripture term, eternal life, who take it to mean immortality; but we plead not guilty to the charge. Life implies existence, yet eternal existence is not all that we mean by the eternal life. It is not the existence of a stock or stone, nor yet the life of a tree, nor of an animal, that we hope for; it is not even the present life of man, projected into the future, however much that may excel those conceptions just referred to. But it is the life of the world to come; a share in all the marvellous vigour of our immortal Saviour; an existence modelled after His, full of the purest joys and the noblest pursuits which can delight an intelligent, moral, and sinless being.

Doubtless "it hath not entered into the heart of man to conceive the things prepared by God for those that love Him," and we shall not be able to realise the fulness of the blessing until we are put into its possession. Yet, as I think, the general purpose of that life is beautifully taught us in our Lord's words, addressed to His heavenly Father—"Thou hast given to Thy Son power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is (the) eternal life, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 2, 3).

Allow me a word in defence of this (unusual) understanding of

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verse 3. It is common to appeal to this passage as containing an "authoritative definition" of the Scripture use of the term "eternal life." I have heard a prince among pulpit orators, in enforcement of this view, picture in thrilling terms the saint of God having eternal life, and yet the victim of some slow and wasting sickness that, by sure degrees of bodily decay, was carrying him to the grave. From this he argued that the eternal life had nothing to do with the idea of existence or immortality, but was a state of spiritual communion with God, entered into the moment of belief, and thereafter continually enjoyed. Others, starting from the same general view of the grammatical sense of the words, have understood them, not so much as a "definition" of eternal life, as a statement of the means by which it is attained, as if it had been said—"This is (*i.e.* results in) eternal life, to know Thee," &c. They plead with reason the common figure of speech by which two things are spoken of as *identical* which in reality are related to one another as cause and effect. Just as we might tell a profligate—"To persist in your present course of conduct *will be* your death," or, "To give it up *will be* the life of you." Or just as, in Scripture, Peter bids the disciples "account that the long-suffering of God *is* salvation;" and Paul says that "to be carnally-minded *is* death, but to be spiritually-minded *is* life and peace;" in all which cases *is* means *results in*.

It is no doubt a Scriptural doctrine that a knowledge of God and of His Son can alone secure eternal life, and this explanation would be doubtless the best, if the words may be read—"This is life eternal, to know Thee," &c.; but it is worthy of notice that the passage does not really *say* this, whatever it may *mean*, and our common version is here a very true rendering of the original Greek.* The word *that* (in "that they might know") is the very common particle *hina*, which, as all authorities are agreed, has a very distinct and almost invariable sense. It is used to introduce the statement of some purpose, wish, intention, or result, and may be rendered into English (when expressing a purpose) by some such phrase as—"in order that," or, "so that." It occurs in this same chapter (John xvii.) no less than eighteen times †, and in every one of them with the usual sense, if we except verse 3.

In verses 1 and 2 we read—"Father, glorify Thy Son (*in order*) *that* Thy Son also may glorify Thee; as Thou hast given Him power over all flesh (*in order*) *that* He should give eternal life to as many as Thou hast given Him." What reason is there why we should not also read verse 3?—"And this is (the) eternal life, *in order that* they might know Thee, the only true God, and Jesus

* Alford's version gives "to know Thee," but this is not a translation, but a paraphrase, of the original.

† Verses 1, 2, 3, 11, 12, 13, 15 (twice), 19, 21 (thrice), 22, 23 (twice), 24 (twice), 26.

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Christ, whom Thou hast sent." After mature consideration, and after submitting the suggestion to the scrutiny of scholars, I confess I know of no reason.*

Is it not the case, then, that our Lord was here lifting the veil a little away from the future life, that we might understand that one great purpose of that future life, would be to acquire a knowledge of the Divine perfections, the alphabet of which alone any of us can presently master? To me this understanding of the passage is suggestive of encouraging, consoling, and elevating thoughts. "O the depth of the riches," says Paul, "both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. xi. 33-36). The apostle was speaking chiefly of the wonders of God's grace, and of His governmental designs and operations among moral beings. Yet in Isaiah, from whom Paul seems to take the form of his thought, the ascription is based upon a contemplation of the Divine working in another department —the wonders of the physical universe which He has created and by His power upholds. (Isaiah xl. 25-29.) What an inexhaustible field is there in either of these for study by redeemed and immortal intelligences, such as we hope one day to be! It is only a "brutish man" and a "fool," according to the Psalmist (xcii. 5, 6), who does not take cognisance that the works of Jehovah are very great, and His thoughts very deep. To this category we surely do not belong. We are of those who can look up through nature to nature's God, and never tire of admiring the skill with which He plans and executes His designs in all parts of His dominions. (Read Psalm cxi. 1–4, cxxxix. 14.) But who that has attempted to master some of the details of that manifold wisdom, whether in the glories of the heavens which He "has garnished with His spirit," or the delicate perfections of the flowers of the field, the still more marvellous secrets which the microscope reveals, or any other branch of the rich domain of natural science, but must have felt a sense of weariness come over him as he thought of the vastness of the field to be explored, and the feeble strength and fleeting life at his disposal for the task! To most of us the opportunity of such study is of the scantiest, occupied as we are in daily toil for daily bread. If we had but the years of Methuselah, how much more might we hope to know! But God will give us better than that. He promises us "length of days for ever and ever." Is it too much to think that one unfailing source of gratification in that unending life will be the study of the marvels of the new creation?

* I am informed that the Syriac version, one of the oldest, expresses the idea of *purpose* distinctly.

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The new heavens and new earth will surely not be behind the old in declaring the glory of Him that created them, while our powers of appreciation, and our appetite for the contemplation, will surely be largely enhanced.

Or do we prefer to turn to the moral wonders of the Almighty character? Has it not been said by the Psalmist of old—"Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward; they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered" (Psalm xl. 5). "But I will hope continually, and will yet praise Thee more and more. My mouth shall show forth Thy righteousness and Thy salvation all the day; for I know not the numbers thereof" (Psalm lxxi. 14, 15). If this is the feeling of a devout mind in the present imperfect state, shall we be less given to meditate in the blissful future on all the way by which God has led us? Shall we be less inclined to confess that the mercy of Jehovah is in the heavens, and His faithfulness reaches unto the clouds; that His righteousness is like the great mountains, and His judgments a great deep? (Psalm cxxxix. 17). The angels, we are told, now desire to look into the wonders of God's dealings in working out the salvation of men; shall we, because we are made equal to the angels, lose all our interest in the skilful plans and noble action by which the Captain of *our* salvation has won for us eternal victory.

Again, the God whom we worship is not such an one as certain Hindus think of, who spends the greater part of his time in a profound slumber, but is a living God, who is ever at work throughout His dominions everywhere. Shall we not, as, in the ages of the ages, we hasten with ready feet to do the will of God, find ever new manifestations of the Divine wisdom, power, and love, and thus shall ever progress in knowledge of Him? (Read Psalm cxlv. 10-12.)

Again, how do we best know what a friend really is in himself? Not by an occasional visit, not by a distant correspondence, but by a long course of intimate association with him in his pursuits and modes of action. So is it we must know Jesus Christ whom God has sent. We hope one day to see Him face to face, and to be transformed so as to reflect His image. It is not a casual meeting, but a "being with Him where He is, that we may behold His glory;" nay, a sharing with Him in the work of reconciling all things in heaven and earth to the Father, and in the honours of His everlasting kingdom. How little do we know of Him as yet; we have but attained to a dim outline of the gracious features of His character. How many things are there we should like to ask Him about? how many we require to be instructed about? Even His chosen disciples did not know Him as He really was. But *then*, when our hearts are tuned to perfect accord with His holy and lofty character, with what fresh and unwearied zest shall we

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delight to learn of Him in all the ways of God, whether they relate to the past or to the working out of great designs yet to be unfolded! How shall we delight to trace in His every word and deed, those very graces and glories which were wont to charm and win our hearts to Him in that sweet but fragmentary story of His sojourn among men, which even as children we have loved!

Again, I say, what a field there is in both these phases of the knowledge of God for ever fresh and delightful study; what a varied store from which each ransomed saint shall be at liberty to draw according to his individual preference; for I cannot but believe that in the life to come, as in that which now is, we shall differ from one another, and perhaps from ourselves at different times, in intellectual and emotional inclination. And will anything short of an everlasting life suffice to pursue these lofty themes? Do we confine our thoughts to the wonders of His power and wisdom as the creator and upholder of all things in heaven and in earth, the source of all strength and the author of all life? What has our boasted science achieved, when stripped of the pretensions which the more foolish of its advocates indulge in? Have not our best philosophers and men of truest science been the readiest to confess that they were scarcely even on the threshold of their inquiries, and had barely settled the methods of their investigation—much less attained to anything like satisfaction? Was it not a true question, admitting of but one reply, which of old was asked of Job—"Canst thou by searching find out God—canst thou find out the Almighty to perfection?" And was there ever uttered a nobler truth, in sublimer words, than when Job exclaimed, after a survey of His wondrous works in the realm of nature—"Lo, these are parts of His ways; but how little a portion is heard of Him? but the THUNDER of His power who can understand?" (Job xxvi. 14). Or, do we rather delight to contemplate God as the Governor of the Universe, or as the Redeemer from sin and death, exhibited in His Son? Have we not already learned that in this also His ways are past finding out, and has not Paul declared that the love of Christ is so broad and long and deep and high that it "surpasseth knowledge?" How, then, could we hope to gain any adequate idea of the vast riches of God's grace, as exhibited in His Son, unless in that everlasting life which is beyond? or how could our poor mortal frames endure to gaze continually on the effulgence of the King when seen in His beauty?

But, now, thanks be to God, His *free gift* to us is this needed eternal life. And this, finally, brings us to think that in the very bestowal of such an unspeakable boon, we shall come to know in whom we have believed. All the gods of the heathens are idols dumb, that cannot help their blinded worshippers; but our God, who made heaven and earth, and all that they contain, is the *living* God. When we awake to feel that we have—no longer in a figure but in fact—passed from death unto life, that our frames are no

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longer weighed down with that tendency to decay which we now lament, but are thrilling through and through with a strange and deathless vigour, shall we not then realise in a way unfelt before that our God is the only true God, and that Jesus Christ is He whom He hath sent? Shall we not be able then to enter into the sentiment of the psalm with new delight?—"How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light" (Psa. xxxvi. 7–9).

Thus, if these thoughts be true and Scriptural, as I think they are, we are taught that the life everlasting is not to be the one of carnal sloth or inglorious ease, but full of the best forms of intelligent activity, and of the purest joys that can proceed therefrom. Such being the prize set before us—a prize surely the highest that can be offered to mortal ambition—let us "strive (*agonise*) to enter into life." See how the votaries of this world's honours will deny themselves full many a lawful joy, will spend their substance and their best years to grasp a title that perishes within little space. Nay, see how the public will submit to long and frequent discomfort that they may enjoy a passing hour of sport. And shall we, before whom is set such transcendent aims, sink down in sloth, decline to endure even a little hardness, or languidly creep towards the immortal crown? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Let Peter's clarion-call summon us all to action,—"Gird up the loins of your mind, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

JEWISH FAMILY LIFE.

1st. POLYGAMY seems to be contrary both to reason and nature; to reason, for surely, as a man is not four times as big, or four times as wise, or four times as affectionate and loving as a woman, he should not give her only a fourth, or fifth, or tenth part of himself! It is contrary to nature, for God created them male and female; nor did He give Adam a second wife as the Jews in their traditions assert; and the males and the females are in all climes and under all circumstances nearly equal. The male births are indeed a little more numerous than the female, to make up for the loss the male sex sustains in wars, in a seafaring life, and in public dangers of all kinds. The actual numbers at any one time on the earth are nearly equal, which shows very clearly the intention of God, and condemns polygamy absolutely. Where polygamy

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prevails, morality is always low, the female is degraded into a slave, the family is distracted by opposing interests, the children, servants and slaves fight with one another, and the husband is made a tyrant, or the house a pandemonium. The fact is, that polygamy in the East is diminishing the population rapidly, and in connection with many other causes is reducing many of the fairest and most fertile regions of the world to a desert. But do the Jews practise polygamy? In European countries they submit to the laws which forbid it, but in the East they admit and practise it. In Damascus I met Jews who practised and argued for polygamy; but at the same time said that it should not be resorted to in order to gratify the mere will of the husband. If the first wife was faithful and obedient he should be content with her, but should this not be the case, he was at liberty to take another. I never met a Jew who had more than two wives; and one Jewish polygamist told me that polygamy was discreditable among his brethren, and that the general feeling was that it was legally admissible, but morally and socially undesirable. Among the Moslems of course it prevails as extensively as the laws of nature and the structure of Oriental society permit, and yet after all it is only a small proportion of the population in any country which can indulge in the luxury of polygamy; and were divorce not so easy among the Moslems, this proportion would be greatly reduced. The Jews still practise the principle of giving "a bill of divorce," and I have seen several copies of such documents, but they cannot do so arbitrarily as the Moslems do. They must show some cause for "putting her away," though according to the expositions of the Rabbis a very trifling cause may be sufficient. I believe at the present time divorce is very rare among the Jews, not in European communities only, when the laws of the Gentiles would restrict it, but in the East among Moslems, where the practice is very general and legal. In primitive times divorce was unknown, except in the case of adultery by either of the parties; Moses permitted it owing to the hardness of their hearts; Jesus Christ restricted it to the one cause of adultery, and thus restored the primitive principle and practice; and Mahommed adopted the decisions of the Jewish doctors, with some small alterations, as the following brief statement will show:—

2nd. The Jewish doctors allowed four wives to one man, and this is the law of the Koran likewise. The Jews allowed their princes or kings as many wives as they chose to purchase or procure, of which Solomon is a striking example, and Mahommed claimed for himself and all the prophets the like privilege. The Rabbis maintain it is unseemly, improper, and therefore unlawful for the wives of kings to marry again, either when divorced or when their husbands are dead, and Mahommed absolutely forbade any of his wives to marry after his death. The Jewish law (Deut. xxiv.) does not state whether a man, on reflection after giving a bill of

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divorce, and before she is married to another man, may take back his wife, or how often he may do so, but if she has been married to another man, and divorced, he is forbidden to take her back (Deut. xxiv. 3, 4; Jer. iii. 2). Mahommed was more exact and more liberal, for he allows the man to divorce and take back his wife twice, but after that he is not to take her back until she has been married to another man and again divorced. In general the Moslem laws are based on the Jewish; and most of their regulations concerning marriage, orphans, widows, inheritances, the compounding for crimes by paying fines, the rights of the avenger of blood and so forth, are taken from the traditions of the Rabbis.

3rd. Marriage is accounted the indispensable duty of every Jew. The time which the Rabbis have assigned as the most proper time for the discharge of this obligation is the age of eighteen; and men who continue in celibacy long after, are considered as living in sin. When a marriage is agreed upon, the promise is made before witnesses; which is called betrothing or espousing. The parties continue betrothed sometimes six months, sometimes a year or more, before the union is consummated. Their marriage ceremonies in different times and places differ; but the latest of their own writers give the following general account of them as performed in this and other countries in the present age. On the day of the nuptials the bride and bridegroom are conducted to the place appointed for the ceremony. The bride is escorted by women and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintance. Ten men at least must be present, or the marriage is null and void. The chief Rabbi and chassan of the synagogue form part of the company. A velvet canopy is brought into the room and extended on four long poles. The bride and bridegroom are led to their station under it; the bridegroom by two men and the bride by two women, her face being covered with a veil. These two men and two women are always the parents respectively of the bride and the bridegroom if living; otherwise this office is performed by their nearest kindred; a man and his wife for the bride, and another man and his wife for the bridegroom; though the bridegroom is led by the men, and the bride by the women. The parties are placed opposite to each other, and then the person who performs the ceremony takes a glass of wine in his hand, and says, "Blessed art Thou, O Lord our God, King of the universe! who createst the fruit of the vine. Blessed art Thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments, and hast forbidden us fornication, and hast restrained us from the betrothed, but hast permitted us those who are married to us by means of the canopy and wedlock. Blessed art Thou, O Lord! who sanctifiest Israel." The bridegroom and bride then drink the wine; after which the bridegroom takes the ring and puts it on the bride's finger, saying, "Behold, thou are wedded to me with this ring, according to the

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law of Moses and Israel." Then the marriage contract is read, which specifies that the bridegroom, A.B., agrees to take the bride, C.D., as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour and cherish her according to the manner of all the Jews who honour, keep, maintain and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he obliges his heirs, executors and administrators to pay the same to her out of the first produce of his effects. After the reading of this instrument, the person performing the ceremony takes another glass of wine and repeats seven benedictions. Then the bridegroom and bride drink the wine; after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is said to be intended as an indication of the fatality of life. Then all the assembly shout, "*Good luck to you.*" The ceremony is followed by a contribution for the poor of the land of Canaan. The nuptial feast is as sumptuous as the parties can afford, and continues seven days.

4th. I shall now from the same authority give a description of the Jewish divorce. A Jew is at liberty to divorce his wife at any time, for any cause, or for no substantial cause at all; he himself being the sole cause of its sufficiency. To prevent divorces from taking place on sudden sallies of passion which might afterwards be regretted, the synagogue has ordained several formalities to be observed on such occasions, the execution of which causes considerable delay, and so allows opportunity for a reconsideration of the matter before the separation actually takes place. There must be a regular bill of divorce written by one of their notaries, with the concurrence of three Rabbis, on ruled vellum, and containing neither more nor fewer than twelve lines. Many other punctilios are prescribed as to the manner of writing and the form in which it is to be expressed. The following is a translation of one regularly filled up and executed:—"On the fourth day of the week, on the eleventh day of the month Chisleu, in the year five thousand four hundred and fifty-four from the creation of the world; according to the computation which we follow here in the city of Amsterdam, which is called *Amstelredam*, situated on the side of the sea Taya, and by the river Amstel, I, Abraham, the son of Benjamin, surnamed Wolff, the priest; and at this time dwelling in Amsterdam, which is called *Amstelredam*, which is situated by the sea-side called Taya, and by the river Amstel; or if I have any other name or surname, or my parents, or my place, or the place of my parents, by my own freewill, without any compulsion, do put away, dismiss, and divorce thee, my wife Rebecca, the daughter of Jonah the Levite; who at this time resides in the city of Amsterdam, called *Amstelredam*, situated by the sea-side called Taya, and by the river Amstel; or if thou hast any other name, or surname, or

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thy parents, or thy place, or the place of thy parents; who wast heretofore my wife; but now I put thee away, dismiss and divorce thee; so that from this time thou art in thine own power, and art at thine own disposal, and mayest be married to any other man whom thou pleasest; and let no man hinder thee in my name, from this day forward and for ever; and lo! thou art free to any man. Let this be to thee from me, a bill of divorce, an instrument of dismission, and a letter of separation, according to the law of Moses and Israel.

"Sealtiel, the son of Paltiel, Witness.
Calonymus, the son of Gabriel, Witness."

At the reading and signing of the instrument there must be ten witnesses present besides the two that subscribe it. On that occasion both parties generally appear before the Rabbi, who examines the husband whether the act is the result of his own free choice. Having obtained satisfaction on this point, and seen the instrument duly executed and witnessed, he directs the man to deliver it to the woman. He drops it into her hand with the following declaration; "Behold this is thy bill of divorce, and thou art herewith divorced from me, and art free to any other man."

A man who is at a distance from his wife, in another country or beyond the sea, may send her a bill of divorce by a messenger; but this messenger must be specially appointed, must hear the husband's order to the notary to write the bill, must see the writing and signing of it, and must receive the bill from the husband in the presence of the two subscribing witnesses, with the following commission, "Take this bill of divorcement, and deliver it to my wife, in any place wheresoever thou canst find her; and thy hand shall be as mine, thy mouth as mine, thy act as my act, and thy delivery as my delivery, and I authorise and empower thee, even to appoint another messenger, if needful, in order that the divorcement may reach her hands; and instantly that divorcement does reach her hands, either from thy hands or from the hands of thy messenger, she is divorced from me, and is free to any other man." When the messenger delivers the instrument he must do it in the presence of two witnesses, with the following declaration—"Behold this is the bill of thy divorcement which thy husband hath sent unto thee; and thou art herewith divorced from him, and art free to any other man; and this bill of divorcement was written and signed in my presence."

The Jews, like all the Orientals, sometimes betroth their children very young. A girl betrothed under ten years of age to a man she dislikes, is entitled to a divorce at any time before she is twelve years and a day old. She is only required to declare that she will not be married to such a man, before two witnesses, who commit her declaration to writing, and deliver to her what is called a divorcement of dislike. She is then at liberty to marry whomso-

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ever she pleases. Such is the custom of the Jews, and it is probably nearly the same as in former times.

5th. Now, as the Lord in His mercy, for the sake of our weakness, has made birth and marriage, and death, sleep and food, and raiment, and indeed almost the whole frame and substance of society, bear witness to the nature and reality of heavenly things in the way of type and symbol, so has He also used the idolatry, the divorce and the banishment of the Jewish nation. In Egypt, or rather in the wilderness, they had their espousals (Jer. ii. 2), when the young heart was vigorous, and loving and strong; the marriage was consummated by the settlement in the covenant land where their Maker was their husband, the Lord of Hosts is His name (Isa. liv. 5); and their bill of divorce was written out at the crucifixion in the blood which they imprecated on themselves and their children. That letter of separation was put into the hands of Titus and the Roman army to be delivered to the unfaithful wife with a voice of thunder in the midst of a ruined land and a burning capital. From that time they are rejected of God, dispersed into all lands, trembling at the shaking of a leaf, without a country and without temple or sacrifice—without the protection of man or the favour of God. The nation is scattered, the land mourns, the temple is in ruins, the *wife is divorced*. This is the present state of Israel. Have you ever been in Rome? Do you remember the Arch of Titus? I remember it well. My memory calls up the stately *palm*, the symbol of the promised land, and the figure of the weeping desolate woman, the symbol of *Judea capta*. It is the perfect emblem of a helpless solitary *widow*, and one is almost tempted to think the artist had Lam. i. 1, and other passages of Holy Scripture, before his eyes when he devised that most significant symbol of the conquered nation. Be this as it may, we see clearly that the idea is Scriptural, and Isa. liv. enlarges and developes it with infinite variety and beauty. This chapter is not the *Church* but the *Jewish nation*. The Church is not the barren one (v. 1); the Church is not the seed that inherits the Gentiles (v. 3); the Church has not to forget the shame of her youth (her youth was glorious—it was Pentecost), nor is she a forsaken widow (v. 4); the Church is not the grieved, the abandoned wife of youth (v. 6); how can we say of the Church, "For a small moment have I forsaken thee, but with great mercies will I gather thee?" (v. 7). Is it Scriptural to say, God has hid His face from His Church—the Bridegroom removed His love from the Bride? (v. 7). Surely the 9th verse is the reversion of the curse that oppresses Israel, and the 10th the assurance of the Lord's returning favour! And is not the fine passage 11–17 a clear, easy, natural description of the restored city and nation? To shut the Jew out of this chapter and other similar passages is to put the Prince of Denmark out of the play—is to perplex and confound all right principles of interpretation—is to

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follow Origen in his allegorical fancies—is to commit a murder on the body of the text. Give the Jew the letter, and take you the spirit; give the Jew the earthly, and take you the heavenly; give the Jew the typical, and take you the antitypical. There is room for both in the wide creation of God.

6th. But while the widow and the divorced wife are in general true and significant emblems of the present state of the Jews and the Lord's dealings with them, there are certain points where the resemblance fails. It is so of all types and shadows and symbols; they go a certain length and then stop; they all come short of the thing signified, especially when the reference is to God and the redemption of His Son Jesus Christ. First, then, the divorced wife among the Jews was never to be taken back to her husband; she was fully and for ever rejected; she might get another husband, but to her first love she could never return (Deut. xxiv. 4; Jer. iii. 1–4). Here the type fails, for the Lord will receive the wife of youth and reverse the bill of divorcement, and change the long widowhood of Jerusalem into walls of salvation and gates of praise. She shall change her weeds for the queenly robes and the royal diadem (Isa. lxii. 3). "No more shalt thou be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 4, 5). All the heavy burdens of many centuries, all the unutterable sins and sorrows of the apostasy, and the dispersion, shall be forgotten in the fulness of Jehovah's love, in the blaze of His brightness and glory (Isa. xxiv. 23). The divorced one is brought back to her ancient home, the widow has become the married wife; the night of wrestling has ended in the dawn, and Jacob's trouble gives place to Israel's glory. The wrestler is now the conqueror, and the long, long night of sorrow has been turned into the brightness and beauty of the perfect day.

But, secondly, not for adultery only, but for other causes the Jews might, and often did, put away their wives (Deut. xxiv. 1-5). And in order that they might do so when they pleased, they perverted and misinterpreted this text of Holy Scripture, so that the "matter of uncleanness" they separate contrary to the Hebrew text into two causes, "uncleanness," or "any matter," in order to give the husband absolute power over his wife and reduce her to the helplessness of a slave.

For a sharp answer, for an angry look, for a spoiled dinner, a Jew may dismiss the companion of his life, the help that God has given him, the mother of his children, from the comforts of home and the position which she held in society! You may, indeed, in passing through the world measure the religion and civilisation of the nations by the place and position which woman holds among

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them. The heathen nations brutalise her, the Moslems make a convenience of her, the Jewish Rabbis enslave her, and Christianity alone exalts and honours her. That glorious fact, Incarnation, has reversed the curse of Eden, glorified our common nature, and lifted up woman, through whom the serpent came among us, into her restored dignity and honour by making her the channel of the serpent-Bruiser. Now in so far as the Jew can and does divorce his wife for a trifling offence, the type is deficient, and does not express God's relations to His ancient people. Israel is divorced, but not for a trifling cause, but for the horrible enormity of crucifying the Lord of glory, and resisting and blaspheming the Holy Spirit. In their wonderful history we read of nine captivities through which the loving but chastening hand of God brought them before they were able to consummate the apostasy which issued in the bill of divorcement. But the time of judgment came, and the punishment did not linger. Two sins brought on the deluge; two sins scattered Israel; two sins shall bring the avenger out of heaven in flaming fire; two sins shall, under the liberated devil, gather the nations to the camp of the saints; and these two sins are rejecting the Son and quenching the Holy Spirit of God (Heb. x. 29). The Jews committed them, and they are divorced. Yet the faithful God has not cast them away (Rom. xi.), but reserved them for a mighty work when the times of refreshing shall come from the presence of the Lord.

7th. When it becomes likely that a child is to be born into the world, the husband writes upon the walls of the chamber and upon the doors, the enigmatical words, *Adam, Chava, Chuts, Lilith,* which may be considered as a kind of charm, and has been variously interpreted. The literal meaning is Adam, Eve! Begone, Lilith! which the Jews interpret thus: "May the child that is to be born, if a boy, be like Adam; if a girl, may she be like Eve, and not like the refractory and disobedient Lilith." This Lilith, you must know, was Adam's first wife, but quarrelling as to the supremacy, and as neither would submit to the other, Lilith, with feminine impetuosity, pronounced the name יהוה Jehovah, and instantly vanished through the air, and became for ever after the enemy of man and the destroyer of children. The story is embellished with endless varieties of lying traditions in the Thalmudical books, and furnishes another fine specimen of the advantages of the oral law—the traditions of the elders, which the Saviour so often condemned. Write also on the walls and the doors the names of the three angels that deliver the children from the fury of Lilith, and then you have your wife properly guarded, and may expect a propitious deliverance. The child, a lovely son, with fine Jewish features, being born, the next matter of importance is the circumcision, which is to be performed on the eighth day. This ceremony may be either publicly done in the synagague, or privately in the husband's house. We prefer a home scene, as the ceremony is the

same in both cases; so now let us attend to the following particulars:—

(1.) First, then, you must appoint some decent respectable man to be the *Baal-Berith*, or Lord of the Covenant, who is probably intended to represent the great author of the covenant of circumcision, God Himself, who called Abraham and caused him to be circumcised.

(2.) Have you engaged any accomplished circumciser, who understands his business, and is not likely to endanger the life of the child? Yes: all that is settled. What next?

(3.) Now prepare two chairs, or thrones, one for the Lord or Master of the covenant, and another for the prophet Elijah, who comes along with the infant into the holy chamber of circumcision, and as you set the chairs in their place, which are highly ornamented and decked with cushions, say with a loud voice: "This is the chair of Elijah!" for Elijah is still very jealous for the Lord of Hosts, and watches particularly over the covenant of circumcision. Therefore he is present at every circumcision, to see that it is rightly performed. All things being thus arranged, according to the wealth or generosity of the father, let us take our place in a corner of the room, and watch the performance of this ancient rite of the Jews.

(4.) See, the *Baal-Berith* approaches and stands near the chair, and near him stands the circumciser; the other Jews follow, one of whom calls with a loud voice for everything that is to be brought. Then enter some boys, one of them carrying a large torch, consisting of twelve wax tapers, in allusion to the twelve tribes; others follow, bearing in their hands jugs or bowls of red wine. See! there comes another with a knife, and another with a plate of sand, and there is another having a platter with olive oil, in which pieces of fine clean delicate linen lie, to be laid upon the wound. These all come now as close as possible to the circumciser in order to see and learn everything; sweetmeats, cordials, and restoratives are at hand in case there may be any fainting on account of the anguish of the infant. Now the Baal-Berith seats himself in one of the chairs, and the circumciser sits over against him, and with a loud voice sings the song of the children of Israel after their passage through the Red Sea, and after that several other songs. Next to him stands the father, to signify that the circumciser is his deputy or substitute. Now the Baal-Berith brings in the infant, while the whole company shout Baruch Haba, *Blessed is He that cometh*, which words contain several occult mysteries, according to the cabala of the Rabbis. The Baal-Berith then lays the child upon his knees. The circumciser then so performs the ceremony that the child can have very little feeling of the wound. Then he says with a loud voice, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with Thy precepts, and hast commanded us to observe circumcision."

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The father of the child says, "Blessed art Thou, O Lord, our God, King of the universe! who hast sanctified us with Thy precepts, and commanded us to introduce him into the covenant of our Father Abraham." Then the other Jews say, "As thou hast introduced into thy covenant, so mayest thou initiate him into the law, the precepts, the nuptial canopy, and good works." Then the circumciser carefully washes his mouth and hands, and the Baal-Berith rises from his seat with the child, and stands opposite to the circumciser, who takes another cup or glass of red wine, consecrates it with the usual benediction, and offers up a longer prayer, which contains the following petitions for the child: "O God, and the God of our fathers! O preserve this child to his father and mother, and his name shall be called in Israel (here they first give the name to the infant). O may the man rejoice in those who proceed from his loins, and the woman be glad in the fruit of her womb; as it is said, 'Thy father and thy mother shall rejoice, and they who begat thee shall be glad' (Prov. xxiii. 25). It is also said: 'And I passed by thee, and saw thee polluted in thine own blood; and I said unto thee, In thine own blood shalt thou live' (Ez. xvi. 6); and it is said: 'He hath remembered his covenant for ever, the word which He commanded to a thousand generations; which He covenanted with Abraham, and likewise His oath unto Isaac; and He confirmed the same to Jacob for a statute to Israel for an everlasting covenant' (Ps. cv. 8-10). O give thanks unto the Lord, for He is good, for His mercy endureth for ever. A.B. This little one, may God make him great. As he has been entered into the covenant, so may he be initiated into the law, the precepts, the nuptial canopy and good works." While the circumciser pronounces this benediction he is requested to hold the knife in his hand, which the Rabbis say is signified by these words of the Psalmist, "The high praises of God in their mouth, and a sharp two-edged sword in their hands" (Ps. cxlix. 6). The consecrated cup is then handed to Baal-Berith, and afterwards successively to all the boys, who drink of it; and the whole ceremony is concluded by carrying back the child to his mother. These are the essential parts of the ceremony of circumcision, as they are given in Allen's "Modern Judaism;" and surely they are delineated with sufficient minuteness, although abridged by us.

8th. We see in the moral use of circumcision how mighty the power of a religious affection is, and how entirely it can change and dignify the meanest and most common things. Nothing can be more remarkable than the readiness with which so many millions of the human race, both Jews and Gentiles, have for so many ages bowed to what Jerome calls the indignity of circumcision; and not only so, but have turned this unnatural rite into a principle of great moral excellence and beauty. It is the symbol of purity, of perfection, of the renewal of the heart, of the crucifixion of the flesh, of the right use of the ear, the tongue, and all the senses, of

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the literal and spiritual Israel, and of all the covenant mercies of God. Such is the magic power of truth, of all truth, but especially of religious truth. Love conquers all things, and we must yield to love. Love makes even Nazareth an honourable name; the Galilean the noblest of all languages; the martyr at the stake a successor of Elijah; and the gallows, the gibbet, or the cross an emblem of dignity and glory! God is Love; and in the Incarnation, the Atonement, the Intercession, and the Advent of His eternal Son, he has opened out to all mankind the ocean-fulness that ever flows and never ebbs in His own almighty heart. Where this love comes, there is grace; where it is received, there is peace; where it is perfected, there is glory. Jesus Christ was born, and therefore the child born, the Son given, the mighty God, the everlasting Father (Isa. ix. 5, 6), was the gift of almighty God, given to and for all mankind. He was circumcised, and therefore He kept the law of Moses, and fulfilled all its obligations perfectly. The law of nature was perfected in Him as a man, the law of Sinai as the Jew; from His birth to His baptism He summed up in Himself perfected, and terminated the Jewish system. He was baptized, and His baptism became the form, the fountain-head and origin, of the baptized Church, which typically commenced at Bethabara beyond Jordan, but morally and actually on the day of Pentecost, in the baptism shed down upon the people from the risen and glorified Baptizer. He is the all-comprehending Unit, in whom we see the model of what God would have us to be. Humanity, Judaism, Christianity, and the glories of the first resurrection are all in His adorable person seen and consummated in their highest perfection and beauty. From His birth to His baptism He is the model of the perfect Jew; from baptism He is the model of the martyr Church, of which He is the Head; from His resurrection He is the specimen and example to the heavenly hosts of what redeemed manhood is destined to be; and from first to last, born, circumcised, baptized with water and the Holy Spirit, crucified, risen, and glorified on the throne of the Father, He is the example of perfect spotless humanity. What a hope He presents to the poor sinful children of men! He is our Hope! To be with Him, to see Him, to be like Him in the fellowship of love! O God of Heaven, is it indeed true? or is it all a dream? Did He lie there in that stable for me—He, the Son of the Holy God? and in circumcision, in Gethsemane, and on the Cross, His blood was shed for me? Then I am to live—then God is indeed Love; and Jesus in the bosom of the Father, Jesus at the right hand of God, Jesus the Head of the Church, the human race, and the creation, is my Brother, my Redeemer, my Glorifier, to whose image, both here and hereafter, I am predestined to be conformed! Then, welcome the cross, and pain, and sorrow for His dear name, if I can but show in any little way my sense of His love! Our light afflictions for a moment are not worthy to be compared with

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the exceeding weight of glory which awaits us. I hear, by anticipation, the songs of the living creatures and the elders, and long to join them! I see the graves opening, the companies assembling, the King of Glory descending with his court and train. The times of refreshing from the presence of the Lord are come, the King and the kingdom of righteousness and peace are revealed, and He that sitteth on the throne shall make all things new!

9th. Before leaving the subject of Jewish circumcision, let us gather together in a few sentences the principal doctrines and promises connected with that rite:—

(1.) The performance of the rite was not confined to any order of men, as Levites or priests, but left free to the judgment of the father of the family, in order that it might never be connected with the ideas of succession or human merit.

(2.) It was to be performed on the eighth day, so that in no case could the hope of salvation be connected with it, as multitudes of infants die before that date.

(3.) It was given by God to Abraham, ordained as a national law by Moses, and brought into practical operation by Joshua before entering into the promised land.

(4.) It was the sign and seal of the covenant which secured to Abraham and his seed the land of Canaan as an inheritance for ever; and hence it is called an everlasting covenant. We may therefore conclude that the faithful, covenant-keeping God will yet bring them into it.

(5.) It came, in the course of time, to signify moral purity, the holy nation, the worship of the one God, and the hope of a coming Deliverer.

(6.) God has always had two witnesses among men, in the form of national or religious institutions. In Paradise, there were the Two Trees; in Judaism, Circumcision and the Passover; in Christianity, Baptism and the Lord's Supper; and no doubt in the kingdom that is coming, there will also be such testimonies or witnesses of Divine appointment. Now, we should never forget that all these institutions are but streams from the one fountain—rays from the one Divine centre—manifestations, as we can bear them, of the fulness of Jesus. The Two Trees of Eden show Him forth as the Fountain of Knowledge and the Sustainer of Life, the Word of God, the Revealer, and the life-giving Head of the Church; Circumcision and the Passover bring us further on in the Divine economy of grace and love, for they testify to Jesus Christ as the Purifier and the Atoning Lamb, in whom sanctification and justification, for all believers, are to be accomplished and perfected for ever; Baptism and the Supper sum up all the preceding institutions, and teach and testify infinitely more. Baptism teaches the divinity of Christ, and the Supper His humanity, these two cardinal doctrines of the New Testament. Hence in baptism we are reminded of His presence: "Lo! I am with you always, e-

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unto the end of the world." The Supper is the standing memorial of His absence, as it is written, "Do this in remembrance of Me;" do "this till I come;" and thus present enjoyment is connected with future hope, the seeming contradictions concerning the person of Christ are reconciled, and all ordinances, offices and glories, both now and for ever, made to centre in the God-Man, the appointed Redeemer and Ruler of the World!

THE DIGNITY OF HUMAN NATURE.

SO long as men were told that they would have to spend an eternity in a state of alienation from their Maker, they thought —if they ever seriously thought at all—that their fate could hardly be worse than that of the giants and other fabled opponents of the heathen gods. The language of Dr. Rippon's hymn (altered from Dr. Isaac Watts)—

> "Daring to leap to worlds unknown,
> And force their passage to the flames,"

seemed even to carry a touch of the grim-heroic about it; and as there were to be so many comrades in this assault on Pandemonium, the outlook became vast, multitudinous, and hazy in the extreme; and it was found a very easy matter to dismiss the subject from every-day consideration. Anyhow, the dignity of human nature was left unimpaired, and clerical and moral philosophers could still maunder on, once a week, on the well-accustomed theme, totally ignoring meanwhile all that the Bible says about the ignominy of sin, the corruption which follows transgression, and the degradation of sharing the fate of "natural brute beasts." John Dryden, in his poem, "*Britannia Rediviva*," assures us that "Deathless being e'en the damned enjoy." Here was the dignity of human nature with a vengeance!—a sentiment very suitable, perhaps, with the theology of Charles II. court; but then we must remember that was the age of satire, when ribaldry and rhyme sufficed to meet all the requirements of a thoughtless race.

Yes; the dignity of human nature was consistent enough with the Titanic agonies of a defiant Prometheus, though a foul vulture should feed on his liver for ever. But now the case is altered, and opponents to the Biblical statement that the wages of sin is death, solitary, loathsome death, have suddenly discovered that such a fate is far too degrading to be entertained. An eternity of misery were preferable to annihilation. But this again shows how often words are used without being weighed, and phrases accepted in place of solid truth. The new position, nevertheless, has this advantage: the threatened degradation is felt to be very humbling, intolerably humbling. And this is just what it is meant to be, in order that man's laudable ambition may be stimulated and stirred

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to its utmost capacity;—not just to escape into a place of safety, with the sentiment in the heart, if not upon the lip, "the devil take the hindmost;" but, like the Apostle Paul, "to fight the good fight," or, as we may fairly otherwise render it, "to agonise the illustrious agony."

One of the last public utterances of the late Dr. Alexander Raleigh took the following form (recited from memory):—"Religion," said he, "is a sentiment, a credo, an aspiration, a law. Yes, it is all this; but it is something more. It is a man's apprehending and carrying out, with all true loyalty, and to the utmost rim and circumference of his being, every faculty of which his Maker has made him the conscious possessor." With such a career in hand, every failure is felt by the Christian athlete to be not only ignominious and inexcusable, but branded with untold damage and loss. He will therefore recognise with alacrity, and give unequivocal reverence to, every good gift, whether bestowed on himself or on his neighbour; and he will be able intelligently to test and apprehend the dignity of that human nature in which the Divine Spirit has condescended to take up his abode. While inexorable towards himself, he will be compassionate as his Redeemer towards others; and be apt to trace and to detect a latent divinity even in natures where its utterance has been crushed down by vice and sore temptation. Nell Gwynne, so far as we can learn, never lost her aspirations after purity; and if the reader likes to accept the following anecdote as a possible case, it will do him no harm. It is the story of a painter executing the portrait of a girl—a wild and abandoned but beautiful girl whom he had chanced to meet, and with the expression of whose countenance he was greatly struck. At his request she sat to him for several days, during which he threw his concentrated energies into the work. But when he had carried it as far as he was able, and the sitter was allowed for the first time to look upon it, a strange emotion displayed itself in her. A dull red crept slowly over brow and cheek; and, turning upon him, she exclaimed, passionately, "Why do you mock me? That is my face, indeed; but you have made it what I am not: it is the face of a good woman—a woman who might be a saint." Contemplating the picture with a dreamy gaze, the painter made answer, "I cannot help it; it is what I have seen in your face, otherwise I could not have painted it." And when, shortly after, she was found still in death, by some who, like herself, had wondered and been perplexed at the portrait, they said one to another, as they bent over her, "Look, here is the original of the picture; here, at length, is the very face he gave her."—(Subscribed S. A. T. in the *Christian World*, June 20th, 1879.)

Is any one disposed to extract poison out of this pathetic narrative, or, if they prefer so to call it, "parable?" Let the conduct of "the Son of Man," when he habitually consorted with the com-

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mon people, operate as a silent rebuke. The narrator, indeed, follows it up by asserting that there is in us all, the fostering and following of which would tend to raise and shape us towards the image of the Christ who is the head of every man, and thus educate us to realise and share, in due time, the love which passeth knowledge. And if, in so asserting, he may seem to the eye of rigid Calvinism as chargeable with the insinuation of a treacherous opiate, the potential antidote is ever at hand in the form of the caveat, "From him that hath not (improved his talent) shall be taken away even that which he hath."

Thus challenged, thus inspired, and thus educated, the dignity of human nature, none will deny, rises into the sublime, and eludes our attempts to track its development. Where "an angel's tongue might falter," our articulated essays to describe the blest estate must needs fall flat and colourless; though we can understand how its apprehension by a strong and lasting faith will, of necessity, culminate in a longing for the future life. In the total absence of this faith, on the other hand, who can fathom the abyss of infamy to which poor human nature is liable to sink? Nor need we make the attempt: the figurative language of Scripture sufficiently declares it. As to John Dryden's conception about the damned enjoying their immortality, we know this to be a poetic fiction, a base coinage, and a heartless sarcasm. But then we also further know that "deathless being" is an oppressive thought to vast numbers, even of Christians. A pious lady, who first drew the writer's attention to James Fountaine's work on "Life in Christ" (published in 1817), accompanied the act with this remark: "Before I met with this book, I could never honestly join in the Church service, where it says, 'We thank Thee for our creation, &c.'" How many of us can honestly join in it even now?

JAMES WAYLEN.

JESUS ONLY.

JESUS only! words of comfort, joy in grief, and peace in strife;
Words that calm the troubled waters of the restless sea of life;
Words that cheer the weary pilgrim till the toils of travel cease;
Words that bless the storm-tost seaman till he gains the port of peace.

Jesus only can preserve us when we walk 'mid Satan's snares;
Jesus only can uphold us in our sorrows and our cares;
Jesus only sees our anguish when with thoughts of sin opprest;
Jesus only bears the burden of our guilt, and gives us rest.

Jesus is the truest solace when we find our griefs prevail.
Human friends may disappoint us, Jesus only cannot fail.
Jesus is the surest refuge when the storms of life are high;
Human friends in death may leave us, Jesus only cannot die.

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When of old His timid followers saw a vision of His might,
Overwhelmed, they bowed and fainted, all too weak to bear the sight.
With a gentle touch He roused them from the spell of trance-like fear:
Lo! the vision had departed! Jesus only saw they near.

So, when earthly pain prevailing bows our spirits to the dust,
When with bitter tears bewailing shattered hopes and shaken trust,
'Tis His hand of love awakes us, and we see, with misty sight,
Jesus only to receive us back to peace, and joy, and light.

When perplexed with human guidance in the truth that God has given,
When the clouds of human wisdom have obscured the light of heaven,
Jesus only can instruct us, clear the mists, and show the way:
Jesus only can conduct us to the light of perfect day.

Lo! the nations walk in darkness, tempest clouds have veiled the sky;
War sends forth its threatening thunders, testing times of strife are nigh;
Jesus only is the Ruler who can peace and sunlight bring,
He alone will heal the nations when they see Him as their King.

When in resurrection glory we before the throne shall stand,
When we find eternal pleasures evermore at God's right hand,
Though our loved ones gather round us, dearer than they now can be,
Jesus only will we honour in our song of victory.

When in distant glorious ages fire has cleansed sin's crimson stain,
When the world is brought through sorrow to its Eden bliss again,
When the glory of Jehovah all the universe shall fill,
Christ will work the great deliv'rance: Jesus only—Jesus still!

Through the never-ending future we will sing of Jesu's grace;
None shall ever share His glory, none shall ever take His place.
In the hearts that He has ransomed, in the throne that He will fill,
He shall live and reign for ever: Jesus only—Jesus still!

Therefore, we will surely trust Him, in our peace or in our strife;
He who forms eternal ages well may rule our mortal life;
We should err and wander sorely should we try to choose our way:
Jesus only is unerring, He will never lead astray.

Jesu! Saviour! Christ all-glorious! keep us true to Thee alone,
Till we see Thee in Thy glory as our Priest upon His throne.
Let our sweetest chords of music to Thy praises only thrill;
May we show with lives and voices Jesus only—Jesus still!

A. W.

THE TRUTH TESTED BY SCRIPTURE.

"If any man speak, let him speak as the oracles of God."

IN a late number of the *Contemporary Review*, there is a very striking paper entitled "The Lord's Prayer and the Church," with Letters, eleven in number, by John Ruskin, D.C.L., to F. A. Mallison, a Clergyman of the Established Church. These letters Mr. Mallison makes

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public, with an introduction. The contributor of the Ruskin Letters considerately invites "such expressions of opinion as he may be favoured with from the thoughtful readers of the *Review* . . . that they may appear early in the spring in a volume," &c.

The title and the text of this paper is eminently suggestive. Mr. Ruskin is widely known in the world of contemporary Letters, especially in the departments of art and polite learning, and is a layman of the Anglican Church. He propounds in these letters certain strictures, doubts, and difficulties in respect to the Church expoundings of the Bible text, and indulges in quite free but fair criticisms, which impeach the general worth of orthodox Scriptural interpretation. These last he finds very unsatisfactory; notably so in respect to the Lord's Prayer and the Gospel, and demands some method of improved construction of these special parts of the Holy Volume, "Put into such plain words and short terms as that a plain man may understand it."

His candid correspondent invites reply to this Macedonian cry, which he proposes to publish.

Certainly no demand can be more legitimate and reasonable, and it is not easy to commend too highly the noble candour of Mr. Mallison, and the modest but manly devotion to the claims and the cause of truth which an arrangement for publication so liberal discloses.

As one who, like Mr. Ruskin, sees the just ground of exception to these existing defects of interpretation, and who believes that it is quite possible to enable Mr. Ruskin and his interlocutor to find their way from this dark labyrinth into the light of day, the writer offers the suggestions embodied in this paper. He offers his friendly suggestions the more readily because of his own environment at one time by the same discouragements. He has stood on Mr. Ruskin's ground, and felt, like the Ethiopian Treasurer, the need of some guidance into the more excellent way. Having found the means of extrication, he hopes to offer some aid to others who are also seeking the light of truth.

Before proceeding to this task, it should be remarked that although the title in the paper would seem to restrict our efforts at elucidation to a true construction of the Lord's Prayer, the Letters themselves open a much wider field. Mr. Ruskin says, in Letter III.: "Can this Gospel of Christ be put into such plain words and short terms as that a plain man may understand it; and, if so, would it not be, in a quite primal sense, desirable that it should be so, rather than left to be gathered out of Thirty-nine Articles," &c.; and again, in Letter IV., "Might not such definition, acceptable to the entire body of the Church of Christ, be arrived at by merely explaining in their completeness and life the terms of the Lord's Prayer, the first words taught to children all over the Christian world?" and, in Letter V., "My meaning in saying that the Lord's Prayer might be made a foundation in Gospel teaching was not that it contained all that Christian ministers had to teach, but that it contains what all Christians are agreed upon as first to be taught, and what every parish-working pastor should make clear and living to his congregation—that we have a Father whom we *can* love, and are required to love, and to desire to be with Him in heaven, wherever that may be."

With these premises before us, sound reason, fairly applied, should

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surely help us to the desired conclusion, though this must depend on the use we may make of our reason for the purpose. It is, beyond doubt, the province of reason and human intelligence to sit in judgment and decide on the pretensions of revelation to authenticity; but when satisfied by this test that the Bible is true, Reason leads us by the hand to Faith, and commits us reverently to that oracle for future guidance. Man needs a superhuman Leader—this is a necessity of his well-being. He is not self-sustained: he cannot stand alone: he must lean on the Rock that is higher than he, for is it not written, "It is not in man that walketh to direct his steps;" "Man, at his best estate, is altogether vanity?" Let us heed the Divine lesson, for "We walk by faith, and not by sight (sense)." Can we, then, expect fallible man to find in the resources of his own wisdom alone the means of an infallible interpretation of the Divine record? Yet is not this what Mr. Ruskin demands? But who, by searching in his finite wisdom, can find out God? Is it not, on this account, that God, in condescending pity to man's incompetence, has specially revealed Himself and His will to usward in the Bible? Let us not, however, fall into the error of inferring that this supernal power of interpreting God's Word is private and personal, disclosed to some and withheld from others, for that would charge Him with injustice and partiality; nor yet that it is a rule of construction at variance with that we apply to any other work subject to our investigation, and confessedly within our own means of knowledge. As we walk by faith, the means of thus walking are freely offered to all; but none are competent to this rule of intelligent action who do not recognise and pursue the simple and obvious practise of construing the Divine Word thus revealed in its primary literal sense, unless constrained, by the context, to depart from that construction. If we adopt a constrained and unnatural, though it may be a "theological" rule, in our construction of Bible language, we shall certainly miss the true meaning; but if we speak of Bible things in Bible words, and, regarding the Scriptures as a consistent whole, compare Scripture with Scripture, we make the Bible its own interpreter, and we arrive at the Bible meaning. The book itself gives us this rule in many places. We select two—one from each Testament:—In Isaiah viii. 20: "To the law and to the testimony. If they (religious teachers) speak not *according to this word*, it is because there is no light in them." Romans x. 17: "So then faith cometh by hearing . . the Word of God." This rule, supplemented by another (Psalm xix.), which declares "the Word of God is pure and clean," "enlightening the eyes," "making wise the simple," "converting the soul," &c., contains, in the plain and natural sense of its language, the means of enabling every candid mind to discern the Divine truth.

The Lord's Prayer, cited for elucidation by Mr. Ruskin, affords an apt illustration of our reasoning. This Prayer is called by Mr. Ruskin (using not the Bible and contextual sense, but the theologically fashionable language) "*The Lord's* Prayer," as if it was a petition which He, the Lord, offered to His Father. It is nowhere so denominated in Scripture; yet Mr. Ruskin says in Letter VII., "His Prayer—*His, not merely as His ordering*, but *His using*," &c. But when we use the obvious contextual sense of the words employed, we see it was the disciples' prayer, which they, not He, were to use. It is written that they

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asked, "Lord, teach *us* to pray," and that He replied, "When *ye* pray, say, 'Our Father,'" &c. The distinction is important. A part of that prayer is, "Forgive us *our sins*," &c. Such words, true and all-important on the lips of sinful men like His disciples, are wholly out of place uttered by One "who knew no sin," who alone of our race could boldly stand up before His enemies and ask, as He did of the scoffing Jews, "*Which of you convinceth Me of sin?*"

Another part of the same prayer, I submit, is misunderstood, necessarily, as Mr. Ruskin's 7th Letter shows, in the theological, not literal, sense, he attaches to the word *kingdom*, in the petition, "Thy kingdom come." The plain, obvious meaning of the word kingdom is the actual dominion of a personal king over literal territory, subjects, throne, metropolis, subordinate rulers, &c. Such a kingdom God's will be, when God's King, even Jesus, returns to the earth to reign. Yet it is plain Mr. Ruskin has overlooked this conclusion, and hence his confessed embarrassment in reconciling his assumption with the facts of a merely figurative, metaphorical reign. It was for such a kingdom—a real government of God's King and Son, with His saints as associate kings and princes on earth and over all nations—that he enjoined His disciples to pray. We shall not stop now to cite the proof of this position from Holy Writ, which is superabundant, extending from the primal promise in the Garden of Eden, that "The seed of the woman should bruise the serpent's head," to the closing prayer of the exile of Patmos, "Even so, come, Lord Jesus." In Letter VII. Mr. Ruskin says: "It is the Father's, not the Son's, kingdom that they pray may come. I fancy that the mind of the most faithful Christian is quite led away from its proper hope by dwelling on the reign or the coming again of Christ, which, indeed, they are to look for, and to watch for, *but not to pray for.*" Is there any cause or ground for this distinction? The Scripture, elsewhere and everywhere in the New Testament, negatives it, for there are not two distinct Gospel kingdoms. We beg to urge it is God's and Christ's interchangeably—one and the same, though under several names. It is God's, for "all things are of God." It is also the everlasting (better rendered *age-lasting*) kingdom of our Lord and Saviour, Jesus Christ, which they are required to pray for. Equally fallacious in theory and fact, with deference, is the other statement, that any Christian can possibly "be led away from his proper hope" by dwelling on the reign or coming again of Christ. This appears plain when we confront the statement with Paul's definition of the Christian's hope, in 1 Thessalonians ii. 19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at His coming?*" *vid.* Ibid. chapter iii. 13; 2 Thess. i. 10. In these His coming is declared to be the Christian's hope. In 2 Timothy iv. 1 His appearing is said to be "in His kingdom;" so that we see they are one and inseparable, and thus the disciples *were* enjoined by Jesus to pray, "Thy kingdom come," and in that immediate connection, "Thy will be done *on earth* as it is done in heaven;" and comformably to the same end, that they might be "delivered from evil, for Thine is *the kingdom*, the power, and the glory," being all clustered into one grand association on earth of peace, joy, and blessedness to the saints—a conclusion to which the Apostle Paul contributes his testimony,

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"that when Christ, who is our Life, shall appear, then shall we appear with Him in glory." In both letters to the Thessalonians, he urges the same faith and hope with earnest iteration—"to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," reminding them that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall be ever with the Lord. Wherefore, comfort one another with these words." What God has thus joined together, let not man, by any interpretation, put asunder.

Mr. Ruskin seems very justly to discern an intimate connection between the Lord's Prayer (for the use of His disciples) and the Gospel of Christ. In this he is undoubtedly right, for the kingdom of God and its coming, or era, is the chief topic of both. Clearly it occupies the central place in the Divine scheme of man's redemption. As we have seen, "Thy kingdom come, Thy will be done on earth as it is in heaven," is among the earliest petitions of the Prayer, and "the kingdom, the power, and the glory," forms the closing part of the brief orison. In teaching the Gospel to His disciples, our Lord exhorts them to "seek first the kingdom of God and His righteousness, and all other things shall be added unto them." The Gospel is declared to be "the power of God for salvation to every one that believeth," and is "to be preached to all nations for the obedience of faith." Thus we see the kingdom of God is presented as the subject matter of the Prayer and the preaching of the Master.

Mr. Ruskin, as we have seen, calls for a definition "of the Gospel of Christ in such plain words and short terms as that a plain man may understand it." I answer, this demand—in the very words of the Scripture—is briefly yet comprehensively expressed in the angel's message to the shepherds of Bethlehem, in Luke ii. 10: "*Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ, the Lord;*" an annunciation greeted by the acclaim of "a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Surely here is a definition "in such plain words and short terms that a plain man may understand it."

The details which make up this great outline will now, naturally, engage our attention, premising that no statement of such details can be received and accredited which may, in terms or logically, subvert or contravene the fulfilment of the promises of glory to God in the highest, and *on earth* peace and good will toward man, which thus form the burden of the Gospel proclamation. That we may not fail to meet plainly and fully Mr. Ruskin's reasonable demand, it will be necessary to become somewhat rudimental in our definitions, even at the hazard of consuming the time and provoking the patience of so intelligent an inquirer.

It is familiar knowledge that the original Greek word εναγγελιον rendered *Gospel* (or, if you please, "God's-spell" in the Saxon English),

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means simply good news or glad tidings. It is repeatedly so translated in our English version. The Gospel therefore which Christ sent His disciples to preach in all the world was good news—"glad tidings of the great joy which should be to all people." Now this good news related to some subject or object, and was not merely general and indefinite. It had its subject matter. Many texts of Scripture enable us to enlarge and supplement its meaning into a fuller definition. In Matthew, Mark, and Luke, it is written that "Jesus went throughout all the towns and villages of Galilee, preaching the "Gospel of the kingdom of God."

This gives us the fuller definition, at once simple and natural, that Mr. Ruskin needs; namely, the good news of (concerning) *the kingdom of God.* Furnished thus authoritatively with the fuller scope of the message He delivered, and which He enjoined His disciples to declare to all nations, it is easy to unfold and develope the doctrine which is involved in the proposition, if we take the Bible for our guide.

The kingdom of God is a condensed expression, denoting the government or dominion of a king, appointed by God. Following the natural and primary construction of words as used in Scripture, we conclude that such a kingdom, like every other of which we have any knowledge, demands for its constituents and attributes the following:—A government, by a king over subjects, in a certain territory, upon a throne, in a metropolis, under laws, with subordinate rulers and governors to execute the laws, and secure the welfare and happiness of the governed. If the kingdom of God be not thus constituted, it will be not only unlike any other, but be practically deficient in the powers and qualities needed, as far as we can see or know, to secure the object of a good and wise rule over mankind. Now that God's kingdom is the subject matter of the Gospel, and is to be constituted like other kingdoms in its essential features and objects is plainly manifest by its revealed nature and organisation which we shall now proceed to examine.

The elements of God's kingdom must comprise, according to the testimony drawn from both the Old and New Testaments:—

I. A king appointed by Jehovah. Hence it is written, Psalm ii. "Yet have I set my King on my holy hill of Zion," &c.; John i. 49, "Rabbi, Thou art the Son of God; Thou art the King of Israel."

II. A government instituted and maintained by that King. Hence we read: Isaiah ix. 6, "The government shall be upon His shoulder," &c.; Matt. ii. 6, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, who shall rule my people Israel."

III. The subjects of the reign. These are, as we have just seen, "God's people Israel," and all people, nations, and languages, according to Daniel vii. 13-15: "I saw in the night-visions, and behold one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Luke i. 31-34, "And, behold, thou shalt bring forth a Son, and shalt call His name JESUS; He shall be great, and shall be

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called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

IV. The territory, the land promised to Abraham. Genesis xv. 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Acts vii. 4-7, "Then came Abraham out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell; and he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him as a possession, and to his seed after him, when as yet he had no child."

V. The Throne—that of David. Isaiah ix. 7, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

VI. The Metropolis—Jerusalem. Isaiah xxiv. 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Matt. v. 35, "Swear not by the earth, for it is God's footstool; neither by Jerusalem, for it is the city of the Great King."

VII. The Laws, Statutes, and Judgments. Psalm lxxii. 1-3, "Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge Thy people with righteousness, and Thy poor with judgment. He shall save the childreen of the needy, and shall break in pieces the oppressor." Acts xvii. 31, "God hath appointed a day in the which he will judge (rule) the world in righteousness by that Man whom He hath ordained; whereof he hath given assurance to all men in that He hath raised Him from the dead."

VIII. The Associate Rulers—the Saints. Daniel vii. 18, 27, "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. . . . I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Rev. v. 10; xx. 4, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." "And judgment was given unto them, and they lived and reigned with Christ a thousand years."

Surely these texts, in their literal natural construction, afford us "A simple and comprehensive statement of the Christian Gospel," which Mr. Ruskin requires.

The writer has cited these texts, not because any doubt exists of their being known to intelligent readers of the Bible, like Mr. Mallison and Mr. Ruskin, but to show that their application and interpretation in a literal and natural sense is imperatively demanded by both the subject matter and the context—that, in short, they are unintelligible and meaningless on any other hypothesis than their literal import and fulfilment—that the figurative, mythical and symbolical sense which they are supposed to sustain is a perversion and distortion of the true meaning—that they cannot be logically employed to bear the orthodox glosses which make them teach the kingdom of God to mean the Church on earth, or in

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heaven, or yet the vague and fanciful theory of the saints' translation to a heaven in the clouds, or to a paradise of ghosts and disembodied souls in some trackless expanse above or below the earth.

The great subject of our future destiny in the kingdon of God on earth, and over all nations, stands out in bold relief when we discard these vagaries of a Platonic and Pagan philosophy, and extend our survey to the broad contrast we behold between this *kingdom of God* and *the kingdom of men* with which we are unhappily but too familiar. These kingdoms are antithetical; they are so presented to us in the Scriptures. The prophet Daniel, in chapter ii. contrasts the kingdoms of Nebuchadnezzar, Cyrus, Alexander, and Cæsar, with the future grandeur of "the kingdom which the God of Heaven shall set up in the latter days, which shall break in pieces and consume all other kingdoms, which shall not be left to successors (for the King who reigns over it is immortal, and is King of kings, Lord of lords, and Prince of the kings of the earth), and it shall stand for ever."

Such is the proper result of the literal which is the natural construction of the Divine testimony. It is the departure from this obvious rule of the Bible hermeneutics, which demands the primary sense of words when not repugnant to reason, to which we must refer the confused and unsatisfactory constructions of the Lord's Prayer, the Gospel, and other topics of Divine record, now so generally prevalent, and of which Mr. Ruskin so justly complains. This literal personal kingdom of Christ on earth, in visible majesty and glory, for the millennial period (1,000 years) is the key of interpretation which unlocks the meaning of the Lord's Prayer, and will remove a host of obstacles from Mr. Ruskin's pathway in his laudable search for clearer light. If he will extend his survey of the Divine plan for "the restitution of all things which God hath spoken by the mouth of all His prophets since the world began," reaching even beyond the millennial reign of His Son, when He shall deliver up the kingdom to the Father, let the writer suggest to Mr. Ruskin to read and interpret literally the first and last chapters of the holy volume. They will acquaint him with the beginning and the end—the Alpha and Omega of the wondrous system of Divine love and mercy, and wisdom and power.

In Genesis, chap. i. 1, he will read, "In the beginning God created the heaven and the earth," and in Revelation, chap. xxi. 1-6 "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. . . . Behold I make all things new." The Bible, we see, opens with the creation of the world, and closes with the promise of another and a new world. The present and past ages of human existence span the gap between the present and the coming *kosmos*. The present is the true intermediate state. Man lives under a provisional, not a permanent government. The present organisation of the heaven and the earth, with all its physical, civil, and social elements, forms a means to an end yet future. The world and its inhabitants await new decrees of destiny. When these are promulged and performed, the design of the Great Architect in the creation of man and his dwelling-place will have been accomplished, and will be read and known of all men. His wisdom, power, and love will be vindicated and declared. "There shall be no more death, neither sorrow, nor crying, neither shall

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there be any more pain; the former things shall have passed away, every curse shall have been removed;" and the grand jubilee of earth's redemption shall be announced in the Royal Proclamation, "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

When this grand consummation of Divine mercy and benevolence shall have been achieved, Mr. Ruskin, if found faithful and obedient to the heavenly calling—will no longer give utterance, in touching and affecting terms, to a merely vague "desire to be with Him in heaven, *wherever that may be*," but will find himself not above the stars, or lost in the milky way, but in heaven on the new earth, then the perfected abode of the whole family of saints, under the glorious reign and righteous rule of the King of saints, in the eternal home of the *elite* of Adam's race, become partakers of the Divine nature, and clothed with glory, honour, and immortality through Jesus Christ, the faithful Witness, the first begotten of the dead, and the Prince of the kings of the earth."

Winchester, Va., U.S.A. ALLAN B. MAGRUDER.

A CONVERSATION.

THE COUNCIL OF THREE.—PART II.

"In ver. 12, we read that 'an host was given him,' the truer reading would be '*the* host was given him,' or, 'over' as in the margin, which simply means that the Jews, or holy people, are to be given into his hands; the article *the* is used in this sense in ver. 10, and again in ver. 13, where the word 'give' is used as here for '*giving up*' for destruction. The whole of the first clause will make truer sense if we read it thus, 'the host was given up to him to tread upon, together with the daily sacrifice, by reason of transgression.' Now 1 Macc. i. 11-16, traces all the calamities suffered under Antiochus to the *transgression* of certain Jews who introduced heathen customs into Jerusalem just before.

"But transgression was not at the full (ver. 23) under Antiochus; for Onias the high priest administered the laws in godliness at the time. So it is conclusive that it must refer to the Jews hereafter restored to Palestine in unbelief. The circumstances under Antiochus are typical of those which are to come.

"Then 'it cast the truth down to the ground, and it practised and conquered,' the worship of the true God, as Isa. lix. 14. 'Truth is fallen in the street.' A time indeed when all who love the truth that centres in God must mourn: 'it practised and prospered,' whatever he undertook succeeded. One cannot avoid being struck with this feature in the case of each of the world-powers, wickedness prospers for a time, and carries all before it. And it will be so absolutely in the case of the final Antichrist, as the Apostle predicts in 2 Thess. ii. But thanks be to God! we are assured that it is only to be for a time, when his reign will come to a sudden close."

Sydney, "I have followed you with much interest, and would just revert to your observations on the restoration of the Jews. I, in common with many, had been looking for a large conversion of the Jews before they were restored, but the ground you have taken has not only placed

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the subject in a new light, but it has somewhat cleared the confused impression I had upon it. The circumstances of conversion and the attack upon them, with the success of the foe, did not harmonise, to say nothing of the incongruity of the Mosaic ritual being grafted on the profession of the Christian faith, which it involves if that be true. This we know to be thoroughly opposed to the spirit of Apostolic teaching; but the view you have laid before us makes the ground clear, and while I reserve a perfect assent thereto, I am inclined to believe that a closer examination of the passages to which you refer, will lead me to the same conviction."

Bertram: "I see harmony between the predictions and the circumstances in Mr. Heathfield's lucid explanation, and I am always inclined to the opinion that where there is harmony, there also is the truth."

Mr. H.: "It is owing to the very confusion created by ordinary interpretations, and the circumstances of the predictions themselves, that has led me to examine the matter of Israel's restoration and ultimate conversion, and the result is before you. I am convinced that you will find it will stand."

Sydney: "Very probably. But we will not stay to discuss anything just now, as I feel anxious to pursue our subject, to get at the issue."

Mr. H.: "Very good. And it is likely that while you have the light of circumstances to lead you step by step to the issue, that will also shed a flood of light back again on the circumstances, and enable you to take in all the form and features of them in a clearer and more intelligible manner than you can possibly do while in a state of inquiry.

"We come then, in ver. 13, to a new phase in the vision. Daniel says, 'I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation,' &c. The saint that is speaking is called (*marg.*) Palmoni, or the numberer of secrets, or the wonderful numberer, 'which would seem to denote some heavenly official commissioned to certain work for which he was specially endowed, while the inquiring angel seems to represent the state of Daniel's mind, anxious to learn the time of the desolation and profanation of the sanctuary, and in his stead, and for his information, puts the question Daniel would have asked. Consequently, the answer is directed to Daniel. The 14th verse establishes this view, for there Daniel says, 'and he said *unto me*.' It is very clear that if the conversation had been confined to the angels it could have been of no use to us. But God conveys it through prophets to us. The answer is, 'Unto two thousand and three hundred days: then shall the sanctuary be cleansed,' literally mornings and evenings, specified in connection with the morning and evening sacrifice, six years and one hundred days. This includes not only the three and half years during which the daily sacrifice was *forbidden* by Antiochus, but the whole series of events whereby it was practically interrupted: beginning with the little horn, 'waxing great toward the pleasant land,' and the 'casting down some of the host,' *i.e.*, when in 171 B.C. or the month Sivan, in the year 142 of the era of the Seleucidae, the sacrifice began to be neglected, owing to the high priest Jason introducing at Jerusalem Grecian customs and amusements: such as the Palæstra and Gymnasium; ending with the death of Antiochus in 165 B.C. or the month Shebath, in the year 148 of the Seleucid era. The probable reason for

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the greater minuteness of historical facts and dates given in Daniel's prophecies than in those of the New Testament, is, that to Israel the sum and subject of Old Testament prophecy was the kingdom of God upon earth. There is no getting over that grand fact. Thus in chapter ix. the times of Messiah are foretold to the very year; in this chapter the time of Antiochus even to the day; and chapter xi, the Syro-Egyptian struggles in most minute detail.

"Now for a little diversity of opinion as to the meaning of the time specified, 2,300 days. Tregelles thinks that these answer to the week of years in chapter ix. 27, during which the destroying prince (ix. 26) makes a covenant, which he breaks in the midst of the week, *i.e.* at the end of three and half years. The seven years exceed the 2,300 days by considerably more than half a year. This period of the seven years, excess above the 2,300 days, may be allotted to the preparations needed for sitting up the temple worship, with Antichrist's permission to the restored Jews, according to his 'covenant' with them; and the 2,300 days may date from the actual setting up of the worship. But Auberlin, on the other hand, says that the more accurate to a day the dates as to Antiochus are given, the less should we affirm the 1290, or 1335 days (chapter xii. 11-12) correspond to the half week (roughly), and the 2,300 days to the whole. The event, however, may in the case of Antichrist, show a correspondence between the days here given, and chapter ix. 27, such as is not yet discernable."

"The term of 2,300 days cannot refer to 2,300 years of the treading down of Christianity by Mahometanism, as this would leave the greater portion of the time yet future; whereas, Mahometanism is fast waning. If the 2,300 days mean *years* dating from Alexander's conquests, 334 B.C. to 323, we should arrive at about the close of the sixth thousand year of the world, just as the 1,260 years, in chapter vii. 25, from Justinian's decree arrive at the same terminus. The Jews' tradition represents the seventh thousand as the millennium. Here we are pretty well agreed. Cumming remarks, 480 B.C. is the date of the waning of the Persian Empire before Greece; deducting 480 from 2,300 we have 1820; and in 1821, Turkey, the successor of the Greek Empire, began to wane, and Greece became a separate kingdom. So much for the days. At the end the sanctuary was to be 'cleansed,' literally *justified*, vindicated from profanation. And Judas Maccabeus celebrated the feast of dedication after cleansing, on the 25th day of the ninth month, Keisleu, (1 Macc. iv. 51-58; 2 Macc. v. 1-7). So far there is a fulfilment of the prediction.

"According to the 15th of this chapter, we may suppose that the vision had passed away, and left Daniel deeply pondering over its meaning, and with exceeding anxiety; and Gabriel (the strength of God) is sent to give him special information, relative to what he had seen, at 'the time of the end.' The event being to take place at 'the time of the end,' makes it more than likely that the Antichrist ultimately referred to—besides the *immediate* reference to Antiochus—in this chapter, and the one in chapter vii. 8, are one and the same. The objection that the one in chapter vii. springs out of the ten divisions of the Roman world, the fourth kingdom, and the one in chapter viii. 11 from one of the four divisions of the third kingdom, Greece, is answered thus: The four divisions of the Grecian Empire having become parts of the Roman Empire, shall at the

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end form four of its final divisions. However, the origin from one of four parts of the third kingdom may be *limited* to Antiochus, the immediate subject of chapters viii. and xi. whilst the ulterior typical reference of these chapters, viz., Antichrist, may belong to one of the ten Roman divisions, not *necessarily* one formerly of the four of the third kingdom.

"In v. 18, we have a description of Daniel's position during the vision. It would seem that his feelings were much exercised, and apparently he fell into a kind of swoon, till Gabriel touched him, telling him 'at the time appointed the end shall be.' Consoling words! The 'time' is *limited*.

"Now in v. 20, the historical meaning begins, which confirms what has already been said concerning the vision. There is only one thing to observe in v. 21, in reference to the Great Horn, which is said to be the first king. Philip was king of Macedon before Alexander, it is true, but the latter was the first who, as generalissimo of Greece, subdued the Persian empire; and v. 22, tells us the division of his empire, which is to be broken up into four, but not standing "in his power," *i.e.*, not with the power which Alexander possessed, which was of a special character. Obviously an empire united, as under Alexander, is more powerful than one divided, as under the four Diadochi. I think it safe, as a general principle, to regard all that does not meet in Antiochus here as belonging to the last and great Antichrist. Compare Luke xviii. 8 and 2 Tim. iii. 1-9, as to the wickedness of the world in general, just before Christ's second coming. Israel's guilt too shall be at the full, when they who rejected Christ shall open their arms to Antichrist; thus fulfilling the words of Jesus: "*I* am come in my Father's name, and ye receive Me not; if another shall *come in his own name*, him will ye receive." How, if he should falsely represent himself as the Messiah, in order to gain the goodwill of the Jews, and furnish proof of his Jewish descent? He is to be "of fierce countenance," one who will spare neither old nor young, "understanding dark sentences," wearing a mask of artifice and deceit, which probably points to some phase of spiritualism to be classed among the lying wonders of the last days. It is notable that Antiochus made himself master of Egypt and Jerusalem successively by craft; thus showing by little the character of his more accomplished successor in devilry.

In v. 24 and 25, we have strong indications of his ascendency and cruelty, with other characteristics. His power was to be great, "but not by his own power." In the case of Antiochus it was at first small (see v. 9), but by gaining over others, through craft, the once little power became "mighty." Here we have a portraiture of the last Antichrist, who will act by the power of Satan, who shall then be permitted to work through him in unrestricted license. By craft he will win over the world; hence the ten kingdoms shall give the beast their power. He will prosper in all he undertakes, and his prosecutions will be specially directed against the Jews, or "the holy people." Now, notice the end, "he shall be broken *without hands*," by God's now special visitation. See how parallel this runs with the description of the stone "cut out of the mountain without hands," in chap. ii. which is Christ, who is to smite the world-power-image on his feet, that is, in its last development.

There is a wonderful significance in the horrible death of Antiochus

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by worms and ulcers, when on his way to Judea, intending to take deep vengeance for the defeat of his armies by the Maccabees. This was a primary fulfilment of the prophecy, but only foreshadowing God's signal judgment on the last great enemy of the Jewish Church.

(*To be continued.*)

CORRESPONDENCE.

THE DIRECT EVIDENCE OF CONSCIOUSNESS.

DEAR SIR,—It was said in a previous letter that the Apostle Paul was a believer in the soul's conscious survival of death, and that this would appear more certainly from other evidence.

In his defence before the council, he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." And when the Pharisees understood that the Apostle was of their belief in respect to the dead, they were favourably drawn toward him, and said, "We find no fault in this man; but if a spirit or an angel hath spoken to him, let us not fight against God."*

This, their hope, consequent upon their belief, that in death the spirit liveth, is of ancient date. The foundation thereof is written in the law and the prophets.† From Christ, it looked back to Moses, by whom the law was given, and to Abraham, the father of all who are of the faith, who, in a figure, received Isaac his son from the dead, believing that God was able to raise him up again; and it was darkly contained in that first word of promise, "it (the seed of the woman) shall bruise thy head."

Before and after his conversion to Christ, the Apostle was a Pharisee. He was a believer in angels and spirits, a believer in the survival of the spirits of those who had departed "out of the body;" and, therefore, did he hope for their resurrection from the dead. The survival of the spirits of the fallen was the foundation of that blessed hope that they shall again stand "up, upon their feet."*

It was not from inference that the Pharisees believed in the consciousness of the spirit in death. It was not only a belief produced by testimony, but a settled faith on the knowledge of facts. They knew the dead were conscious. There had been among them, from an early period in their history, the offensive practice of consulting and communing with the dead; or, as they are called, "familiar spirits;" and there had also been among them a distinct Divine law against the habit, and severe punishment dealt out to the offenders. That Divine law was not directed against a myth. The reality of those spirits is thereby placed beyond doubt, and the power of consultation with them is equally certain.

But who were those familiar spirits? Were they spirits of the dead? We have, at least, one evidence on record that such is the fact. Saul was commanded to put away all who held those consulta-

* Acts xxiii. 6-9. † Acts xxiv. 14, 15.

* Ezek. xxxvii. 10.

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tions, and he did put to death many, but not all. He himself offended, and the Lord forsook him; then he sought out one who knew the habit of such consultation, that he might obtain counsel and assurance respecting the battle that was impending. The whole narrative is too obvious a confirmation of the possibility, and certainty of the power, to consult and commune with spirits of the departed to be either rejected or explained away.

Saul requested the presence of Samuel to an audience; and there can be no just ground even for doubting that, through the medium of that woman, whom he should have put to death, Samuel was permitted to appear to her, and speak to Saul, to his and her utter confusion; for Samuel is said to have charged Saul with disobedience, and to have given him information as to the result of the battle. "To-morrow," said Samuel, "shalt thou and thy sons be with me." On the morrow Saul and his sons were slain.

Samuel was within call of Saul and the woman, and, however reluctant, and however offensive to him and to God, he was able, and he was also permitted, to appear, and to impart the information sought. It seems impossible fairly to resist the conclusion from this account, so circumstantial in its details, that in that realm of the dead the spirit of Samuel did live; and, if so, then Saul also and his sons, who departed on the morrow to be with Samuel in that same place and state, must live in the spirit; and, if these do live, and are conscious, all are conscious. But Samuel was not a spirit familiar to the woman at Endor; and he was an adversary to Saul, for the Lord had departed from him.

From the New Testament, let us note, first, the presence and appearance of Moses on the Mount of Transfiguration. This was a vision of the glory of Christ in his Kingdom. Moses was there as representative of those who, at that day, shall be raised and glorified. Moses was there, doubtless, as really as Elijah and Christ were there. He was there in person or in spirit. His appearance was not a shadow; his presence was not a personation. In that the living spirit of Moses was there present, it is truth to say that Moses himself was there. His presence, on that occasion, was not as representative of the dead in general, who shall be raised to inherit the kingdom, but as representative particularly of those who, from under the law, which extended from himself unto Christ, shall be so raised and glorified. These are called "the body of Moses;" and in the kingdom, "the song of Moses" is associated with "the song of the Lamb," or those who are "the body of Christ." By his presence on that occasion, the ages are bridged. Thus, "death reigned from Adam to Moses;" the law reigned from Moses unto Christ; and Christ is the second Adam, in whom is gathered up the whole race, even from the beginning. From the first appearing of Christ "grace reigneth," and in "the world to come" is the reign of glory. In other words, "God has governed mankind from the fall "without law," "by the law," and "by grace;" and He will finally "judge the world in righteousness by that Man whom He hath ordained," when He shall be seated on the throne of His glory. The unity subsisting between Moses and Christ, and of those who, from under their respective heads, shall be gathered in one whole family

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unto the inheritance of the kingdom, is the lesson apparently taught by the presence of Moses on that mount of glory. If this is not the lesson, then any other representative spirit would have sufficed for the general purpose, in relation to the raising and glorifying of the dead.

A further indication of consciousness is given us by Christ after his departure, in the opening of the fifth seal, by which the Apostle was shown the souls of the departed, the martyrs in particular, under the altar, earnestly desiring to be avenged, and waiting for deliverance and judgment; to whom it was said, that "they should rest yet for a little season."*

But it is said that this book is full of enigmas, and not to be interpreted literally; neither can it be understood. Doubtless, it contains many mysteries concerning the kingdom of Christ, both now and hereafter, and the interpretation, in many instances, must be spiritually discerned and expressed; but to reflect upon the Lord as having given to His Church a communication which is unintelligible, and, therefore, useless for practical influence upon our present life in the flesh, is contrary to the beginning and ending of the book itself, and is opposed to the privileges of our calling and standing in Him. The Revelation of Jesus Christ is an open communication, with seals broken, and a direct command not to seal any of those things which are written in this book. And when here, the Lord said to His disciples, "It is given unto you to know the mysteries of the kingdom of heaven." We have now to consider, and remember that we are given to know, what is written concerning the souls under the altar.

The Lord had forewarned the disciples to "fear not them which kill the body, but are not able to kill the soul." The bodies of those whom John saw had been killed, but not their souls. Martyred for their testimony unto the truth, their souls consciously survived the human power to kill, and John heard their cry, which went up "with a loud voice, How long, O Lord" shall judgment be deferred? "A little season," was the reply; and, in anticipation of the judgment at hand, "white robes were given to every one of them."

The chronology of the opening of this fifth seal indicates the period immediately preceding that judgment, which they so earnestly desired, and which the opening of the sixth seal reveals.* Then is presented to our view the countless multitude of the redeemed before the throne, clothed with the white robes of spotless purity, and the palm branches of victory in their hands, and all singing, "Salvation to our God which sitteth upon the throne, and unto the Lamb."†

But those souls were "under the altar." How could souls, supposing them to be alive, be there? What, and where is the altar? "We have an altar," as it is written, which many unwittingly deny, and others falsify. It is not in heaven; it is not at Jerusalem; it is not exclusively or necessarily anywhere in any temple made by hands.

Jesus said to the woman of Samaria, "Believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Again, to the disciples, Jesus said, "Where-

* Rev. vi. 9-11.

* Rev. vi. 12-17. † Rev. vii. 1-17.

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soever two or three are gathered together in My name, there am I in the midst of them." No longer locally, as in the temple at Jerusalem, but universally, on the face of the whole earth, the object of worship is with His people; and where He is, and is worshipped "in spirit and in truth," there is the altar of worship. For convenience, it may be in a house or a church; in the wilderness or in a palace; on the mountain top or in the valley; on sea or land; by a table or a stone; anywhere and everywhere, "wheresoever two or three are met in My name."

In this view of the matter, the whole earth is the altar of worship, and the souls under the altar points to them as under the earth, and in their graves. And this also is in accordance with what is written. Note a few examples:—

"The woman said, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And the woman saw Samuel, and the woman said, I saw gods ascending out of the earth; and Saul perceived that it was Samuel. And Samuel said to Saul, Why hast thou disquieted me to bring me up?"—1 Sam. xxviii. 11-15.

"Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19.

"Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."—Isa. lxvi. 8.

"Many of them that sleep in the dust of the earth shall awake."—Dan. xii. 2.

"The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth."—John v. 28, 29.

Where are the dead? Not in heaven, neither in hell, as is commonly believed; but in their graves—under the altar. There they sleep, and there they live, and are conscious of their condition. There Lazarus slept; and when the Lord called him, he looked, not up to heaven, but down into the grave. They have the power of awaking, as had Lazarus at the call of Christ; and they know what is going on among the living, as is manifest from the appearing of Samuel and Moses, and others to whom reference has been made, who, by the will of God, are employed according to their condition and ability. But a far wider application is attached to this part of my subject, in what I believe to be the correct meaning of certain words in the Epistle to the Hebrews, which I read thus: "Who maketh spirits His messengers, and His messengers ministering spirits to those, who shall be the heirs of salvation."* And if the good are so employed, the evil are not idle.†

The souls of the martyrs were under the altar, which is the earth; their enemies, against whom they desired to be avenged, are on the earth—on the altar, trampling on the dust of those martyred saints, and lifting high their heads against the God of heaven, and against His anointed. But at that day the order of things shall be reversed: the wicked shall be ashes under the soles of the feet of His people. The judgment lingers, but there is an appointed time. The "little season" draws near to its end; then shall those "souls under the altar" be avenged upon their enemies, and God shall be glorified in His redeemed.

Finally, we have the testimony

* Heb. i. 7-13.

† 1 Kings xxii. 20-23; 2 Thess. ii. 11, 12; Rev. xvi. 13, 14.

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of Christ Himself, that God is not the God of the dead, but of the living, for all live unto Him.* This word of Christ is supplementary to that of Moses, in which God is said to be "the God of Abraham, the God of Isaac, and the God of Jacob," and both bearing witness to the resurrection, from the certainty that, although Abraham, and Isaac, and Jacob are dead, yet in spirit they do live; for God is not the God of the dead, for all live unto Him. The life they have in the spirit is real, not imaginary; and because they live, they shall arise. "All live unto Him," therefore all shall rise. So testifieth the faithful and true Witness.

Abraham, Isaac, and Jacob shall rise from the dead: therefore do they also now live in the spirit, and therefore God is their God. Thus did Moses bear witness unto the resurrection. In accordance with this interpretation, supported, as it is, by what has been advanced, I understand Christ to mean that "God is not the God of the dead (body), but of the living (spirit); for all (in spirit) do live unto Him," therefore, all shall rise. If the theory of the Sadducees were correct, that there is no resurrection, neither angel nor spirit, then Moses was wrong in calling the Lord the God of Abraham, of Isaac, and of Jacob. If there be neither angel nor spirit to rise, then the Sadducees were right.

There can be no resurrection of him whose whole being, spirit, soul and body is dissolved, and who hath ceased to be. The resurrection of him that liveth not is impossible. The standing up of him who lieth down in death is possible only to him who liveth in the spirit. Only he who liveth sleepeth and awaketh. Until that final day of decision, the plant survives by root or seed, but to spring forth again, and give seasonable manifestation of the life that was in it, and still is. Then, and only then, is the consummation, and the entire realisation of life and death.

The spirits of all survive dissolution in the first instance. The testimony of the Scriptures to that effect is confirmed by innumerable facts, on record before the whole world, concerning appearances of the departed. Our modern spiritualists have fallen into the snare of God's ancient people; they have revived the offensive intercourse with familiar spirits, which then was punished with death. This is not a matter of fancy or imagination, but of knowledge and certainty. It is too real, and too serious a matter to be trifled with, or treated with contempt. And wholly apart from the absurdities of purgatory, and the abominations of spiritualism, the reality of the spirits' survival of the first stroke of death is as certain as that a second gift of life is essential to its complete realization.

By the faith of Saul the Pharisee, and by his earnest profession of that same faith, when he had become the apostle of Jesus Christ unto the Gentiles; by the knowledge of consciousness in the departed which his people possessed, and which was shown by their intercourse with familiar spirits of the dead; by the consequent law of prohibition, and the divine judgments upon infractions of that law; by the appearance of Samuel the prophet; by the presence and appearance of Moses on the mount of transfiguration; by the earnest cry for judgment and deliverance of the souls under the altar; by the witness of Jesus that God is not the

* Matt. xxii. 31, 32; Luke xx. 37, 38.

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God of the dead, but of the living; and by the innumerable confirmations of this truth, in the appearances of spirits departed; it is evident that there is a spirit in man that surviveth until the judgment, to be then "clothed upon" with the immortal and incorruptible body, and thenceforth live on in the power of an endless life; or then, by that just judgment and whole sentence of death, cease to be "both soul and body."

Yours faithfully,

EDMUND MICKLEWOOD.

Plymouth.

THE DOCTRINE IN CANADA.

DEAR BROTHER,—I wrote you a few days ago, but again have important matters to which I very cheerfully call your attention. The induction of Mr. Brookman to the pastorate of the Yorkville Baptist Church has, through the ignorance or bigotry of Mr. Donovan, pastor of the Alexander Street Church, brought the whole question of *Life through Jesus, and the final destruction of the rejectors of the Gospel*, before the whole Baptist denomination. The organ of the body, *The Canadian Baptist*, I send you for the 8th and 15th of this month. Therein you will find a reply to Mr. Donovan's letter from Dr. Castle, of the principal Church of the city. He is a man very highly esteemed, and has a membership of about 600. You will also find a long communication from Mr. Dyke, pastor of the College Street Church, signed by all the Lay Delegates of the Council, called to sift the chaff from the wheat at the induction services of Mr. Brookman. Besides these, there is a capital letter from one of them, H. E. Buchan, M.D., which cannot fail to produce a good influence among the intelligent lovers of truth throughout the denomination. And now, while looking over the paper, I notice a violent letter against the whole proceedings relative to Mr. Brookman, signed by one "A. Grant." "The waters of the pool" have been stirred by the providential incident of the Yorkville Church choosing Mr. Brookman as their pastor, and healing virtue I hope is to come out of it to many souls. There will no doubt be a large amount of inquiry and thought on the question at issue, which could not have been effected but through the organ of the denomination. By obtaining the names of the leading men throughout the province much more light may be diffused than would be tolerated through the columns of the paper, and this will not be overlooked if the Lord gives me ability and opportunity to diffuse it.

These fruits of the labours of yourself and others cannot fail to cheer and comfort amidst the reproach and the loss of friends and sympathy, to which moral and religious pioneers are exposed.

I am, yours fraternally,

JAMES LESSLIE.

THE DOCTRINE IN NEW ZEALAND.

DEAR SIR,—I take the liberty of enclosing a few "cuttings," not for the purpose of sounding my own trumpet, but just in the hope of affording you the pleasurable satisfaction of knowing that there are workers here in New Zealand in the glorious cause of "Life in Christ," as laboriously and nobly advocated by you in the RAINBOW. To your instrumentality I am indebted for my acquaintance with this most precious truth—and to you I am ever indebted; but I can only pray for you. My business is

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reduced about half in consequence of my fearless opposition to the old wretched dogmas. It is clearly £1,000 a year out of my pocket! Still I will fight it out, God willing, to the last.

We shall not have long to wait for the Master. I see the day coming on apace. May He come quickly! Yours faithfully,

B. Cass.

A QUESTION.

Dear Sir,—I shall feel obliged if you or any of your numerous readers will kindly explain the *apparent* inconsistency with the views which we hold of temporal and eternal death in the two following texts.

1st. How in the transfiguration Moses is said to *speak* with Elias (who, of course, had not died) to our Lord of his approaching death; and, 2nd, in Rev. xxii. 15, after describing the new heaven and new earth, and the heavenly Jerusalem, it is said, "for without *are* dogs, sorcerers," &c.

I cannot understand how to reconcile these with the other opposite statements in the Bible. I am a subscriber to the Rainbow, and will be thankful to receive replies therein. Yours faithfully,

Tonugro. A. C. K.

AN INQUIRY.

Dear Sir,—I am in a strait betwixt your view of the Second Advent of our Lord and His words. The disciples ask (Matt. xxiv. 3) when the predictions (which relate to the destruction of Jerusalem) should come to pass. He replies (verse 29): "Immediately after the tribulation of those days shall the sun be darkened . . . . And then shall appear the sign of the Son of Man in heaven . . . . And they shall see the Son of Man coming in the clouds of heaven with power and great glory." The same predictions are found in Mark and Luke, and our Lord, both by parable and otherwise, gives His disciples to understand that He would come in their lifetime, and also at the destruction of Jerusalem. The evidence is so strong that I am perplexed, but probably some one more competent than myself can give a satisfactory explanation.

One more difficulty. Respecting the Millennium, or the Saints reigning with Christ on the earth for 1000 years previous to the general resurrection; according to the year-day theory held by Mr. Elliott, Mr. Grattan Guinness, and others, the 1000 years must mean 365,000 years.

Yours sincerely,

T. May.

LITERATURE.

Truth Set Free; or, A Concise View of the Scripture Doctrines of Immortality and Future Punishment. By Silas Henn. London: Elliot Stock. (Price 8d.)

We are pleased to see that Mr. Henn's useful pamphlet has reached a third edition, "revised and enlarged." He is a thoughtful man, and has the power of conveying his thoughts in that quiet clear style which the generality of readers like. A generous friend, ready to every good work, has helped the circulation of this small work, and we trust he will live long to render similar services to truth.

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Eternal Punishment. A Critique on Canon Farrar's "Eternal Hope." London: F. Norgate, Covent Garden.

BOTH Canon Farrar and his critic assume that men have immortal souls. The assumption being erroneous, it is fatal to all sound conclusions. The writer of this "Critique" properly condemns the Canon's purgatory, but makes as great a mistake himself in advocating "eternal punishment," in the horrible sense of endless torment.

A Message to the Churches, and for All Jews. By E. L. T. London: James Clarke and Co.

WE have to thank the author of this work for his courtesy in sending it to us. He asks our opinion of it. We regret our inability to comply with the request, simply because we have not the least conception of his meaning. A quotation at random will show our difficulty: "Christian Jews answering the question practically will educate their ganglionic, automatous, nervous systems with dexterity to labour both artistically and usefully. Consider for a moment the time such will have at command. All Christian Satan literature, the laborious productions of lame thoughts on stilts and crutches, except from curiosity, they will not read."

Strictures on Religious Creeds and Religious Usages. By JOHN EARP. London: John Snow and Co.

JOHN EARP has had his say, and we hope his mind is relieved. He has said nothing to benefit any one else. The title led us to expect something, and the pamphlet gives us only ignorance and conceit.

The Biblical Museum. By JAMES COMPER GRAY. Old Testament, Vol. viii., containing the Book of Isaiah. London: Elliot Stock.

A GREAT deal of interesting reading from a great number of sources. This eighth volume of the Old Testament series of the Museum is specially attractive; for anything about Isaiah must be poor indeed if it does not cause us to gaze with admiration upon the princely prophet.

NOTICE.

The Third Annual Conference of the "CONDITIONAL IMMORTALITY ASSOCIATION," will be held (D.V.) on Tuesday, Wednesday, and Thursday, September 7th, 8th, and 9th, 1880, at the Washington Hotel, Lime Street, Liverpool. The following gentlemen are expected to take part in the public meetings:—Henry J. Ward, Esq. (President); Rev. W. Leask, D.D. (Vice-President); Robert J. Hammond, Esq. (Treasurer); Rev. Henry Constable, M.A., General H. Goodwyn, Major G. J. Van Someren, Rev. George P. Mackay, Mr. Thomas Vasey, Mr. T. J. Hitchcock, Mr. Henry Brittain, F.S.A., F.R.H.S., Mr. M. W. Strang (Editor of *The Messenger*), Capt. J. E. Dutton, Mr. Henry B. Murray, and Mr. Cyrus E. Brooks (Secretary). The full Conference Plan appears in the September number of the official organ of the Association—*The Bible Standard*. Specimen copy post free from the Secretary for penny stamp. All inquiries should be addressed to the General Secretary, Cyrus E. Brooks, 4, Oriel Place, Cheltenham.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1880.

RESPONSIBILITY MEASURED BY PRIVILEGE.*

IN Paul's speech before Agrippa he said, among other memorable things, that the commission given him by the Lord was to go to the Gentiles "to open their eyes." The function of vision is not to create scenery in the physical or facts in the moral world, but to behold that which exists. Sight is a spectator, not a creator. Hence the absolute necessity of light. The retina of the eye is perfectly dark; if, therefore, there be no external illumination, the sense of vision is impossible. And that which is true in the material is true in the mental region. Intellect is like a smooth surface, entirely dark in itself, but let the light of truth fall upon it and it will reflect it. The polished surface, black before, is now bright and beautiful, like a gem dug from darkness, but the brightness and the beauty must be traced to the Divine light of the Gospel. Hence an Apostle's prayer for his friends, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened."

It is clear, therefore, that those who refuse the light of revelation must be in darkness respecting God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This is simply the statement of a *fact;* in relation to the Divine life in men, and the apprehension of Divine things, it is momentously important, but there is no more mystery about it than there is in the fact that men literally blind do not see the beauties and splendours of creation. When the light that is in a man is darkness, how great is that darkness! The remarkable confusion in the speculations of men who reject supernatural light proves this. They say, "We see;" but alas for them and those who follow them! Assuming the proud name of philosophers,

* Address at the Liverpool Conference. By the EDITOR.

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they look upon Moses, Isaiah, and Paul as very respectable men for the period in which they lived, but as dwarfed to utter insignificance now under the blaze of the scientific stars of the nineteenth century. No doubt these Scriptures were useful in the infancy of the race, especially to a superstitious people, who believed in miracles and in the occasional intervention of the Divine Being in the affairs of men; but all that has had its day, for the light of science has discovered the laws of nature, and dispelled the priestly notions which dominated the world for so many ages. Science has lifted the veil, supernaturalism is discarded, and men are free!

This is not an exaggeration of the tone of science in relation to Christianity at the present time. On the contrary, it is a mild paraphrase of the sentiments of some of the leaders in the school of "advanced thought," as it is called; but to the man who feels that the future of the human race is absolutely in the hands of the living God, as He is revealed in the Scriptures, these sentiments are appalling. If large numbers of men are to follow such leaders as these, it is not difficult to foresee a fearful catastrophe near at hand. The light which leads astray in relation to God cannot itself be from God. In His light men are wise in proportion to the degree of illumination they have received, and as that increases they advance towards the time when the splendid promise shall be fulfilled, "The wise shall inherit glory;" but to the law and to the testimony, sooner or later, all teachers must be brought, to be thereby tested; for if they speak not according to this Word, it is because there is no light in them.

I wish in this brief paper to suggest, for surely it requires no argument, that responsibility is measured by privilege; or, in other words, men who have been favoured with light on the greatest of all subjects are thereby placed under obligation to shed that light on others. The mere fact of the endowment carries with it the duty of stewardship. The talents bestowed mean, "Occupy till I come." "Ye are not your own; *therefore*"—therefore, what? The entire region over which you have to pass before the journey ends will not be placed before you at once, but each succeeding day will unfold a portion, like turning over a leaf in a book, and on that day you have to glorify God by practical obedience in the use of the mind, the heart, the influence, the gold He has given you. Our daily obligation is to the world around us, to the men among whom we live; and if we think any of them in error on subjects affecting either their own welfare or the character of God, common humanity and Christian principle require us to set them right; or, at all events, to do what we can to show them a more excellent way, as Aquila and Priscilla did to the eloquent Apollos, to expound to them the way of God more perfectly.

Doctrinal errors, inwrought with theological systems, pervade Christendom; scepticism, respecting the inspiration of the Scrip-

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tures and the Divine origin of our holy faith, abounds among the multitudinous masses in our great cities; hired lecturers are sent to the hives of industry to alienate men from all belief in anything purer and nobler than the Epicurean formula—eat, drink, and die; the printing press is employed to an astonishing extent to endorse and diffuse these miserable negations; the complaint from every regiment in the Christian army is either one of extensive desertion, or inability to obtain recruits; whilst an insane atheism, losing the little modesty with which it once kept in appropriate obscurity, flaunts itself before the nation, and proudly exhibits its deformity in the midst of the first assembly of gentlemen in the world.

If I am asked what, within view of these sorrowful facts, we ought to do, I reply, first, negatively:—

1. In my deliberate judgment we ought not to stand aside from all these overt or covert foes of Christianity, as if we were altogether innocent of the causes which have produced the mournful effect. It is easy to gather our robes gracefully about us, and say we have not defiled them by any contact with the alien army; but it is possible, and, alas! too probable, that we have said things about our Prince which have strengthened the rebellion we wished to subdue.

2. We must not take refuge in the old supposed cause of unbelief—human depravity. This has long been a convenient hiding place for the advocates of religion when they found their efforts to increase the orthodox territory fruitless. It is clear enough that "the natural man receiveth not the things of the Spirit of God;" human depravity is one of the obvious facts of all history hitherto, and sometimes its manifestations have been so horrible that we have instinctively shrunk from the belief that members of our race could be guilty of such atrocities, except as agents of an invisible diabolical power; but with all this distinctly before me, I affirm that we shall grossly libel a great number of sceptics if we say that their scepticism is the result of moral depravity. There are men who say in their hearts, "There is no God;" but the distinct and perfectly conclusive reason for this is they are "fools;" and there are persons whose grossly immoral lives prove that every thought of purity or moral law must be hateful to them; but allowing a sorrowfully large margin for these, it is still true that there are many honest thinkers who have a strong sympathy with the ethics and doctrines of the Gospel, and who positively reverence the wonderfully beautiful character of Jesus Christ, who nevertheless shrink from committing themselves to the Christian faith because there are things supposed to belong to it which shock their humanity, and appear to them utterly irreconcilable with the infinite goodness of God. They are right; and instead of setting them aside as bad men, we appreciate the sensitiveness of their consciences, and assure them, as a matter of absolute fact, that the revelation with which we have been graciously favoured contains no doctrine

to cause pain to the gentlest human heart, or to cast a shadow of suspicion on the ineffably beautiful character of God.

And now, secondly, in reply to the question, What is our duty at the present time? I submit:

1. We ought, in all earnestness, to ask pardon of the world for so long teaching it lies in the name of the Lord. This is a very serious matter, which the preachers and teachers of religion should lay to heart. The friends of God have sought to glorify Him by representations of what they considered the justice of the Sovereign, which have had the effect of outraging all conceptions of justice as it obtains among men; and conscious of that fact, as they could not fail to be, they have had recourse to a line of argument, in support of their terrible theory, which is absurd in logic and directly at variance with Scripture. Assuming as a fact, that which is simply a pagan fiction, the natural immortality of the soul, the argument takes this form: Sin is an infinite evil, because committed against an infinite God, and it must therefore have an endless punishment. Now, two things are perfectly clear: that governments are always merciful in proportion to their strength, and that sin has relation to law, and not to the personal attributes of the King. It follows, therefore, that the Divine government, being the strongest, will be the most merciful, and that the penalty of sin cannot exceed that which the law enacts, namely, death; otherwise, it would be illegal, a supposition which is, of course, inadmissible under the government of the righteous God. And Scripture expressly reverses the proposition under notice. It finds in the Divine Character mercy instead of vengeance, hope instead of despair. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Of course these higher thoughts and ways find their expression and gratification in rich promises of blessing, prosperity, and peace. Thus:—

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Now, this is the key to the position, the principle by which we are to interpret thoughts and ways which are above ours. By this

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note of comparison we are to understand that they are better, nobler, kinder, wiser than ours; and that the contrary impression is altogether absurd and false.

2. In connection with our apology to the world for giving it wrong ideas, we should exert ourselves earnestly to put it right. It is not enough to repent, we must bring forth fruit meet for repentance. We must prove our sincerity by action. The privilege that has fallen to our lot is exceptionally great. The redemption of Apostolic truth from theological captivity is a glorious work. The very thought of it is inspiring. It is enough to fire us with holy ardour. Our responsibility corresponds to the exceptional greatness of the privilege. Our gratitude to Him who has been pleased to shed light upon problems that have been so long covered with the shadows of the dark ages, when baptized paganism dominated the world and corrupted the Church, should prompt us to consecrate the tongue, the pen, and the purse to this magnificent service, until on every shore is planted the standard of truth, with this Divine motto floating in the breeze: "The wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord."

And our efforts in this direction should not be fitful and occasional, but steady and continuous. Smiles cheer us, but if frowns come from brethren who think we are undermining a buttress of the temple, we must try to persuade them that we wish to remove an unsightly conglomeration of pagan and papal rubbish that for ages has hidden much of its beauty and concealed its exquisite symmetry. With the consciousness of loyalty to Him whose command is—"He that hath my word, let him speak my word faithfully," and of love to our fellow men, many of whom, yearning for that heart-rest without which life is simply a burden, would have entered the temple but for the conviction that the anomalous appearance was part of the original design. But if our brethren refuse to accept our explanation, and continue to frown, we must continue the work notwithstanding. Popularity is a poor unsteady thing at best, and no strong man cares for it; and obedience, not success, is the rule of duty. A general does not go into battle with the foreknowledge of victory, but because, whatever the issue, it is his duty to his sovereign and country. He may fall, but he will obey, that is his settled purpose at all hazards; and animated by the fervent impulse of loyalty, he will do his very best, notwithstanding the odds against him, to win the day, without regard to storm or calm.

This is precisely our case. Nothing but a sense of responsibility to our glorious Head can sustain us, or can even for one moment justify our conduct. What have we to gain by stepping out of the beaten track of orthodoxy, where the great and good of many generations have walked, and declaring our profound conviction, nay, our certainty, that common theology says certain things about the immortality of the soul, and the "eternal" torment of the unsave-

and about the nature of man, and the character and government of God which the Holy Scriptures do not warrant? What possible advantage to ourselves do we anticipate by this eccentric movement? Popularity, praise, pelf? I do not think there is one among us so lamentably soft in the brain as this comes to; but if there is, he will soon be cured.

At the same time, whilst disavowing all selfishness, in the lower senses of that word, in our efforts to bring the light of inspiration afresh upon the Churches of our country, we honestly confess that we desire, and even confidently anticipate, a large reward. The choicest and best reward, next to the approval of the Master, is the gratitude of Christian hearts delivered from a dismal burden and brought into liberty and joy. Portions of this delightful wages for work we have had already, and we are hungry for more. Our friends, who look upon us as "troublers of Israel," understand well enough that this kind of pay does not increase the balance at the bankers, will not settle tradesmen's bills, and has nothing in common with ecclesiastical preferment; and they will surely therefore give us credit for Christian honesty, whatever they may think of our worldly wisdom. We believe, and therefore speak. We cannot hold our peace. We have received this mission, and must discharge it, relying upon the gracious help of Him from whom we have received it. Whether the truth which we believe ourselves called to proclaim be received or not, we mean to proclaim it, courteously, fearlessly, earnestly, always. We have put our hands to this plough, and although assuredly we know that we shall have to encounter the rough soil of stereotyped notions, bitter prejudice, superstition, and in some cases gross ignorance, we do not mean to look back. "Forward!" is our motto, in the name of the Lord of Hosts, for in this case the battle is most emphatically His.

If the object of our union was the extension of any system of ecclesiastical government, or the increase of any denomination of Christians, I should not be one of its members. Societies for sectarian purposes we have in abundance; so far as the common interests of Christianity, and the diffusion of Christian charity are concerned, we have them in superabundance; but your Conditional Immortality Association contemplates an issue which would be an immense relief to every loving-hearted minister of the Gospel, a joyful blessing to every Church, an unspeakable boon to Christendom, and a revenue of fresh glory and fresh love to our Father in heaven. We are the common friends of all men, without respect to party, for we are the common friends of truth. Our brethren should receive us gladly. They have nothing to fear from us, for even if we were strong enough to remove from its place an item of the faith once delivered to the saints, we are not wicked enough to wield the power. There are no sacrilegious hands among us. The sacred casket of Divine truths, aye, every gem in ... we would defend to the very last. This is no empty boast, but

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a plain honest truth. Do you ask for proof? You have it in the very existence of our Society. Conscious of our individual weakness as witnesses, we came together, a number of Christian persons, simply in that capacity, that we might unitedly testify that there are certain dogmas in the Church which formed no part of the original sound doctrine delivered to the saints, false stones which Apostolic hands did not put in the holy casket. It is these we want to remove; we ask our brethren to help us. Gospel truth will shine clearer, and commend itself to men far more forcibly when delivered from association with spurious teaching and deceptive gloss; and if this Society succeeds in enlisting many adherents and accomplishing its object, it will prove a blessing to mankind far greater than the most vivid imagination can at present realize.

IMMORTALITY FROM CHRIST, OR IMMORTALITY IN CHRIST. WHICH IS IT?

"GOD only hath immortality" (1 Tim. vi. 16). How frequently, in the course of the great controversy on human destiny with which the RAINBOW has been so closely and honourably identified, have these words been quoted both by writers and speakers, and insisted on as a decisive argument against the dogma of man's natural immortality. And very justly so; for the statement of the Apostle is at once distinct, emphatic, and unqualified. If God *only* hath immortality, then it follows necessarily that no creature can, as such, be immortal. The argument may be put formally thus:

1. To possess immortality is the exclusive attribute of the Divine Nature.
2. The creature, *per se*, is not by nature Divine.
3. Therefore, the creature cannot possess immortality. Q. E. D.

But, nevertheless, two points must in all fairness be taken into consideration when we use this argument as against the maintainers of man's natural immortality.

First. It holds equally good in reference to all kinds and ranks of creatures, as it does in reference to man.

Secondly. It holds equally good for all time as well as for the present.

Now in regard to the first of these points, what are we to say of *the angels?* On the testimony of Scripture we are bound to believe in the existence of such beings, fallen and unfallen as to condition, and differing widely in gradation of rank and glory. Yet speaking of these celestial beings generally, as it would seem, our Lord in a remarkable passage in Luke's Gospel attributes to them the power of undying life; for He says, speaking of those who shall be accounted worthy to obtain the coming age and the resurrection from among the dead, "Neither can they die any more, for they are equal unto the angels" (xx. 36). But if the angels,—at all

events the unfallen angels—cannot die, then they are immortal in the strictest sense of the word; and if this fact is not incompatible with the Apostle's statement regarding the Divine nature, then neither can the asserted immortality of man be shown to be so; thus the argument falls to the ground. That "God *only* hath immortality," it would seem, then, is a statement which is not to be taken as literally true; it must be qualified; it means only that He alone has underived, unconditional inmortality, and is not incompatible with the supposition that other immortal beings are in existence also. Whether this explanation is satisfactory, and whether we are, upon this view of it, bound to relinquish the argument founded on Paul's declaration, I leave each reader to decide for himself.

But, secondly, putting aside this difficulty for the moment, and confining our inquiry for the present to the region of humanity, another but very similar question suggests itself. "God only hath immortality." Assuming that this statement is literally and without qualification true *now*, will the time ever come, I would ask, when it must cease to be so? Among those who hold the doctrine of life in Christ, some, we know, maintain that immortality, or, what is the same thing, eternal life, is bestowed upon men in regeneration, while others postpone its reception till the day of bodily resurrection; all alike, however, agreeing in this, that sooner or later the whole of the saved will be immortalised. When this glorious consummation is once attained, will the Apostle's statement no longer be true in the sense in which it was previously true? Or must that statement be so qualified and pared down as to become compatible with the co-existence of other immortals? If the latter alternative be accepted, then, as has already been pointed out, the common argument against man's natural immortality founded upon it must henceforth be abandoned; while if the former is chosen, the impossibility of the transfer of an essential attribute of the Creator to the creature appears to bar the way. To me it seems almost as inconceivable that a mortal creature should become essentially immortal, as it does that a creature of limited power and knowledge should become omnipotent and omniscient.

The problem demanding solution, then, is this: (1) We have from the inspired pen of the Apostle Paul the declaration, as a fact, that "God *only* hath immortality." (2) We have, at the same time, in various parts of Scripture, distinct intimations of the present existence of a certain class of created beings, called angels, who being incapable of dying are practically immortal. (3) Our own highest and most glorious hopes as Christians, are bound up with the assurance that "the gift of God" to man "is eternal life," and that at the day of Christ's appearing "this mortal shall put on immortality."

Now how are these facts to be reconciled? Such reconciliation may, as we have seen, be attempted by reducing the apostolic state-

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ment as to God's exclusive possession of immortality to the mere truism that He alone is necessarily, inherently, and from all eternity immortal,—which the most orthodox of theologians would not for a moment attempt to deny. Or, putting aside this as altogether unsatisfactory, we may take up the position that *no creature ever has been or ever will be essentially immortal.* This will, I am quite aware, seem to many a very startling proposition. "What," it may be said, "have you not already acknowledged that the *angels* ARE immortal, and that the *saints* WILL BE?" Certainly I have, nor with the New Testament in my hand is it easy to see how I could avoid doing so. Nevertheless, the question remains, Are either angels or saints immortal *in themselves* or *in Christ?* Are they to be regarded as possessing immortality now or hereafter as a separate individual endowment, bestowed upon them once for all; or as a perpetual afflux from the one eternal source and Fountain of Divine Life? Is eternal life to be in even the risen and glorified saints as the sunlight is in a room, because of the uninterrupted streaming in of its rays; or is it to be as though the sun imparted a portion of its heat and light to some external objects, making them henceforth independent centres of luminosity? Is it to be in them as vegetable life is in a number of separate plants, or as it is in the branch abiding in the living vine severed from which it would be dried up and withered? Is it to be as our natural human life is in a number of believers gathered around the Lord's table, or as it is in the various members of our own body in living union with the head? In a word, is our eternal life to be in Christ or in ourselves? It has seemed to me of late that while some of us have been talking and writing much about "life *in* Christ," we have really been teaching "life *from* Christ." The former is, however, as I apprehend, the Scriptural doctrine. We have in the fifth chapter of John's Gospel, as I have elsewhere observed, the sublime statement that "Like as the Father hath life in Himself; even so gave He to the Son also to have life in Himself" (ver. 26, *Alford*); but we nowhere read that "as the Son hath life *in himself* so hath He given to men to have life *in themselves.*" Paul's self-renunciatory boast, "I live, yet not I, but Christ liveth in me," will be as true when Paul is raised, glorified, and enthroned in heaven, as it was when, compassed with human infirmity, he was constrained to cry out, "Oh wretched man that I am, who shall deliver me from this body of death?"

Is not this also the teaching of the Lord Himself in the sixth chapter of John's Gospel? "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he

that eateth Me, even he shall live by Me.* This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever" (verses 53–58).

The great thought, or rather fact, which is here presented, is the necessity and reality of our life-union with Christ. But this union is not merely metaphorical or forensic; "a covenant union," to use the phrase of the older theologians; but actual and vital. Not more really does the flesh of an animal when eaten, or the blood of an animal when drunk, become by assimilation the nourishment of our bodily life, than does the resurrection-life of Christ, received by faith, become the very life-blood of our immortality. Nor is this eating the flesh of Christ and drinking His blood an isolated act performed once for all; on the contrary, *it is the abiding condition of our spiritual life.* "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.† Whoso *feeds* (that is continuously)‡ on my flesh and drinks my blood, hath eternal life, and I will raise him up at the last day. For my flesh is the true meat, and My blood is the true drink. He that feeds on My flesh and drinks My blood, dwelleth in Me, and I in him. As the living Father hath sent me, and I live by (by reason of) the Father; so he that eateth Me, even he shall live by Me."

This is the consummation of Christ's prayer for His people: "That they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one . . . . That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii. 21-23). "There is, so to speak, an interchange in the energy of the Divine Life ('Thou in Me, and I in Thee'), which finds a counterpart in the harmonious relations of the members of the Church. The true unity of believers, like the unity of Persons in the Holy Trinity with which it is compared, is offered as something far more than a mere moral unity of purpose, feeling, affection; it is, in some mysterious mode, which we cannot distinctly apprehend, a vital unity (Rom. xii. 5; Eph. iv. 4). In this sense it is the symbol of a higher type of life, in which each constituent being is a conscious element in the being of a vast whole. In 'the life,' and in 'the life' only,

* Some early authorities (D., &c.) add a remarkable gloss at the end of the 56th verse: "Even as the Father is in me, and I in the Father. Verily, verily, I say unto you, Unless ye receive the body of the Son of Man as the bread of life, *ye have not life in Him.*"

† "Without the Son men have no life; for in men themselves there is no spring of life. Even to the last their life is 'in Christ,' and not 'in themselves.'"—DR. WESTCOTT, "Speaker's Commentary," *in loc.*

‡ "The verb used here (τρώγειν) expresses not only the simple fact of eating, but the process as that which is dwelt upon with pleasure (Matt. xxiv. 38; comp. ch. xiii. 18). So also the tense (τρώγων) marks an action which must be continuous and not completed at once.—DR. WESTCOTT, "Speaker's Commentary," *in loc.*

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each individual life is able to attain to its perfection. Such a conception, however imperfectly it may be grasped, meets many of the difficulties which beset the conception of an abiding continuance of our present individual separation."*

It is a striking manifestation of the latent pride and faithlessness which may exist even in renewed hearts, to find this doctrine,—apart altogether from the question of its Scriptural truth,—viewed by some Christians with a thinly veiled repugnance. They are still, to some extent, under the power of the old temptation, "Ye shall be as God;" and would rather have the jewel of immortality in their own keeping, than laid up for them in the Jewel Casket of heaven; nor are they quite content to shine like the planets in the light of the Central Sun, but would fain be as the fixed stars, the centres of their own light. Yet to be "as God" is but a small thing compared with being *in* God, or rather having God *in us*. To have our own brow adorned as with a diamond splinter, struck from Christ's crown, would be poor indeed compared with the joint-wearing of that crown itself. And the planet shines with as assured a light as does the sun itself, since the latter must cease to emit before the former can cease to receive and reflect its rays.

But it may be asked, assuming the truth of the doctrine here set forth, What is the practical gain of it? And to this I can unhesitatingly reply, Much in several ways:—

I. In the first place, it altogether sets aside and disposes of the long-pending and still unsettled controversy as to whether man was originally created immortal and lost his immortality by the fall, or is by nature a merely mortal being, becoming endowed with immortality in regeneration. Man is neither immortal by nature, nor does he, in himself, ever become endowed with immortality. From first to last his immortality is in Christ, in union with whom "standeth his eternal life." The twofold security of our immortality consists in this:—first the power of Christ's "endless life" (Heb. vii. 16), and secondly, the promise of its Divine Possessor, "Because I live, ye shall live also (John xiv. 19). If the Father has "given to Christ to have life in Himself, even as He has life in Himself;" if as the Second Adam Christ is made a life-giving spirit, and if "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us" from the life of Christ,—then indeed is our immortality assured to us beyond the possibility of either interruption or failure.

II. The recognition of the truth that the believer's immortality is, and will ever be, in Christ and not in himself, removes a difficulty in the way of receiving the doctrine of life in Christ which is found to exist in many minds. If man is by nature a merely mortal being, in this respect only on a par with the lower animals,

* Dr. Westcott, *in loc.*

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then to render him immortal is to effect an essential change in his nature. In this case man is not saved as man, but by being made something higher than man. The nature that sinned is not the nature that is redeemed, and hence the triumph still remains to Satan of having spoiled the original handiwork of God. There is, it must be admitted, some force in this objection. If a man was to be endowed by God with certain new senses which he had never hitherto possessed, or if the external configuration of his body was materially altered, the being thus produced would no longer be really human. We might call it a man if we pleased, but it would no longer answer to our present definition of man. But the endowment of the "soulish" nature of the first Adam with the immortal spirit of the Second Adam would be a change far greater and more fundamental than either the possession of new senses or the alteration of bodily organisation. Concede, however, that man, originally created mortal, will, regarded as apart from Christ, ever remain so, though made the partaker of Christ's immortality, and the difficulty is removed, for it is then seen that even our glorified humanity will to all eternity be the conduit rather than the cistern of the Divine immortality; which, though it shall be in us as "a well of water springing up into everlasting life," will be so only because we are continually receiving it from Him in whom its everlasting springs abide.

III. Again, the truth that immortality will ever be *inherently* in the Redeemer rather than in the redeemed, serves to explain the presence and use of "the Tree of Life" *in the paradise of God;* which otherwise seems a strange anomaly. We read in the twenty-second chapter of the Book of Revelation, concerning "the holy city, New Jerusalem," that "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (ver. 2). But though the *leaves* of this tree are for the healing of the nations, its *fruit* is evidently for the use of the glorified inhabitants. Of this we are assured by the fact that Christ's promise to the Church of Ephesus runs thus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7). But what need can those who are already immortal as to their souls, and incorruptible as to their bodies, have of the fruit of the tree of life—the virtue of which was, in the olden earthly paradise, to sustain and perpetuate the life of those who were permitted to eat thereof? Understand, however, that Christ is the true Tree of Life, and that it is only by a continuous feeding upon Him that the life of even the glorified saint can be maintained, and the figure at once becomes both appropriate and beautiful. Not even in heaven shall we ever be independent of Christ; His life in us will still be our only hold on immortality; and were it ...sible that any power in existence could interrupt the eternal

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communication to them of His Divine energy, the very crown of life which the Lord hath promised to them that love Him would become darkened by the shadow of eternal death.

IV. Lastly, this truth adds not a little to the Redeemer's glory. "CHRIST OUR LIFE;" what an emphasis does the doctrine I have endeavoured to present give to this Divine title. It was held by some of the orthodox theologians of former days, that the surest criterion of the truth of any doctrine was that it exalted the Saviour, and humbled the sinner; and assuredly no doctrine can better bear this test. Christ the life of Angels! Christ the life of men! not only now but for ever. Christ the never-failing fountain of life, by whose living waters the mightiest of the heavenly hierarchy and the most glorified of risen saints are eternally replenished with an all-sufficient fulness! Christ the true celestial sun, by whose vital rays the whole sentient and intelligent universe is permeated and transfused, moment by moment and from age to age! Christ the Divine heart, by the pulsation of whose infinite life the whole body of our redeemed and glorified humanity shall be for ever animated and sustained! What a sublime conception does this afford us of Christ's greatness and glory, and how absolutely dependent on Him does it show us to be even when we have attained the inheritance of the saints in light. Truly does the Apostle John write: "THE LIFE was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us" (1 John i. 2).

W. MAUDE.

Liscard, Birkenhead.

THE DIVINE TEST OF DOCTRINE.*

"Sound doctrine, according to the glorious Gospel of the blessed God."—1 Tim. i. 10, 11.

THERE is a remarkable gradation in these words, as they stand in the English version, which fairly enough represents the original, excepting in one point, which will be noticed shortly. The series of steps is this, and it commands devout attention: God, the blessed God, the Gospel of the blessed God, the glorious Gospel of the blessed God. Take this line of study, and if it does not convince us that all "sound doctrine" must harmonise with the revelation it contains, I am greatly mistaken. Undoubtedly this is the apostle's idea. Whatever we may make of it, it is beyond doubt that he makes the Gospel of which he speaks the test of sound doctrine. Let us first examine the teaching, and, secondly, the practice it suggests:—

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* A Sermon by the EDITOR. Preached before the Conditional Immortality Association, at Liverpool, on Tuesday evening, September 7th, 1880.

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1. THE TEACHING.—"*God.*" All that is grand, imposing, wonderful, and good, is suggested by this word. The being of God is at once incomprehensible to the human mind, and demanded by it. Without a living God, subordinate life were impossible; without an Almighty Creator, creation could not be. The difficulties that meet us in trying to think of the Self-Existent are great; but those that meet us when we try to account for the universe, with its marvellous phenomena, without a Self-Existent cause, are immensely greater. Theism is belief in a sublime Mystery, concealed from human gaze amidst its own ineffable splendour, but it must be true. Atheism is the negation of all order, all reason, all logic, and must be false. The belief in God is the highest reason. The belief that there is no God is mental insanity.

The Scriptures refer to God, or speak of His character, works, ways, will, purposes, attributes, so constantly that they are actually and emphatically a revelation of Him. This is their avowed object, and it is so completely realised by the words of inspired historians, prophets, and apostles, that the man who knows the Bible really knows God. And this is especially true in relation to the living Word, the Logos; so that our Lord used no figure or metaphor, but uttered a profound truth, when He said, "He that hath seen Me hath seen the Father." He is the express image of the invisible God, the bright outstreaming of His glory, so that we have in Christ not only a living proof of the Divine personality, but an embodiment of the Divine character. If, therefore, we wish to know the feelings and disposition of God in relation to us, we have simply to study Christ, and the result will be delightfully satisfactory. We shall be constrained to love the Father and the Son; for there is no difficulty at all in ascertaining the feelings and disposition of Christ toward us. Some of the things said about God, too, are strikingly impressive, bright flashes from the fount of inspiration, revealing a depth of meaning which we are unable to fathom; such as these: "God is love," and "God is light, and in Him is no darkness at all." Love, yearning to secure the welfare of others, and devising appropriate means for that end; and Light, moral purity, without possible stain: wisdom that never errs, righteousness that never does injustice, and a character of such infinite excellence that it will bear the scrutiny of eternal ages and shine with growing lustre as those ages roll on.

Now, any doctrine that discredits or opposes these representations of God by inspired men, and by the daily life of Christ when He was on earth, cannot be "sound." I care not now what it is. It may have lived centuries, and had the suffrage of illustrious names; but if it cannot bear the test, it has no place in the catalogue of sound doctrines. It is heresy, and no part of the faith, and must not disturb the calmness of our confidence, and the glow of our [illegible]on, when we think of Him whom the Saviour has made

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2. The "*blessed*" God. Blessed, or happy, in Himself, He is the eternal source of all the happiness—properly so called—that ever has been or ever will be in the universe. This is a statement of enormous breadth; for with all the sin and the sorrow that have been in the world, there have also been joy, peace, love, blessedness that could only have their spring in the heart of the blessed God. It is not difficult to understand this. We have analogy in our own experience. The happy man cannot keep it all to himself. He wishes to share it with others. His presence is sunshine. His very smile gladdens some weary one, as a sympathetic cordial finding its way to the heart. The benevolent man *must* give. He cannot help it. It is the very nature of this divinely implanted feeling, and it grows by exercise, adding to the benefactor's happiness, according to the grand saying of Christ: "It is more blessed to give than to receive." Whereas, upon the other hand, the selfish man knows not the meaning of "happiness." The word miser means miserable.

Rivers of gladness, joyous feelings, deep consolation, fellowship with the Father and the Son, songs of adoring praise are not strange things in the world; and they all flow from the heart of the blessed God, the chief Benefactor, the supreme Philanthropist, whose very nature renders it impossible that He should keep His happiness to Himself. He had to share it with others, and to share it with the unworthy gave Him double pleasure, as the fact of their unworthiness proves their urgent need and magnifies the fulness of His grace. Nor must we forget to note in this part of the argument the wonderful fact that the trials and sorrows of life do not prevent the experience of solid happiness. The blessed God has so arranged that, if we will but trust Him, our griefs shall minister to our gladness, and our sighs give pathos to our songs. None but the happy God could have thought of overcoming evil with good, and sanctifying for an everlasting weight of glory to the pilgrim the affliction and sorrows of his pilgrimage.

Here again let Christ, the representative of the invisible God, speak. "Let not your heart be troubled. . . . I will not leave you orphans; I will come to you. . . . Peace I leave with you. . . . I will send you a Comforter. . . . These things have I spoken unto you that in Me ye might have peace. . . . These things have I spoken unto you that my joy might remain in you, and that your joy might be full. . . . And now come I to Thee"—addressing the Father who had sent Him—"and these things I speak in the world, that they might have my joy fulfilled in themselves."

Now is it "sound doctrine" to say that this blessed Being, who speaks to us thus in the Scripture of truth, and through the lips of His adorable Son, will take delight in the groans and shrieks of the damned to all eternity, and will not be moved to the small pity of putting an end to their cursed existence? I am ashamed to stain the paper on which I write with such blasphemy; but it is in the

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world and the Church, and, brethren, if we value the sacred name we bear, we will not rest until it is driven from both as a lying imposture.

3. "The *Gospel* of the blessed God." Nothing could be more natural or more likely, once we have obtained something like a correct view of the Divine character, than the conviction that He would tell us about Himself. This He has done, and the information so overflows with kindness and love toward us, that the name it appropriately bears is Good News or Gospel. In this message from the blessed God we have the revelation or unfolding of the plan by which He seeks to secure our happiness. This plan is all His own, the result of "the good pleasure of His will." Those who have grasped it most fully are the most deeply convinced of its wisdom, grace, and love. It must be true. The nature of the document precludes the possibility of fable or falsehood. Men could not have invented* a thing so marvellous in all its arrangements and so entirely above the range of human conceptions, whilst, at the same time, it is so tenderly human that every fibre and nerve of the human constitution must have been distinctly visible to its Author. Whether we view it as illustrating divine beneficence, or revealing man's necessities by showing the perfect remedy for them, it is equally entitled to its name Gospel—"the Gospel of the blessed God."

An analytical view of this Gospel would of course be interesting to devout men, who find pleasure in tracing the ways of God, but we can only glance at it here. Nevertheless, I may remark that the Gospel embraces two great subjects, a Church and a Kingdom. These correspond to its priestly and regal designs respectively. Under its priestly aspect Divine grace forms a Church, an elect assembly of redeemed men, baptized into Christ by the Holy Spirit, and so made one with Him who is at once the Head and the Life. These, mortals by nature, in common with all other creatures, will, as the result of their union with Christ their life, be raised or changed at His coming into His likeness, and so be incorruptible, and consequently immortal in their Lord, His life being communicated to them constantly as the Divine source of their immortality, as light flows from the sun, or a river from its spring.

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* The Bible!

Most wondrous Book! Bright candle of the Lord!
Star of Eternity! the only star
By which the barque of man could navigate
The sea of life, and gain the coast of bliss
Securely.—*Pollok.*

Whence but from heaven could men unskill'd in arts—
In several ages born—in several parts—
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains—ungrateful their advice,—
Starving, their gain, and martyrdom, their price.—*Dryden.*

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The regal aspect of the Gospel is very prominent in the Evangelists; and the reason is obvious. "The Gospel of the *Kingdom*" was necessarily the subject which the King of the Jews and His missionaries brought before the Jewish people, who were eagerly on the outlook for the appearance among them of their promised Messiah. Blinded by prejudice and jealousy, the priestly guides of the nation saw no royal beauty of gorgeous apparel in the surpassing moral beauty of the lowly Nazarene, and so in rejecting Him the kingdom of the Son of David was of course rejected; and instead of those imperial decrees which would have been issued from the hill of Sion for the government of the world, had the King been accepted, we have only a series of remarkable parables. The kingdom is in parable, or mystery, until the return of the King, for return He will. His royal rights have not been surrendered, and there will yet be a Kingdom of God upon earth, more extensive in territory, more splendid in arrangement, and more beneficent in result, than the most ardent Jewish patriot ever dreamt of when exulting over the pictures of Messiah's reign in the pages of his national seers.

Now, the message from God which tells of sinners saved by grace, and of mortals "made partakers of the Divine nature," in union with the Son of God, and assured of eternal life in Him, because He, after putting away sin, rose from the dead, and lives for ever, is worthy of the name "Gospel;" and in the other great division of this message which gives us an outline of all nations blessed under the righteous sceptre of the anointed of Jehovah, it is equally true that it is indeed good news. But the gloomy and the terrible about an intermediate state, the gigantic superstructure of priestcraft and superstition, the mediation of departed saints, the Mariolatry, the Immaculate Conception, the Infallibility of the Pope, and collateral dogmas which it chafes one's intelligence even to name, can never be reconciled with a Gospel which proclaims a gratuitous salvation through the finished work of the Saviour, and promises a Divine Kingdom "under the whole heaven." The simple truth is that the world would never have been plagued with the priestly tyranny and abominations of papalism but for the unscriptural notion of human immortality. The impudent folly of "Spiritualism" would be unknown but for the same delusion; and Protestants who perpetuate the delusion are unwittingly the advocates of the very foundation of the ecclesiastical apostasy from which their name says that they are free. To call ourselves Protestants is one thing; to bring all our beliefs to the Divine test of doctrine is another.

It is remarkable how all departures from the pure Gospel tend to the extension of creeds and multiplication of ceremonies. Every new "article of faith," imposed by ecclesiastical authority, is a fresh evidence that "the faith once for all delivered to the saints" is receding into obscurity, and the freshly erected buttress is a

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sign that the guardians of traditional theology are convinced of its weakness, and afraid that some day soon it will fall to the ground and arise no more. Whilst, on the other hand, if we go back to the teaching of our Lord and His Apostles, what sublime simplicity we find! The articles of faith are few. On a small piece of parchment a scribe could reproduce them in a few minutes, and memory could retain them without an effort. Here is a specimen and illustration: "Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures."

A student of the history of doctrine goes through a kind of reading of which the Church has little conception, and the outside world none. To describe it in a few sentences is impossible. It is enough for our present purpose to say that as the generations pass the dogmas grow. With the swelling of priestly ambition, the things to be believed increase, and the demands on popular faith consequently become stronger. As in the days of Christ's personal ministry Rabbinical glosses had obscured the writings of Moses and the prophets, so now traditional theology brings us such an abundance of "the commandments and doctrines of men," that it requires both earnest determination and moral courage to accept only "the doctrine of Christ."

4. "The *glorious* Gospel of the blessed God." Language, as the written or spoken symbol of invisible thought, is a wonderful thing. The eye that sees and the ear that hears—conveying to the mind impressions that sadden or soothe, that terrify or delight!—are physical organs of such exquisitely skilful contrivance, and so perfectly adapted to secure the end in view, that I call them thoughts of God. He it was that planted the ear and formed the eye, and in doing so He had in view another great thought, namely, to bring His mind into contact with the mind of His creature man. The variety of forms He has been pleased to adopt in pursuit of this object is not the least noteworthy fact in the structure of Scripture. I need not select illustrations, as you are all familiar with the fact that the Book contains the pathetic, the tender, the awful, the sublime, the grand, the beautiful; but I do not know of any combination of words that the eye can gaze upon with more delight than these, "The glorious Gospel of the blessed God." If this is an accurate description of the revelation God has given to men, in and by His Son Jesus Christ our Lord, it needs no laboured argument to prove that those who will not receive it deprive themselves of an amount of moral and mental wealth of which it is impossible they can have any conception; for this is a thing to be understood only by personal experience. I may tell a man that

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there is a holy luxury in thinking with God—which, of course, is the best definition of personal religion—but he cannot understand me so long as he rejects the Gospel as a Divine revelation.

Now the designation which these words apply to the record which God has given of His Son is in the highest degree sublime. Each member of the text is a volume of Divine theology, the entire text is a Divine library. But there is a fact to be noticed here which will give us a clearer and therefore still higher idea of its meaning. The words are true as they stand in our version, for the Gospel of immortality in Christ to every man who receives Him—and that is precisely the meaning of "redemption"—is glorious as an emanation of the mind and the heart of the eternal "Light" and "Love;" but the original, Το ευαγγελιον της δοξης του μακαριου θεου, must be rendered into our language "the Gospel of the glory of the blessed God," thus transferring the radiance from the message to Him from whom that message came. Of course the ray partakes of the central light, but here our thoughts are called to the latter, to God Himself from whom these rays issue. And our reasoning must be faulty and feeble if we do not therefore reach the conclusion that any theological doctrine that casts a shade upon the brightness of the Divine glory must be open to suspicion, and should at once be brought to the test. My deepest convictions tell me that the first and highest duty of the Christian is to see that the honour of his Father is safe. This must be maintained intact, spotless, glorious, though theological systems should be discredited and traditional opinions perish. That the words under notice teach that the Gospel message illustrates the Divine nature, sets it before the world as good, pure, beneficent, and as intended to attract men that they may get the blessing of which the message speaks, is obvious. But this is far from being all.

To justify the ways of God to men has been the self-imposed task of many writers, for there is an intuitive perception that this is positively the very heart of all things. If He does wrong, errs, is liable to mistakes, prejudice, partiality, injustice, where are we? At sea without chart, sun, star or compass! The hope of the universe is gone, and creation is a mistake! But very many of the well-meant efforts to justify the ways of God have been failures, from the vitiating fact that certain lines of conduct were assumed to be part of His ways for which His word gives no authority. Of course if you assume a thing to be part of God's governmental seheme which is really no part of it, but essentially opposed to it, the effort to justify Him cannot satisfy the earnest mind.

But our text comes with its trumpet blast of relief and joy. The same evangel that brings us life and immortality is the Gospel of the glory of the blessed God. It will issue in a complete and triumphant vindication of His government during the long-continued conflict of the forces of good and evil. The day is coming—

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it may be far off yet in the unborn centuries, it may be just at hand and about to flash upon us with the suddenness of a great surprise; but, remote or at hand, the day is coming when there will be neither sigh, nor sorrow, nor sin, nor death in the universe; when the old years of a troubled race and a groaning creation shall be among the fading memories of an age gone by; when the mystery of God will be finished, and the riddles and enigmas and parables of time will be solved and explained to the entire satisfaction of the keenest intellects of the perfect day; when it will be understood that the severe discipline through which the sons of God had to pass was intended to fit them for their respective positions in the royal family of heaven; and when the glory of God in Christ shall shine forth in unsullied splendour, the joy of all intelligences, the shekinah of the universe, and the crown and glorious purpose of creation and redemption.

This is an outline of the teaching of our text; but as all Divine doctrine is suggestive of Christian obedience, let us look at the PRACTICE IT REQUIRES.

1. *Patriotism.* We get this from the introduction:—

"Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for manstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust."

Thus it is obvious that the many forms of vice and crime which injure a nation, and for the punishment and repression of which law is necessary, are totally opposed to the principles of the Gospel. The message of life which comes from God contains the purest morality; it is the nursery of the highest and noblest virtues. Men who practise the Gospel do not transgress civil law; they give magistrates no trouble, and they set an example to their fellow subjects, the copying of which would be a tower of moral strength

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to the nation. Christians whose conduct is moulded upon the Divine proclamation of grace, are therefore the best patriots. They are salt to prevent corruption, and light to banish darkness; and the more clearly they understand the Divine will the more helpful they will be to the best interests of their native land, even without allying themselves with noisy politicians or fighting the battles of party. The world does not know it yet, but the Christian faith is the most blessed visitant that ever touched its shores, and has done it an incalculable amount of good of which it has no conception, and for which of course it exhibits no gratitude. We have thus been entrusted with a Divine gift for the good of others, which we must use in reliance on the Divine Giver; and as it is clear that the power will be in proportion to the purity, we must see to it that our religious principles are not crippled or neutralised by heathen philosophy or the baseless traditions of a cruel theology.

2. *Philanthropy*. Our love to men should lead us to tell them of the love of God. Paul besought Timothy to remain at Ephesus, when he himself was on his way to Macedonia, that he might urge some not to be teachers of other doctrines, or strange things which have no place in the Gospel of the blessed God. "Preach the Word," he writes with emphatic earnestness, as he foresees the great apostasy:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions; do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing."

Now, brethren, we have assembled in this great maritime city, famous for its enterprise, its merchant princes, and its marvellous commercial navy, which throws that of ancient Tyre, great as it was in many waters, completely into the shade; and we must be ready to answer the question which thousands will ask, some in real earnestness, and some in thoughtless scorn, "*What do these men mean?*" If, conscious of individual weakness, we have associated for the very purpose of gaining strength by union for a great enterprise which, we think, comprises piety, patriotism, and philanthropy, let us answer the very natural question of our countrymen. We can do it, and nothing will give us greater pleasure than the knowledge that inquiry is awakened, and an answer required on the meaning of our

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association. We do *not* mean to found a new sect, or to seek proselytes to any already in existence; but we *do* mean, the Lord helping us, to put forth our utmost exertions, by the living voice and the press, to deliver theology from a terrible burden, the Churches from a dark cloud, preachers of the Word from a grievous fetter, and the character of God from a foul libel. This is our high and holy aim; our text book and authority is the Bible; our goal, the restoration of Apostolic doctrine concerning God and man; and our great reward the certainty that countless multitudes in all lands will rejoice that the light of revelation is no longer obscured by a dismal dogma invented by the enemy of God and man. As honest witnesses, we would fain do something in anticipation of that day when "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea;" a day which will surely come; for "the glory of the Lord shall be revealed, and all flesh shall see it together; FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

CONFESSION AND PRAISE.

LORD Jesus, Son of God, Life-giving Lord,
My Righteousness, and Life, and glorious Hope;
With God the Father Thou art truly one,
In Godhead, nature and abounding grace.
Thou, in Thy wondrous love (whose breadth, and length,
And depth, and height, all human thought transcend),
Didst here assume our common flesh and blood,
To glorify Thy Father on the earth,
And manifest the truth that "God is Love."
E'en as the Father in Himself has life,
In Thee was life—communicable life,
Which, to impart to sinful, mortal men,
Thou didst become a sacrifice for sin,
And rise again, the Fount of endless life.
Thou livest: and, by grace, in Thee I live;
Thine own supernal life in me abides;
For Thou, O Christ, dost truly live in me;
And so, because Thou livest, I shall live.
With thankfulness, I openly confess
That all my trust concerning deathless life—
My certain hope of immortality—
Is founded on Thy sacrificial death,
Thy resurrection, and assured return.
And if, through this confession of Thy truth,
On which my faith and living hope rely,
My name be outcast, as an evil thing,
And caustic condemnation be my lot,
With thankfulness I'll drink the bitter cup,
Confessing THEE the Head of endless life:
The only Source of life to mortal men.

Mannamead, Plymouth. W. MORRIS.

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JONATHAN EDWARDS AND HIS DOCTRINES.

DR. OLIVER WENDELL HOLMES, in *The International Review*, writes thus:—

It is impossible that people of ordinary sensibilities should have listened to his torturing discourses without becoming at last sick of hearing of infinite horrors and endless agonies. It came very hard to kind-hearted persons to believe that the least sin exposed a creature God had made to such exorbitant penalties. Edwards's whole system had too much of the character of the savage people by whom the wilderness had so recently been tenanted. There was revenge—"revenging justice" was what he called it—insatiable, exhausting its ingenuity in contriving the most exquisite torments; there was the hereditary hatred glaring on the babe in its cradle; there was the suffering wretch and the pleased and shouting lookers-on. Every natural grace of disposition; all that had once charmed in the sweet ingenuousness of youth, in the laughing gaiety of childhood, in the winning helplessness of infancy; every virtue that Plato had dreamed of, every character that Plutarch had drawn—all were branded with the hot iron which left the blackened inscription upon them, signifying that they were accursed of God—the damning word "nature."

With all his powers, his virtues, his eloquence, it must have been more than people could do to stand being called "vile insects," "filthy worms," "firebrands of hell," and other such hard names. But what must have been the feeling of Northampton mothers when they read what Edwards said about their darlings! It seems that there had been complaints against some preachers for frightening poor innocent children, as he says, with talk of hell-fire and eternal damnation. But if those who complain really believe what they profess to, they show, he thinks, a great deal of weakness and inconsideration. Then follow the words which the writer once quoted on a public occasion, which use of them brought him a letter from a much-respected orthodox clergyman, asking where they could be found. It is not strange that he asked, for he might have looked in vain for them in the ten-volume edition of Edwards's works, published under the editorship of his own predecessor, grandson of Edwards, the Reverend Sereno E. Dwight, or the English reprint of that edition. But the editor of the edition of that work on Revivals, published in New York in 1832, did not think it necessary, perhaps honest, to omit the passage, and this is the way it reads:

"As innocent as children seem to be to us, yet, if they are out of Christ, they are not so in God's sight, but are young vipers, and are infinitely more hateful than vipers, and are in a most miserable condition, as well as grown persons; and they are naturally very senseless and stupid, being born as the wild ass's colt, and need much to awaken them."

Is it possible that Edwards read the text mothers love so well, "Suffer little vipers to come unto me, and forbid them not, for of such is the Kingdom of God?"

The truth is, Edwards belonged to Scotland, to which he owed s much, and not to New England. . . .

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Yet the least spiritual man can hardly read those remarkable "Resolutions" of Edwards without a reverence akin to awe for his purity and elevation. His beliefs and his conduct we need not hesitate to handle freely. We have lately seen unquestioning and unquestioned "faith" ending in child-murder. The spiritual nature is no safeguard against error of doctrine or practice; indeed, it may be doubted whether a majority of all the spiritual natures in the world would be found in Christian countries.

Edwards's system seems, in the light of to-day, to the last degree barbaric, mechanical, materialistic, pessimistic. If he had lived a hundred years later and breathed the air of freedom, he could not have written with such old-world barbarism as we find in his volcanic sermons. We can realise in our day the truth of Montesquieu's saying: "If the punishments of the Orientals horrify humanity, the reason is that the despot who ordains them is above all laws. It is not so in republics, wherein the laws are always mild, because he who makes them is himself a subject." We cannot have self-government and humane laws without its reacting on our view of the Divine administration. It was not so strange that Thomas Boston, from whose livid pages Edwards derived much of his inspiration, should put his hearers on the rack of his depraved imagination, for he could remember the days when torture was used in Scotland to extract evidence. He may have heard the story told in his nursery—for he was a boy six years old at the time—how they had been applying the thrumb screws for an hour and a half to Principal William Carstairs, at Holyrood Palace, under the direction of the Privy Council.

Again, what can be more mechanical than the God of all gods he contrived—or accepted—under the name of Justice—a piece of iron machinery which would have held back the father's arms stretching out to embrace his son, and shed the blood of the prodigal, instead of that of the fatted calf?

What can be more utterly materialistic than to attach the idea of sinfulness and responsibility, and liability to eternal suffering in consequence, to a little organic bundle, with no more knowledge of its relations to the moral world than a marsupial embryo in the maternal pouch has of its geographical position?

And what pessimism that ever entered the mind of man has gone farther than that which taxed the imagination to the utmost for its horrors, and declared that these were but the faintest image of what was reserved for the bulk of mankind?

Much that was morbid in Edwards's theology was doubtless owing to ill-health, from which he was an habitual sufferer, a melancholic temperament, and the habit of constant moral introspection, of which his diary gives abundant evidence. Mr. Galton, in his work on "Heredity," says, after having looked up the history of a good many clergymen: "A gently complaining and fatigued spirit is that in which evangelical divines are apt to pass their days. . . . There is an air of invalidism about most religious biographies." And Taine, in his notice of the poet Cowper, speaks of "the profound dejection, gloomy and continued despair, the horrible malady of the nerves and the soul which leads to suicide, Puritanism, and madness."

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Perpetual self-inspection leads to spiritual hypochondriasis. If a man insists on counting his pulse twenty times a day, on looking at his tongue every hour or two, on taking his temperature with the thermometer morning and evening, on weighing himself three or four times a week, he will soon find himself in a doubtful state of bodily health. It is just so with those who are perpetually counting their spiritual pulse, taking the temperature of their feelings, weighing their human and necessarily imperfect characters against the infinite perfections placed in the other scale of the balance.

These melancholy diarists remind one of the children in their little gardens, planting a bean or a lupine seed in the morning, and pulling it it up in the evening to see whether it has sprouted or how it is getting on. The diarist pulls his character up by the roots every evening, and finds the soil of human nature—the humus—out of which it must needs grow, clinging to its radicles. Then he mourns over himself as did the saintly Brainerd, as "inexpressibly loathsome and defiled," calling himself so vile "that (he) dared not look anybody in the face," and soon becomes a fit subject for medical treatment, having lost all wholesome sense of the world about him and of his own personality.

The fact that, while Edwards's name is used as a war-cry, and inscribed on the labarum of the old bow-and-arrow controversialists, his works are neglected, his doctrines either passed over in silence or repudiated, shows that his great powers were under some misguiding influence. The truth is that the whole system of beliefs which came in with the story of the "fall of man," the curse of the father of the race conveyed by natural descent to his posterity, the casting of the responsibility of death and all the disorders of creation upon the unfortunate being who found them a part of the arrangements of the universe when he first made his appearance, is gently fading out of enlightened human intelligence, and we are hardly in a condition to realise what a tyranny it once exerted over many of the strongest minds.

SONNET.

DAY unto day declareth speech, but few
Both hear and understand it. Why? Because
The many lightly estimate the laws
Which ought to guide and govern all we do.
To these each day brings little that is new
Of high-born hope, meek wisdom, holy love;
And the Good Messenger, the Heavenly Dove,
Unfrequent and untarrying visit pays.
Not so with him who dedicates his days
To God the Father, Son, and Holy Ghost;
This man can say, with no vain-glorious boast,
But in the confidence of child-like faith,
Each day that brings me nearer to my death
Doth bring me nearer to the blissful coast.

Eatington, Stratford-on-Avon. THOMSON SHARP.

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THE SCRIPTURE DOCTRINE OF "THE KINGDOM."

"The kingdom of God is within you."—Luke xvii. 21.

IN our authorised version of the Scriptures the above words are given as part of our Lord's answer when he was "demanded of the Pharisees when the kingdom of God should come." The statement has been looked at from different standpoints, and as a natural result has been differently interpreted.

Perhaps the most common interpretation is that which represents the "kingdom of God" as having no *visible* manifestation of kingly power, territory, or people, but as being only the invisible working of principles implanted in the heart of believers,—"Christ reigning by faith in the heart of His people," as it is frequently called; and Rom. xiv. 17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit," is generally appealed to as corroborative evidence that such is the nature of Christ's kingdom.

Now, it is well known that by many this interpretation is accepted as very satisfactory. And if these were the two *only* passages, or even if they were two principal passages on which we had to depend for our knowledge concerning the kingdom of God, I do not see that much could be said against it. We contend for the plain, obvious, and unstrained meaning of Scripture language where it is practicable; and it must be admitted that the above interpretation has, at least at first sight, the appearance of being the plain meaning of the words.

But Rom. xiv. 17, cannot well be accepted as in any way illustrating our Lord's answer to the Pharisees. For if "righteousness, and peace, and joy in the Holy Spirit" be understood as a definition of what the kingdom of God *is*, the Pharisees can scarcely be credited with having the "Kingdom of God" *within them*; for, said Jesus to His disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of God." Yet to the Pharisees it was that the words of Jesus were addressed.

The marginal reading, "The kingdom of God is among you," may be accepted as the correct rendering; but still it seems necessary to inquire, What does this mean?

Among those who look for the visible manifestation of the kingdom of God upon earth, these words are pretty generally understood to refer to the "King being *then* present among them." Somewhere I have seen it given thus, "The royalty of the heavens is among you."

That the King, to whom the kingdom by right belongs, was then among them; that "the Gospel of the kingdom" was then being preached among them; that the powers of the kingdom, or the "powers of the world to come," were then being manifested among them; and that "heirs of the kingdom" were then being gathered to the King "among them," may all be frankly admitted, but still the question may be asked, Did Jesus refer to any, or to all of these, when, in answer to the Pharisees, he said, "The kingdom of God is among you?" To me this interpretation has never appeared satisfactory, any more than the former; and it seems certain that neither the Pharisees who asked the question, nor the disciples who were listeners to the reply, so under-

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stood our Lord's words. And if we consider what the Scriptures teach elsewhere regarding the kingdom, and what our Lord taught regarding it both before and after this occasion, we will find nothing to justify such interpretations being put upon our Lord's words here. We need not even go back to the prophets; neither need we appeal to other writers in the New Testament; it will be quite enough to consider what was taught as recorded by Luke alone. In Luke's Gospel we have "the Kingdom" spoken of at least twenty-five times before we reach the time when the Pharisees demanded *when* it should come;" and we have it at least thirteen times afterwards; yet in none of these do we find anything to countenance, or give support to the idea that "the kingdom of God" was *then* either "*within*," or "*among* them;" and most of the passages seem wholly irreconcilable with such a thought. In my opinion, therefore, we are justified in refusing to accept either of these interpretations as the correct one, whether we can find a better or not.

Among the passages in Luke, going before the question was asked, the following may be cited: "The Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." "Blessed be ye poor, for yours is the kingdom in God." "It is your Father's good pleasure to give you the kingdom." "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God." "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." "One said, Blessed is he that shall eat bread in the kingdom of God." "When ye pray, say, Our Father which art in heaven, Thy kingdom come" (Luke i. 33; vi. 20; xii. 32; xiii. 28, 29; xiv. 15; xi. 2).

Concerning this "kingdom to come," but not concerning a kingdom that *had* come, Jesus and His disciples had been preaching in all their cities and villages. The Pharisees knew what they had been preaching; and when they drew near to Jerusalem, the place of the throne, "The city of the Great King," as Jesus Himself had called it, the Pharisees demanded of Him "*When* it should come." Their question could have reference to no other kingdom than the kingdom of prophetic prediction, the kingdom of national expectation; that same kingdom, about the coming of which Jesus had been preaching in all their cities. And when He answered them, and said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is among you," no objection seems to have been raised by the Pharisees, and no explanation appears to have been asked by the disciples. Could this have been the case had either of them understood our Lord to say that the "kingdom had already come?" "was already among them?" or that "the kingdom" of which He spoke was in any respect different from that which was the national hope or expectation? No! here, as elsewhere, the expression, "The kingdom of God," must mean the same thing as when he used it on other occasions, whatever meaning we may attach to the words with which it is associated. For if, without explanation, Jesus, on this occasion, used the expression, "The kingdom of God" in a different sense from what He had been in the habit of doing, it would have been practising a deception, or using equivocation, a thing not on any account to be attributed to HIM who

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said, "Why do ye not understand my speech? even because ye will not hear my words." There cannot be a doubt but that the Pharisees had no thoughts in their mind of any other kingdom than the kingdom of prophetic promise; the kingdom and throne of David established; when they asked Jesus to tell them *when* it should come. Yet there is little doubt but that they had some particular object or design in view in making the demand; and no explanation of our Lord's words in His reply can be accepted as satisfactory that necessitates our understanding the expression "The kingdom of God" to mean anything else than it meant when used by Jesus on other occasions, and as uniformly understood by the people addressed; and unless we can find in His reply something appropriate to the occasion and circumstances we may well doubt whether we have found the true explanation.

It may be observed here, that the question of the Pharisees has reference to only one point. They neither asked *where* the kingdom is to be, *what* the kingdom is to be, nor *how* it is to be introduced. They simply ask as to the *time* of its coming; which shows conclusively that they had never suspected Jesus of preaching about the coming of any other kingdom than the kingdom generally expected.

It is also important to notice what seems to have been at least partly overlooked, viz., that both the question and the reply are equally silent as to the *nature* of the kingdom! The question has *only* to do with the *time* of its coming; the reply deals exclusively with the *manner* of its coming. What the kingdom itself will be when it *has come* is never once touched either in the question or in the reply. Hence nothing whatever can be learned, as to the *nature* of the kingdom, from the saying, "The kingdom of God cometh not with observation," as it is *not* of "the kingdom," but of its *coming* of which this is affirmed. Not a word is said about the kingdom itself being "not with observation," of its being invisible or obscure; a something not to be seen or manifested. The thief may come unobserved even although the watchman is on his watch. The enemy may "without observation" approach the camp, notwithstanding the vigilance of sentinels. The ball "*cometh* not with observation" in its flight from the rifle to the object aimed at. But who would contend that therefore the thief, the enemy, and the ball are invisible things? But just as little can it be fairly argued that "the kingdom of God" is invisible or beyond "observation" because its *coming* is said to be "not with observation."

Perhaps it may be said, "Why should Jesus, in his reply, make a statement so obscure and difficult to understand unless it were made with a view to correct their false ideas concerning the kingdom?" But there is no evidence that they cherished false ideas about the kingdom, unless perhaps that they cherished false hopes as to THEIR right of inheritance, and false expectations as to the *time* of its appearing. Except in these particulars neither Pharisees nor disciples were ever accused by Jesus of entertaining false ideas about the kingdom. Accusations of this description are all of a much later date and without any authority. Neither are there any grounds for supposing that either the Pharisees or the disciples experienced, from their point of view, any difficulty in understanding our Lord's reply. Perhaps *we may better* understand it if we can only get to view it from their standpoint.

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The rendering of this passage by Mr. J. B. Rotherham, however, "The Kingdom of God cometh not by narrow watching" appears to me preferable.

"Narrow-watching" from my point of view, seems strikingly appropriate to the occasion and circumstances that gave rise to the question and the reply, and could scarcely fail to bring home to the mind of the questioning Pharisees the conviction that they were dealing with ONE who was quite as well aware of the extent of their plotting and designs as they were themselves. A passage or two may serve to illustrate their attitude towards Jesus, the King, and the Kingdom of which He was preaching; and also the wisdom and point of His reply.

In chap. xiii. 31, we are told, "There came certain of the Pharisees saying unto him, Get thee out and depart hence, for Herod will kill thee." We are startled, and begin to ask, "Can it be possible, after all, that the Pharisees, in this instance at least, were anxious for our Lord's safety?" However willing to interpret charitably their designs, it is difficult, even on this occasion, to credit them with any earnest desire that He should escape the hands of Herod. And, indeed, it is very doubtful if He was in any danger from Herod at all. Is it not much more likely that this was only a crafty attempt on their part to cause Him to say something against Herod, so as to give them an opportunity of delivering him into Herod's hands? Or by representing Herod as seeking to kill Him they might induce Him to hurry out of Galilee, which was Herod's jurisdiction, and go into Judea, where they, or their confederates, might more readily succeed in their designs upon His life. This I think much more likely than any anxiety on their part about His safety; and both our Lord's answer and what immediately followed, go to confirm this impression. "Go ye," said Jesus, "and tell that fox or "*this* fox"—see Young, Rotherham, and others—that I do cures to-day, and to-morrow, and the third I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem."

"Tell this fox," in all likelihood did not point to Herod, but to the Pharisee who first suggested this plan to get Him delivered into the hands of Herod by a feigned friendship on the part of these Pharisees. And possibly this plan originated with the Pharisees at their head-quarters in Jerusalem. At all events, Jesus gave them to understand that He knew that at Jerusalem and not by the hands of Herod would He be delivered up to death; for, said He, "It cannot be that a prophet perish out of Jerusalem."

Immediately afterward also, we find that "He went into the house of a chief Pharisee to eat bread, and they narrowly watched Him" (chap. xiv. 1). Doubtless He did not go there unbidden. And a number of "Lawyers and Pharisees" had also been invited with Him (see vers. 3-7). By this courteous invitation to eat in a "chief Pharisee's" house, in company with such honoured guests, they possibly expected that by this show of friendship, they might induce Him to speak more freely about Herod among professedly sympathising friends, and thus have an opportunity of delivering Him up. Neither host nor guests invited with Him, however, would feel themselves flattered by what He spoke to them in parables and otherwise, but "they watched Him n[illegible]

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Another instance of their fox-like cunning is found in chap. xx. 20, "And they watched Him, and sent forth spies, which should feign themselves just men that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor. And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly: is it lawful to give tribute to Cæsar or no? But He perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they marvelled at His answer, and held their peace."

Doubtless they did not expect Him to make an open declaration of His title to the throne to openly claim the Kingdom as His by right: but they would naturally expect that there would be some secret understanding with Him and His followers, whispered, perhaps, in the "secret chamber," or spoken of more freely in the "desert" when apart from the multitude; and by thus feigning themselves friendly, associating with Him in the houses of their chiefs, questioning and watching they would expect that, from some word spoken or otherwise, they might learn when, where, or how He intended to assert His rights, or make an attempt to establish Himself in the Kingdom; or, at all events, they might learn that such a thing was contemplated. And if they had succeeded, their object would have been gained. For they had long desired and earnestly watched for an opportunity to deliver Him up to the Roman governor, on a charge of treasonable designs against Cæsar. Hence their "narrow watching" for a word or movement on which they might ground an accusation against Him.

It was doubtless with this object in view that they "demanded *when* the Kingdom of God should come." And keeping this in view may perhaps help us to understand more perfectly the import of His reply. And as the question before us is one that relates *solely* to the *coming* of the kingdom, it seems manifestly unfair to introduce into it questions of dispute about the *nature* of the Kingdom; especially questions which have arisen in later times, but which had no existence at that time, and to which, consequently, nothing either in the question or in the reply could properly refer.

Neither can these words of reply be fairly employed to do service in any dispute that may have arisen, or that may arise, regarding any teaching, prophecy, or promise which may relate to the kingdom *before* the time of its coming, or to any manifestation of it *after* the time of its coming: the one only proper point of time to which they refer is the time of its appearing. Hence "The kingdom of God is among you" is a saying inapplicable to the time when the question was asked, unless the kingdom had actually come. But the kingdom had not then come, and the language of the reply is not in accord with its having come. It is not "The Kingdom of God *hath come* without observation," but "The Kingdom of God *cometh not* with observation." And although there were no other proof that it had not come—which is far from being the case—(chap. xxi. 31), "When ye see these things come to pass, know

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that the Kingdom of God is nigh at hand," is proof positive that the kingdom had not then come.

The plain meaning of our Lord's reply appears to be, that their watching was useless, for no word or act on His part hostile to the authority of Cæsar would be discovered, watch Him as they might. Neither, at the time when the kingdom doth come, will they say, "Lo here! or, lo there!" for so suddenly and unexpectedly will it come, that the only appropriate saying *then*, will be an exclamation of surprise, "Behold! the Kingdom of God is among you!"

The saying cannot possibly mean that the kingdom of God was *then* among them, for its being among them is assigned as the reason why they shall not—at some future time—say "Lo here! or lo there;" and had it been *then* "among them," there could have been no future time for this saying to be used at all. But there *was* then a future time when they *were* to say, "Lo here! lo there!" or, "See here, see there,"—which is the same thing,—but this could not have been the case had the kingdom been then among them, provided the "see here, see there," referred to the same thing.

The idea may be, "For *they shall say*, The kingdom of God is among you." In that case, however, we should have expected the word "but" to have been used rather than "for," "Neither shall they say, Lo here! or, lo there, for (but) Behold, the Kingdom is among you." Or, perhaps, "is," in this saying may be understood to mean "will be." There is, at all events, no straining of the passage in making it apply to the time spoken of,—the time when the kingdom *cometh*. And we frequently find this little word *is*, employed in the sense of *will be*, when the future is spoken of, *e.g.*, in the day when the Son of Man *is* (will be) revealed." After two days *is* (will be) the feast of the Passover." "Every tree that bringeth not forth good fruit *is* hewn down." "If a man abide not in me he *is* cast forth as a branch and *is* withered," &c. And so this passage may also be read, "Neither shall they say, Lo here, lo there, for Behold! the kingdom of God is (will be) among you." But whichever way the passage may be understood, the one prominent thought seems to be that at the time when it "cometh," the kingdom will be so unexpectedly and visibly manifested above all, that it will entirely do away with all such sayings as, "Lo here! or, lo there!" There will be no further dispute about the matter then. For when the rightful HEIR shall "take unto Himself His great power and reign" there will be no concealed consultations, or divulging of plans among his adherents in the "secret chamber," or away out in "the desert" for fear of discovery before arrangements are completed, but so fully and faithfully will every word and saying be fulfilled, that the only appropriate exclamation for every beholder will be, "Lo! the kingdom of God is among you!" "O Lord! Thou hast done wonderful things! Thy counsels of old are faithfulness and truth!" (See Isaiah xxiv. 23 and xxv. 1.)

This view seems to be wonderfully corroborated by what immediately follows (which see in full). For "He said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it, and they shall say to you, See here! or, see there! go not after them nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in His day."

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"The Son of man in His day," in verse 24, I take to be equivalent to "the day when the Son of man is revealed," in verse 30. And "the day when the Son of man is revealed," I understand to be the same as the day when the kingdom "cometh," both as regards *time* and *manner* of coming, visible as the lightning, and as irresistible in force and power. And if the kingdom cometh thus, it is easy to see the appropriateness of our Lord's words, for "Lo here! or, lo there!" would in such circumstances, be entirely out of place. And, besides, it is quite in accordance with Scripture usage to associate "the appearing of the Son of man," with the appearing of the kingdom. The "form of sound words" is, "The Lord Jesus Christ shall judge the quick and the dead at His appearing, and (the appearing of) His kingdom." Speculation had not then given birth to the idea of an "invisible" kingdom, nor of the *presence* of the kingdom in the *absence* of the King.

Cupar. J. MILL.

SEEING IN THE DARK.

"THE eyes of your understanding being enlightened."—Ephesians i. 18.

The retina of the eye as well, the eye of the understanding, as the eye of sense, is dark—having no light in itself.

Without a light placed over against it, neither of these eyes can see.

This is a known fact in the one case, and—judging by analogy—it must be an equal fact in the other.

Kept in mind, it will be found of more use for testing purposes than some may imagine.

Let me give an instance:—

Some say, as far as any *Divine* light is concerned, the universe is in darkness.

And this they give as the result of scientific mental explorations, not of the whole, but into the three great regions—mind, matter, and moral consciousness.

All these they have diligently surveyed, but—for rays telling of a Divine sun-centre—fruitlessly.

Nature—they assure us—either does lack, or seems to lack, a living governing God.

Very disquieting information: yet not depriving mankind of hope, until tested and found reliable.

Gentlemen explorers, What was *your* light—the light that made the darkness you speak of visible?

"The 'intense light' of 'mighty science': in other words—the inborn fierce effulgence of our own superior reason."

Then, sirs—says our test—the exploration claimed to have been effected was not effected.

You *reason* your light, you saw nothing: for the retina of reason's eye, so far from having light in itself, is but a receiver and reflector of light.

And your mighty scientific discovery, therefore, of a system without a sun, is simply your delusion.

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Effectual in detecting large counterfeits, our test is none the less effectual when applied to small ones.

What does it tell us about the printing-press, steam-engine, and electric telegraph?

That these are not, as claimed, *inventions* and *discoveries*, to the praise and glory of man: but *revelations* to the alone glory of the God who gave them.

What, according to it, is "mighty science?"

Polished human brass which, when it does reflect the true Light, appropriates for itself the credit due to its Enlightener.

And what moral lesson does it enforce upon lordly, swelling, self-sufficient man?

Not to think of himself more highly than he ought to think: not to think himself to be something when he is nothing.

It is all very well for scientific enthusiasts to boast of what they call *their* facts, their *ascertained* facts: but how, with the blackness of darkness confessedly around them, and with nothing to see by, save the unillumined reflector of their own reason—how was it possible for them to have discovered even one?

Their *supposed* facts—said to be subversive of all, from circumference to centre, that Christendom honours as revealed truth—What are they?

Will o' the Wisps.

And whither have these decoyed?

Away from solid ground, into the fatal morass of Nineteenth Century scientific atheism.

And what is Nineteenth Century scientific atheism?

If there be any goodness in the analogy drawn, it is nothing in the world but the black issue of learned ignorance.

And what is learned ignorance?

Before all, *the* most miserable result of Seeing in the Dark.

WALTER ROWTON.

THE MAN OF SIN.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."—2 Thess. ii. 1-8.

IN offering a few remarks on this subject, I desire to do so without attempting to identify "the man of sin" with any personage or power spoken of in other Scriptures. If there be such identity (and I do not deny that there is) it need not be weakened by the view I take, whether that view be right or wrong.

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Notice, first, the apostle does not define the terms he employs, probably because he had explained them in his oral communications to the Thessalonian disciples, mentioned in verse 5. We can therefore only guess the application of those terms, and form an opinion by gathering information as to their use from other Scriptures, and especially from the same writer.

In looking at the terms used by the apostle, observe, first, the word "sin," in the phrase "man of sin." This is a very general term, and might mean murder, robbery, or any of the grosser vices, as well as violations of law of a less heinous character. The term "iniquity," in the phrase "mystery of iniquity," as also the phrase "that wicked," are a little more definite. They both have the same signification, the first, a noun, literally "lawlessness;" the second an adjective, literally "lawless." The original of the latter is "*anomos*"—*nomos*, law, and alpha—*a*—privative, meaning without law or lawless. I presume it will be admitted that "that wicked" or "lawless" applies to "the man of sin," and also that "the mystery of iniquity," or lawlessness, applies to some state of matters preceding and leading to his being "revealed." If this be so, then we have so far a definition of the character of the "sin" pertaining to "the man of sin." He evidently assumes a superiority to the law of God or man, or both, and becomes a law to himself and to all such as place themselves under his authority. His actions may be of various quality as to inherent goodness or badness, but his "sin" is self-will as against the will or authority of some Divine or human law-giver.

"The temple of God" is a phrase which has several uses in Scripture. It applies to the temple at Jerusalem, which existed at the date of the letter to the Thessalonians. It was used also to denote the Church of Christ, as in 2 Cor. vi. 16, "Ye are the temple of the living God." It denotes also the temple to be built in connection with the second appearing of the Messiah, and that *under the express authority of God Himself*. These seem to me to be the only clear instances we have in Scripture of the use of the phrase "temple of God."

"All that is called God" is a phrase which there seems to be no reason to think designates or includes Jehovah. If the apostle meant Jehovah, or even to include Him, it is hardly possible to suppose that he would have contented himself with language which expresses only nominal objects of worship. Scripture usage is in favour of distinguishing between idol-gods and the Supreme God. Thus Daniel (xi. 36), "He shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods." Here the distinction is plain between "every god" and the "God of gods." And it should not be overlooked that the exalting is only above "every god," while the act committed against "the God of gods" is of a less impious character—"speaking marvellous things against" Him. But the usage of the Apostle Paul is perhaps of even more value than this, in determining the sense of his words in the letter to the Thessalonians. In his first letter to the Corinthians he puts in the strongest contrast those that are called gods and the "One God." He says: "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as

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there are gods many and lords many), but to us there is but one God, the Father, of whom are all things," &c. This language seems to include more than mere idols of wood and stone, because he speaks of them as possibly being in heaven as well as in earth. And it seems to be extremely improbable that such a writer as Paul, with such a strong distinction in his mind regarding the great Jehovah and those merely called gods, should place in one category two such widely separated classes of beings, as he must do in 2 Thess. ii. 4, if Jehovah is there spoken of. We have another illustration of this view from the teaching of our Lord in His conversation with the Jews, as recorded in John x. The Jews had charged him with "making himself God." Jesus answered them, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" We have here, on the best authority, the fact stated that those to whom the word of God came were "called gods." From these uses of the phrase "called gods," and "called them gods"—we are at liberty to apply this sense to Paul's words in the passage under consideration, if other circumstances seem to agree with it.

All "that is worshipped." This term "worshipped" is apt to be misunderstood owing to its being so commonly associated in our minds with the worship given to the supreme God. But it is also used in a lower sense, of which we have even some instances in the New Testament. In the parable of the two debtors, the debtor who owed the king ten thousand talents is represented as "falling down and worshipping him, saying, Lord, have patience with me, and I will pay thee all." Again, in Rev. iii. 9, where the angel of the church in Philadelphia is addressed, it is said, "I will make them of the synagogue of Satan . . . to come and worship before thy feet, and to know that I have loved thee." From these instances it is plain the term worship is used to express that homage which is paid to persons in a position of authority, and that there is no absolute necessity for employing the term "worshipped" in 2 Thess. ii. 4 in any higher sense, unless the same is necessitated by other considerations.

"A falling away" (literally, an apostasy). This is also without definition in the passage. It must have reference to some departure from a Divine institution. At the time the apostle wrote there were only two Divine Institutions in the world—the Jewish Theocracy and the Christian Church. The former was already doomed to a suspension of the Divine favour on account of an apostasy filled up to the brim by the rejection of the Messiah. The only other Divine Institution is the Church of Christ; and it is presumably of a departure from the principles and practice of that institution that the apostle speaks. As we said of "the temple of God," that it can hardly be applied to that future temple to be built under Divine authority: so we might say in reference to "the falling away," that it surely cannot apply to any departure from that state of things established in connection with that "kingdom that cannot be moved"—unless indeed it would be extended to the end of the one thousand years, and the revolt of the nations in the four corners of the earth. This alternative is so very unlikely, that I content myself

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with the mere mention of it. We seem, therefore, shut up to understand the "falling away" here in relation to the Church; and the more so, as there are many plain intimations in other places of the New Testament writings, to the effect that such an apostasy should take place, and was even then showing premonitory signs of its existence. A few quotations will serve to show the truth of this statement:—

Acts xx. 29—"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 1 Tim. iv. 1—"Now the Spirit speaketh expressly, that in the latter times some shall depart (literally, apostatise) from the faith, giving heed to seducing spirits, and doctrines of devils" (that is, demons). 1 Tim. vi. 20—"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing, have erred concerning the faith." 2 Tim. iii. 1, 13—"This know also, that in the last days perilous times shall come. . . evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iv. 3—"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The application of these predictions and statements of fact will fall to be considered in the sequel.

The testimony of John, in his first and second letters concerning "the Antichrist," might be appropriately added were it not that I desire to avoid the appearance of identifying any other person or power spoken of in Scripture with the man of sin. Whatever "the Antichrist" be it is evident that one main feature of his character is a departure from the faith in denying that Jesus Christ came in the flesh. And the fact stated by John, that even then there were many antichrists, shows that one form of apostasy was well developed at the date of his letters. Although I hold that there is no identity between "the Antichrist" and "the Man of Sin," I have no doubt that the element of apostasy which "the Antichrist" had introduced, even in the days of the apostles, formed part of that general apostasy indicated in the passages expressly quoted.

Reverting to the various terms in the passage under consideration—"the man of SIN"—"The Temple of God"—"All that is called God"—All "that is worshipped"—and "A falling away"—it is evident that from the usage we have seen to characterise them in the Scriptures, there is some latitude allowable in finding a proper application of them in determining the question as to the identity of "the man of sin."

Coming now to the consideration of that question, it may be stated at the outset that it is well known to the readers of the RAINBOW that there are two principal views entertained as to "the man of sin." One of these is that generally held by the great body of Protestants, namely, that "the man of sin" is the Pope. The other view is that held by a considerable portion of those who believe in the personal reign of the Messiah upon the earth during the millennium—namely, that "the man of sin" is a single individual, who is to be manifested shortly before the public appearing of Christ with His saints, and who is to make a cove-

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nant with the Jews, in connection with which a temple is to be built somewhere in the East—and who is to usurp the authority that properly belongs to the Messiah, and be actually acknowledged by the Jews in the character of the true Messiah—who is to break the covenant with the Jews, oppose himself to the Messiah in person with an armed force, and be ultimately destroyed by the supernatural force brought to bear against him by the God of Israel in the person of His Christ.

This off-hand outline will suffice for the present, and I shall conclude this part of the subject by indicating my preference for the first-mentioned view—that which finds "the man of sin" in the official man at the head of the Church of Rome, in whom is alleged to be invested all the authority of Christ and His apostles—and all the privileges which are the rightful possession of the members of "the body of Christ." The evidence of this must be left for another paper.

Edinburgh. J. CAMERON.

ANSWERS TO THE QUESTION.

THE Editor has received the following answers to his question in September, p. 371, footnote, and he begs the writers to accept his thanks.

E. M.—"I am sure you must need assistance in your work, as Minister, Pastor, and Editor of so important a monthly. I trust you may find a ready, hearty, and efficient response, and that the RAINBOW may live as an acceptable witness to many until the Master returns."

J. M.—"I respond, *Yes!* I wish it continued. Very likely all will give the same answer. Surely it cannot cease. I am sure it would cause you great grief, and many others besides."

W. R.—"Your correspondent is right in his advice. But for this I should have continued ignorant of the pecuniary position, and thus have lost the blessed privilege of helping—though in a small way—to keep going that grand and invaluable work, the worth of which will not be known until the Lord comes."

B. R.—"I, for one, should be extremely sorry for the RAINBOW to be discontinued, and should sorely miss the comfort and instruction I derive from reading it. I feel most grateful to all its contributors, whether I always entirely coincide with their views or not, and to yourself particularly, as I am sure it must cost you much trouble and anxiety."

E. H. T.—"No, no! Let it not fade away until the Master comes. Is He not now near at hand? Even now just finishing His priestly functions, and about to summon us into His presence? Let, then, the RAINBOW still shine, and its hues be made brighter yet, by earnest, plainer, and more direct appeals in reference to the coming of our Lord. May the Great Head of the Church continue to you health and strength for your work of faith and labour of love!"

T. E. B.—"As you request the several subscribers of the RAINBOW to let you know if they would wish it continued, and if so, what they will do to strengthen it, and increase its circulation, allow one who has subscribed for fourteen years (2 copies) to record his admiration of

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its unflinching advocacy of such portions of Divine truths which popular theology would darken or eclipse, and to hope that its precious testimony may be continued so long as the need for it may exist. To this end I would ask your acceptance of the enclosed, as a first payment of an annual subscription. It would be a reflection on such of your readers, who like me feel they owe you a debt of gratitude, to suppose them capable of allowing its discontinuance for want of the necessary means.

Be not disheartened, dear sir. The Master has already greatly honoured you, and when He comes again to reward His faithful servants, will more than compensate for your work of faith and labour of love."

L. L. W.—"Do I wish the sun to shine
On this lowly roof of mine?
Do I wish the wind to blow,
Its sweet influence to bestow?
Do I wish the genial shower,
Opening many a lovely flower?
Do I wish the snow to fall,
Gently fertilising all?
Do I wish for peace on earth,
Sung by angels at His birth?
Do I wish the Spirit's might,
Turning darkness into light?
Do I wish this work to stand,
Bearing truth to many a land?
Then, if you ask me yea, or nay;
Compared to all, I answer YEA!"

CORRESPONDENCE.

"IF A MAN DIE, SHALL HE LIVE."—Job xiv. 14.

(Conclusion.)

DEAR SIR,—In passing to note the opposite evidence, an observation or two may be desirable in relation to the departed sleeping and living in the dust, or in their graves, and concerning the ministering spirits, referred to in my last letter. It may be asked, How can the dead sleep and live in their graves? To which I say, that our concern is first to know and understand what is written; for that only is true which is revealed, and interpreted in the divine harmony of the word. In the whole of this correspondence I have adhered to this principle, of comparing Scripture with Scripture, and have interpreted the word by that key which itself alone supplies.

The grave must not be too literally interpreted; for some, in the common acceptation of that word, have had no grave. The sea has swallowed multitudes, who have been devoured, or washed to fragments and scattered. Many have been burnt to ashes, others have become food for wild beasts; and in other ways, many have had no literal grave. But whatever may have been the mode of death, or wherever the dead may have fallen under the power of the enemy, all are now in the place and state appointed for

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the departed, called the grave (hell—sheol or hades), and there remain until the judgment. Sleeping in the dust therefore, as regards both the dust and the sleeping, contains much of metaphor in relation to the truth and the fact.

Now the living soul is invested or clothed with an organised body from the dust, wherewith and through which all its functions are made manifest. Death, in the first instance, is not the destruction of both, but is the dissolution of the union of body and soul. "The body returns to the dust as it was, the spirit to God who gave it." And in the appointed place and state of the departed, the latter lives on until the judgment.

The other matter in my last letter, in which I have given an application to some words of the Apostle Paul, respecting the spirits as messengers and ministers to those who shall be the heirs of salvation, may seem to require further remark. The apostle was a believer in angels and spirits, and in the resurrection. He believed in the resurrection, because of his belief in angels and spirits. And his observation to the Hebrews, his brethren, supposing that epistle to have been written or indited by him, is in full accordance with his earnestly expressed faith as a Pharisee.

There seems to be no force in the translation as it reads—"who maketh his angels spirits." The angels of God are spirits; that is their nature; they were not made such for purposes of duty. But the apostle believed not in angels only; he believed also in spirits. And that the spirits of the departed are to be considered as angels, or messengers of God, in their employment on earth on behalf of the heirs of salvation, is manifest from the testimony of Scripture to that effect, and especially in the two remarkable examples cited. The Angel Gabriel is called also "the man Gabriel." It is supposed that the appellation "man" is given because of their likeness to men. That, however, is but supposition; it has no foundation in direct evidence, and the other instance invalidates that supposition. The angel sent to the Apostle John said to him, "I am thy fellowservant, and of thy brethren the prophets." In the first instance there was no need to speak of Gabriel as "the man;" the Angel Gabriel would have been more consistent, because without ambiguity or misleading, if the angel were a man but in appearance. But the angel's testimony to John is explicit, and demonstrative, that intermediately and instrumentally the spirits of the departed are angels, or messengers of God, unto us who remain in the body.

Another testimony bearing particularly on this matter, gives support to the statement that God maketh his spirits messengers unto us. It is commonly thought that angels are a race of created beings inferior to redeemed men. In my reading of the RAINBOW for August I find that thought asserted for truth. But it is not true. On the contrary, the Master is reported to have said on this matter, that "they who shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are equal unto the angels." Equality is not superiority. That equality consists in freedom from death, and from the institution of marriage, as adapted to the present condition of things. Its completeness is depending upon the resurrection, and judging also from the testimony in Daniel and the Revelation, I see

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no departure from the truth, in anticipation, that the redeemed who through resurrection shall be raised to an equality with the angels, shall be so raised in both dignity and nature. The raised and elevated condition of redeemed man is not above, but to the same level; to the same lofty height of glory and duty, of privilege and joy; to equality in being and office with the angels of God.

In concluding these series of letters, I desire briefly to invite attention to those Scriptures, supposed to be negative of consciousness from the first death until resurrection. The most important statements are these, and such like.

"In death there is no remembrance of Thee" (Ps. vi. 5).

"The dead praise not the Lord, neither any that go down into silence" (Psa. cxv. 17).

"The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day" (Isa. xxxviii. 18, 19).

"All things come alike to all: there is one event to the righteous, and to the wicked; they go to the dead. The living know that they shall die: but the dead know not anything. For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix. 2-10).

"I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccles. iii. 18-21).

These, and all the like testimonies, were delivered before life and immortality were brought to light; before the way of life through the resurrection was made known. There are no such statements in the New Testament. And their whole force, in relation to unconsciousness of the departed, is to death in its finality and completeness, specially to those who suffer the whole penalty, or second death. They do not affect the intermediate state.

Man is not a beast, in the unqualified or unlimited sense of that statement. The beast was not made "in the image and likeness of God." Beasts are not responsible for their deeds. There is no resurrection, no righteous judgment, no reward or punishment for beasts. The comparison is therefore limited to life in this our body of humiliation and mortality, which was made from the dust, as was the body of the beast; wherein we are alike dependent upon the air for life; and in which because of sin, we are become subject to death, like unto the beast. And those who die the second death go down to the dust wholly, even as the beast. But here the comparison ends. There is no second death for the beast, because there is no resurrection. Herein the dignity and superiority of man above the beast is marked and manifest. The beasts sleep not in death; and they have no future life.

But to man life and death are dualities, neither is complete in the first instance, until complete individual personality is a necessity, and

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completeness is deferred until the resurrection and the judgment. The truth cannot be more transparent and manifest than in the natural figure which Christ and the apostles used;—the being born, and born again; born from beneath, or of the flesh, and born from above; born of water and the Spirit, and born from the dead.

In nature life is twofold, first the gift, which is called quickening, then the manifestation, development, and continuance of the gift, which comes of being born. But the latter, or the manifestation and continuance of the life, is so dependent upon the continuity of the gift in the first instance, that if the life were to cease but for a moment, the birth unto life would be impossible. Impossible in nature; impossible in grace; for nature is the divine figure of that which is true, and certain, and possible, in the life by grace. Completeness of the divine work is only attainable through absolute continuity of the gift of life. To the believer, death is conquered and destroyed. Quickened once, he dies no more. He was dead in sin once, but when made alive unto God, he died to sin, and to the law of sin. Through death he found the way of life; in Christ by faith he liveth evermore; death has no more dominion over him. In death he putteth off this mortal tabernacle, the body of flesh and blood; but in Christ he sleeps and rests, and ceaseth not to live.

The gift of life is complete in the body of immortality and incorruption. Death, the wages of sin, endeth in corruption and destruction. Both life and death, in the fulness thereof, await resurrection and judgment, until which the personality and identity of the being, saved or unsaved, is and must be continued. And continuation of life is in the spirit of the departed, which in death returns to God who gave it, and resurrection is but the birth of life unto life. Thereby the saved come unto the realisation of their life in the body of heavenly glory; and thereby the unsaved are brought before the judgment seat of Christ, in the body of mortality and humiliation, and consigned to the full penalty of death, including "both soul and body." But if in the intermediate state the being hath wholly ceased, both body and spirit literally dissolved and non-existing, who or what remains to be born? Who is there to hear the call of Christ, and awake? To arise, and stand up? If in the intermediate state the dead are wholly unconscious, or without being, resurrection is impossible, and judgment a myth. In such case a new creation of every one who had fallen under the power of death would be necessary, which would not be resurrection; neither is that new creation of each and every one of the human family credible or possible.

By this theory, that the spirit of man surviveth not the first death until the judgment, we are supposed to believe that God will give back the whole being to man as he was before death, — body, soul, and spirit, mind, memory, and will, and the recollection of a whole lifetime, whether of few or scores of years. But if death in the first instance means an end of existence (which it is, if unconsciousness be true), then there is no other; that is *the end*. For if there is no resurrection, there is no life beyond the present; and if no spirit to arise, there is neither resurrection nor judgment. If in the first death *the man* were annihilated (that is the meaning of dissolution and unconsciousness), restoration of be-

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ing is beyond all power, and resurrection without meaning. The production, or creation, of any being, or any number of beings, would not be reproduction, or their new creation; and could not be the reappearing of those innumerable myriads who had lived before, with their infinite variation of life in this body; who in death had passed away; and of whom, some are waiting for the redemption, and some dreading the judgment. Firmly as I believe in the Divine omnipotence, I could not accept such an unqualified interpretation.

When Christ was on earth, some said, There is no resurrection, neither angel nor spirit. Now that He is near to His second coming, we have those who hold the same doctrine. After Christ had taken His departure, some said the resurrection was past. Now we have those who, in effect, say the resurrection is past; who say the saved are gone to their reward in heaven, the unsaved to their doom in hell. Thus on both hands the truth is missed, or misrepresented. The possibility and certainty of resurrection and judgment is set aside; and the truth suffers from false interpretation. The resurrection is not passed, judgment is not pronounced and executed, heaven is not attained, and the pain of rejection and casting out is not yet realised; but these things shall be, because "there is a spirit in man" which in death "returns to God who gave it," in which also self-consciousness and personal identity are maintained, and continued until the time appointed.

"If a man die, shall he live?" Yea: "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me.

"If a man die, shall he live again?" Yea: "all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job xiv. 7-15).

In these words Job affirms that which also all the other Scriptures teach; that death is comparable to sleep; sleep is a figure of death; and in death, as in sleep, there is life. But until the heavens pass away, the dead shall not be raised; until then the life, or living spirit, shall not again be manifested on earth in its appropriate body, by resurrection, for reward or judgment. But as there is hope of a tree that liveth by its roots in the earth, after it is cut down, so there is hope of man, who in death liveth by the spirit, and with the power of personally reappearing at the time appointed and fixed. In the hope and assurance of that day, Job says, "I will wait." "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (xix. 25-27). In pro-

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spect of that day, "the souls under the altar" were desired to "rest yet for a little season." In the hope of that day, with the power of life in the spirit, Job further says, "Thou shalt call, and I will answer thee," which accords with the word of Christ, wherein he saith, "All that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation," John v. 28, 29.

Yours faithfully,

Plymouth. EDMUND MICKLEWOOD.

"WHERE ARE THE DEAD?"

DEAR SIR,—If Mr. E. Micklewood, in his "Direct Evidence of Consciousness," on page 407 of September RAINBOW, be correct, I fear we will have to get new Bibles, or new dictionaries, or both; for all distinctions between "life" and "death" will be hopelessly lost.

"Where are the dead?" it is asked on page 410. I can only repeat the question, "Where are they?" For to me it seems that the question has not been answered, or else the answer must be understood to be, that there are no "dead!" True, we are told that "they are not in heaven, neither in hell, as is commonly believed; but in their graves—under the altar," which is interpreted to mean "under the earth." This might all do: but then, in next sentence we are assured that "there they sleep, and there they live, and are conscious of their condition; and they know what is going on among the living," &c. Now if all this be true of "the dead," with the poet we may well ask—

"If this be death!
Then what is life or death?"

For if those who are in their graves live there, are conscious of their condition, and know what is going on, they cannot be "dead;" else our dictionaries are worthless! Nay; worse than worthless, for they are entirely misleading, in defining "dead" to mean "deprived or destitute of life: inanimate: lifeless," &c., whereas according to this theory, those who, by way of accommodation I suppose, are called "the dead," are said to "live" and "know," &c. Yea, are said to know more than those who are called "the living!" For few, if any of the living, I suspect, know what the "condition" of those is who are "dead" and "sleeping," and "living," and "conscious" of their own "condition," and "know what is going" on all around!

Query: Do the "sleeping dead" know whether their "condition" is one of life or death? Where is "evidence," direct, or indirect, to be found, either in the Bible or out of the Bible, of such a "condition" of "death" as this?

We who are on the earth "live," and "sleep," and "wake," and "know" some few things that are "going on," while we are awake; but while we "sleep," even if we dream, we are neither conscious of our own condition, nor do we know anything of what is going on among the living around us, whether they be asleep or awake, so that according to this representation, the "sleeping dead" know far more than the "sleeping living," and if any distinction is to be made, it would be difficult to say whether those that are on the earth, or those in their graves under the earth, are most entitled to be called "the living!"

"The dead know not anything" is the declaration of Solomon. But whatever amount of knowledge or

wisdom about visible or seen things he may be credited with, his verdict concerning "the dead" in their unseen abode is here completely reversed.

"Why should it be thought a thing incredible with you, that God should raise the dead?" asked Paul of King Agrippa. Would it have appeared *less* incredible to the king if Paul had told him that those in their graves "live there," and hence to raise them up would only be to raise the "living?"

Cupar. J. Mill.

ANSWER TO "A. C. K."

Dear Sir,—Your correspondent, A. C. K., asks for explanation of an apparent inconsistency with the views which we hold of temporal and eternal death. On the first objection, touching the transfiguration, it may be sufficient to say that God was able to raise Moses from the dead for the special purpose of appearing on the Mount, if such was His holy will.

As to the second point, relative to the Heavenly Jerusalem at the period of the new heavens and the new earth, and the seeming co-existence of "Dogs, sorcerers," &c., we would suggest that the Greek text, if literally translated, does not necessarily imply that unholy characters are at the same time in existence. Rev. xxii. 15, in our English version, reads: "For without are dogs, sorcerers," &c., which implies that whilst the holy ones are safe and happy within the gates of the holy city, all others than the holy are still existing somewhere outside the holy city. But have not our translators misled us here as in many other places? The Greek text of Griesbach and that also of Tregelles *in loco*, gives only the word "εξω"—"out"—"forth;" and in footnotes refer to the fact that the received editions add "δε" —"εξω δε," our translators have rendered "for without," &c., the following verb "*are*" is assumed, it does not exist in the Greek text. "Out" or "without" standing alone may mean, even if there were no other passages to support it, that the Holy City has only holy ones inside its walls, that "dogs, sorcerers," &c., are not there, they have been kept out. Nothing is said here as to what has become of them, other Scripture deals with that, they have been cast into the lake of fire, Rev. xx. 15. Robinson's Lexicon says, that εξω in Rev. xxiii. 15, is equivalent to a Hebrew word, which in its root signifies "cast forth," and we have as good ground for writing it "have been" as "are," seeing that neither are in the text. If this be admitted, the text will read "cast out" (into the lake of fire) "have been dogs, sorcerers," &c. The statement is then not that these unholy characters are existing somewhere else, but that they are not there (in the city).

Hoping to see in the Rainbow a fuller reply from some more able pen,

I am, yours faithfully,

Exeter. E. H. Tuckett.

PLEASING EVERY ONE.

Dear Sir,—It must be very pleasant to be an editor. How I envy you! Of course all your readers are *sure* to remember that your correspondence department is an "open platform" for the courteous discussion of important questions; and, therefore, B will not find fault when opinions are advanced by A, with which he does not agree, but will quietly wait his turn to prove brother A in error. Meantime, both these brethren, together with all the

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brotherhood down to Z, feel thankful to the Editor for giving them the privilege of free speech; whilst, of course, no one even thinks of "giving up" the Magazine because somebody has said something which he does not like. Happy editor, who thus secures the wonderful popularity of pleasing every one!

I am, yours truly,

SIMPLICITY.

TABLE TALK.

DEAR SIR,—"Truth is great, and will prevail." Yes, exactly; I do not doubt it, *if its friends are faithful*, and go to work in earnest. Do ministers who hold with us, place before their congregations the claims of the RAINBOW, as the undoubted leader in the holy revolution of the age? Every member of such congregations should subscribe to it. Do public lecturers on the life and advent doctrine remember the pioneer? Do gentlemen who have been enlightened and gladdened by the TRUTH ask their friends to order the Magazine and read it, that they too may see the light which makes glad? These questions are suggested by a conversation recently at one of the great hotels in a northern city.

I am, yours faithfully,

AUSTIN MARCH.

ARE THE DEAD ALIVE?

DEAR SIR,—If language has any meaning, this question is an obvious absurdity. We shall never understand the Bible until we accept its words in their natural sense. Mr. Micklewood is, undoubtedly, a devout man, and a loving servant of our blessed Lord; but his elaborate argument for the consciousness of the dead has broken the last link which attached me to that idea. In my case reasoning has defeated itself, and I very sincerely thank him.

With gratitude which cannot be expressed to the Editor of the RAINBOW for the wonderful service he is rendering to the Churches,

I am, yours faithfully,

MATHETES.

LITERATURE.

Young's Analytical Concordance. Edinburgh: George Adams, Young and Co.

SOME time ago, we spoke of this Concordance, the most elaborate in the language. The laborious author has just issued a supplement, which is itself a volume of no small interest. It consists of two series of "Appendices," the first for Sunday School Teachers, containing an analytical survey of all the books, facts, and idioms of the Bible, with Bible themes, questions, canonicity, rationalism, &c., together with sixteen coloured maps and plans of Bible lands and places; the second, for divinity students, contains—(1) Hebrew and English Lexicon to the Old Testament; (2) Idiomatic Use of the Hebrew and Greek Tenses; (3) Greek and English Lexicon to the New Testament; together with twenty-three pictorial views of Scripture scenery, and thirty-five fac-similes of ancient Biblical MSS. Truly this is a priceless supplement, and it is therefore astonishingly cheap at half-a-guinea.

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The Prophecies of St. Paul and of St. John, from A.D. 51 to A.D. 1880. The past, the present, and the future, from the Revelation of St. John. Extracts from the Expositions of the Revelation of St. John the Divine, by different Authors, from the beginning of the Second Century of the Christian Era to the Present Time. Also some Original Expositions of the Prophecies, relating to present events, by the Editor of the Extracts, the Rev. W. G. Lyall, Rector of Castle Frome, Herefordshire. London: William Poole, Paternoster Row.

THIS is certainly a long title to a very small book of some seventy pages. Those who wish for much in little will like it.

What is of Faith as to Everlasting Punishment? In reply to Dr. Farrar's Challenge in his "Eternal Hope, 1879." By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church. Second Edition.

CANON PUSEY opposes Universalism, but diminishes the number lost by repentance at the last moment. He says, "What God does for the soul, when the eye is turned up in death and shrouded, the frame stiffened, every limb motionless, every power of expression gone, is one of the secrets of Divine compassion." And he finds what we have never found: "The dread of hell peoples heaven; perhaps millions have been scared back from sin by the dread of it." We bless God that such arguments are not used in our teaching. The volume consists chiefly of quotations from the "fathers," which may be taken for what they are worth. Our conviction is that Dr. Pusey would rejoice to get rid of the burden. He is very cautious, and calls these witnesses to justify his "faith as to everlasting punishment."

Everlasting Punishment. Lectures delivered at St. James's Church, Piccadilly, on the six first Sundays after Trinity, in the year 1880. By Edward Meyrick Goulburn, D.D., Dean of Norwich. London, Oxford, and Cambridge: Rivingtons.

DEAN GOULBURN finds nothing in the Divine attributes inconsistent with the everlasting punishment of the ungodly, "or the immortality of the subjects of it." We speak with all respect of ecclesiastical dignitaries, but these books have brought a feeling of sadness over the heart, which is relieved only by the blessed fact that we and others are labouring to deliver Divine truth from the detestable falsehoods of paganism — "immortal souls" and "endless torment."

The Wave of Scepticism and the Rock of Truth: A Reply to "Supernatural Religion: an Inquiry into the Reality of Divine Revelation." By Matthew Henry Habershon. London: Hodder & Stoughton.

HERE is a book of real thought, eloquently expressed. It is quite refreshing to read it. The fine metaphor of the title struck us at once as a promise of something good. Young men who are in danger from the superficial scepticism of the day should study this neat volume.

The Ten Tribes: Where are they *not?* And Where *are* they? By John Wilkinson, Author of "Englishmen *not* Israelites." London: John F. Shaw & Co.

THE design of this pamphlet is revealed in its title. How far that design is realised the reader will judge for himself.

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TO THE READERS OF THE RAINBOW.

The Publisher will be pleased to send Copies of THE RAINBOW to any reader at 5/- per dozen, assorted for distribution. Those who are interested in the wide diffusion of the truths which THE RAINBOW is engaged in disseminating, are requested to apply for a supply of copies at this reduced rate to the Publisher, MR. ELLIOT STOCK, 62, Paternoster Row, London, E.C.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1880.

"LIKE MEN THAT WAIT."

THE waiting attitude has been the posture of the Church during well-nigh nineteen centuries of her widowhood. We, in the end of these days, are watching and waiting still; or, at least, we profess to be waiting, looking for, and hasting unto that moment of untold glory and blessing, when, not as now through a glass darkly, but face to face, it will be wondrously true: "*We see Jesus.*"

But the practical thought which has been impressed on my own mind, and which I would pass on to others, is the great force which seems conveyed in that little word, *like*—"*like* men that wait."

How much solemn, practical teaching is suggested by that one little word, *like*. How it touches every relationship, every duty, every engagement, every association! How very often the testimony, if expressed, of those around us, would be—that God's children are very *un*-like "those that wait!"

We profess to believe that these are the last days, that the time is short, very short; and yet, whilst we see multitudes around us in darkness, we are hoarding up wealth which God would have us use for the winning of precious jewels, for His crown in the day of His royal espousals.

Is this "LIKE MEN THAT WAIT?"

We know that "the coming of the Lord draweth nigh," and yet are not some of us indulging in guilty slothfulness, giving, it may be, a portion of our time and strength, our wealth and energy, to the service of Christ, but keeping back part of what is His for our own selfish enjoyment?

Is this "LIKE MEN THAT WAIT?"

We make a profession of love to Christ, we come before God as His people, we sing "Jesus has satisfied," and yet practically, we manifest that Jesus has *not* satisfied; for we must needs have recourse to the same broken cisterns as the world; we cannot do

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without our evening at the oratorio, or in the concert-hall, or the ballroom! And the world makes its comments, and utters its surprise that we should be there! And young Christians, in whose heart the Spirit of God is whispering, "Come out from among them, and be ye separate," are tempted to stifle the Divine monition and reply, "But good Mrs. So-and-so was there, and the Rev. So-and-so, and therefore, what harm can there be?"

Is this "LIKE MEN THAT WAIT?"

We know that the Master has bidden us watch, and at any moment be ready for His coming again; but our tongues are not guarded; we give way to words and looks and tempers far different from those in which we should indulge, if we REALLY believed that the Master was at the very door.

Is this "LIKE MEN THAT WAIT?"

The world around are watching God's people with keen eyes (would that we saw ourselves as others see us!) nor is it unreasonable that they should observe those who make a profession of being no longer of this world, but "other-worldly"—of living no longer to themselves, but for Christ—of having now fresh motives, fresh aims, fresh principles of action—of having received a new, even a divine life, and of being in living union with the Son of God! Surely such high doctrine should be accompanied with a corresponding high and holy life. Surely the world has a right to expect from such a root, lovely and beautiful fruit! And when we TALK of living in heavenly places with Christ, and yet lose our tempers; when we TALK of living resurrection lives, yet fail to manifest the ordinary transparency and integrity which characterise even men of the world, is it any marvel if they should call us hypocrites? Alas! there has been very ample ground for the charges brought against professing Christians.

Surely, therefore, it becomes us as God's saints to humble ourselves before God in this matter, and solemnly ask, "Am I, in my temper, in my conversation, in my walk before those outside, before my family, in the ordering of my household, in the impress stamped day by day on all around me, am I *like* or *un*like those who wait for their Lord?"

Ah! how many things there are which, if we certainly knew that the Lord Jesus would return to-morrow, we should at once begin to alter. If He were here, should we invite His blessed, holy companionship at the forthcoming opera or concert, at our whist parties or the billiard-table? You recoil at the very thought! But surely, if our Master could find no place there, how should His servant during His absence? If His place and His presence are to be our exceeding great reward ere long, surely, surely *His* path and *His* place here should be our joy and our privilege now."

"LIKE UNTO MEN THAT WAIT."

As waiting *children*, walking in obedience to the Father's commands, heeding every little word, and walking in love to all the

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members of the Father's family. If my hope of the Lord's return be a living, bright reality, how can I cherish hard thoughts of a fellow-believer, or refuse the hand of Christian fellowship and co-operation to one with whom, to-morrow it may be, I am to be caught up side by side, to be for ever and *together* with the Lord?

Alas! too often we regard that future life beyond as a totally different and entirely new existence, instead of the continuance and consummation of life in Christ, and for Christ, and with Christ, begun already here. Christ is our life here; Christ will be our life there. Christ is our joy here; Christ will be our joy there. Christ is the centre of every aim and effort and motive here; Christ will be the centre yonder.

"In the midst"—'tis His own place. In the midst of the furnace through which tried saints passed of old; "in the midst" of His gathered, worshipping people here; "in the midst" of His glorified Church hereafter. And the more perfectly our life here is assimilated to His life, so will be the gulf between the present and the future be proportionably less.

"LIKE UNTO MEN THAT WAIT."

Like waiting *servants*, left for a little while to *occupy* for our absent Master, to carry on His work; "when He went and sat on the right hand of God," on His little band of disciples devolved His own mission, "and they went forth and preached."

And have we answered His expectation? Are we holding forth the Word of Life so clearly, that many are by it being led into the way of peace? Is the light never dimmed by the inconsistencies of the lamp-bearer? Are we clean consecrated vessels—vessels never used otherwise than for the Master's service and for the Master's glory? Alas! do we not too often divide off a portion of the day, when the sacred vessel of the sanctuary may be carried down into the world, to grace and adorn a scene where Christ is not, and where the presiding spirit is the god of this world? Is it any marvel that (as is often the case) the world wonders and stands aghast at such a spectacle? Is it any marvel that we hear God's people bemoaning their barrenness, "My leanness! my leanness!" Is it any marvel that their testimony should be powerless, and that their work should tell so feebly?

Oh, fellow-servants of Christ! shall we not flee to our closets and to our knees, and ask that He whose eyes are as a flame of fire would search us through and through, and cleanse every corner of His temple, if need be, with a whip of small cords.

"LIKE UNTO MEN THAT WAIT."

His waiting *Bride*, adorned for her Husband, ready, eagerly longing for her Lord's return; pure and chaste, kept only for Him. Ah! is it thus with His Church, or has she become unequally yoked with those who have despised and scorned the One who should be so infinitely precious to her; or if not this, has she be-

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come stupid and slothful, her affections slumbering, her expectations dulled, and her waiting attitude well-nigh forsaken?

May we seek such a fresh anointing with the Holy Ghost and with power, that whether the waiting days be few or many, we may, in heart, in life, in service, unmistakably manifest to the world, to Christ, and to our fellow-believers, that we ARE "LIKE *men that wait:*" and being thus like men that *wait*, we shall ere long enter upon the blessedness of those whom, when He cometh, He shall *so* find.

MRS. STEPHEN MENZIES.

IS IT A TIME TO DANCE?

THE Bridegroom has tarried long away,
And His widowed spouse is left
To weep and bewail her Lord's delay,
For she feels herself bereft.
And is it a time to dance?

Oh! is it a time to tread their ground?
To chorus their revel song?
To drown with laughter the signal sound
Which the night gale bears along?
Oh! is it a time to dance?

She has stood aloof on her high tower
To listen, and to prepare
For her Lord, and now, at this late hour,
Shall the Bride make merry there?
Oh! is it a time to dance?

He hath set her on that lofty post
To unfurl, and wave on high,
A banner of peace, to all the host
Who are mustered there to die.
And is it a time to dance?

Hath her watch been long? He draweth near,
With His chosen valiant men,
If she hush her mirth, and bend her ear,
She may know His step, and then—
It *will* be a time to dance!

H. MARY TEULON.

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THE GREAT DELUSION AND ITS FRUITS.

THE doctrine of the natural and necessary immortality of man is the prolific source of an uncounted number of subordinate errors. It ever has been and ever must be the case, so long as it is believed. This delusive lie, "Ye shall not surely die;" "ye shall be as gods," and live for ever; ye can not forfeit your existence, even by disobeying your Creator, for He made you immortal —this is, the tempter's most cunning masterpiece. It not only flatters the pride of man, but it can also be used with terrible effect to asperse the character of God, and obscure and pervert the whole system of Divine truth. No wonder that Satan began his work of temptation with this false assurance, nor that he should have succeeded, when once this assurance was accepted as the truth. No wonder that he should employ all his artifice to perpetuate a delusion that has wrought such mischief—in the world and in the Church.

So long as the Word of God can be so perverted as to seem to teach that sinners are immortal beings, and that death does not mean *death*, nor life *life*, in any true sense, but only certain conditions of being; that fallen man needs no Saviour to perpetuate his being, but only one to rescue him from eternal sin and misery, and to give him eternal blessedness; so long as the Church of God can be held to the acceptance of this doctrine as one of the chief foundation-stones of religion, and the ministers of Christ can be persuaded to preach this as the Gospel, the message of life to dying man—so long will the truth of God fail, in great part, to exert its legitimate influence upon man. While a few here and there may be won to the embrace of the Gospel in spite of the clouds that envelope it, the great mass of men will "turn away their ears from it, and be turned unto fables." Atheists, infidels, sceptics and errorists of every sort will be multiplied. However it may have been in the darker and ruder ages of the past, this doctrine, in the light of the present day, is seen to lead to conclusions that cannot be reconciled with that system of truth commonly called orthodox. Thinking men are compelled to the denial, either of the God of the Bible, or of the Bible as the Word of God, or to such an accommodation of its teachings to their philosophy concerning the natural immortality of all men as will give them the comforting assurance that they are orthodox believers.

Starting with the assumption that every human life is an endless life, they will not, they cannot, accept of the conclusion that a just God will perpetuate the existence of any human life in helpless, hopeless, unending misery. If the Bible is the Word of God, it cannot, they are sure, teach a doctrine so monstrous and horrible. Hence the inclination, the temptation, the effort, to make it teach something else, on the part of those who would maintain their faith in its teaching. What else, then, can it teach, with respect to the

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final destiny of the sinner, if he is inevitably to live for ever, than that he will, in some way, at some time in the future, if not before death, be restored to the favour of God and to a condition of eternal blessedness? This is just the process, through the insidious working of this error of immortality for all men, that is now going on throughout the whole Christian world. Restorationism—which, by whatever softer names it may be called, is really nothing but Universalism—is becoming more and more prevalent and popular.

The demoralising influence of this error is seen, also, in respect to the great doctrine of the resurrection of the dead, which occupies so prominent a place in the Gospel, and upon which the early disciples fixed their hopes. It is fading out of sight. Its "power" is gone. Indeed there is hardly any place or reason for it. Death is not death. There is no interruption of our consciousness. In fact, we are released from the bondage of the body when we die. We become more alive than ever. The righteous go at once into a state of blessedness, yea, into heaven; and the wicked into a state of misery. They are now in hell, but their probation is not ended. They are in a better condition to see the truth, and to embrace it, if offered. It is offered. They become penitent, are forgiven and saved.

This brings back, in substance, if not in name, the old Papal doctrine of purgatory, which the Reformers thought they had discarded, but which cannot be suppressed so long as the root from which it springs is permitted to remain.

The doctrine of ghostism or Spiritualism—so prevalent at the present time—has also its source in the same root.

These, and other correlated errors that might be mentioned, cannot be effectually dispelled, so long as the great primal error, in which they all centre and from which they naturally and necessarily flow, bears sway. Nor is it, perhaps, possible to do much effectually to dethrone the original error by way of argument, for it is not founded upon argument. It finds no support from Scripture, or science, or sound reason. Indeed, they are all arrayed against it. Theologians, scientists and philosophers confess their inability to prove this doctrine, to which they so tenaciously cling; and all the more tenaciously, it would seem, because they cannot prove it. It is a sentiment, a feeling, a desire, and as such no reasoning has any force against it. Men believe it because they wish to believe it; because they are unwilling to allow that they have forfeited so much by sin, or need so great a salvation through Christ. It is a delusion—*the great delusion*, as we believe, of our arch adversary. It has been inwrought into our souls by early education, and has been made a part of the mind, as it were. It enters into all our modes of thought on religious questions. Our theological systems are founded upon it as upon an established truth, and permeated with it as though it were an axiom not to be questioned. Our philosophy, our poetry, and our literature, of

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every sort, is saturated with it to overflowing. And nothing, as we believe, but the Spirit of God will suffice to open the eyes of men to the falsity of this delusion, and lead them back to the truth so plainly and constantly reiterated in His word—that "the wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord." "If ye live after the flesh, ye shall *die*; but if ye through the Spirit do mortify the deeds of the body, ye shall *live*."

We certainly take no credit to ourselves that we have been able to break away from the bondage of error, in which we were so long held, and to come into the liberty and joy of this glorious Gospel truth, that Christ is the resurrection and the life, and that He alone is the only sure hope of immortality for mortal man. It is due alone to the enlightening and leading influences of the Spirit of God. Here, too, is our hope for our dear Christian brethren who are still in bondage to the same traditional error. Instead of desponding, in view of the prevalence and increase of these errors to which we have alluded, we are encouraged to believe that this is to be one of the means by which the Church of Christ will be led back to the faith once delivered to the saints. To what extremes of folly and false notions Christian men may be allowed to go, we know not. But the miserable fruits of this great delusion are daily becoming more and more manifest. The time cannot be far distant, it would seem, when every true disciple will be able to see the source from which they come, and how far, how very far, they have been seduced from the simple truths of the Scriptures, and how necessary it is to come back to the plain letter and teachings of God's Word.

J. H. PETTINGELL.

SALARIES OR SOULS.

IT is an undeniable fact that a large proportion of the professed ministry receive but meagre support in their work. It is also true in some instances that the preaching is quite as meagre as the support, for without doubt many persons who claim to be in the ministry are unsent of God, and every penny that they receive from the people of God withdraws an equal amount from the resources with which the Church *should* sustain faithful and willing workers.

There is little danger that ministers of Christ as a class will receive too much money to sustain them in their labours, but there *is* a danger that through that love of money which is the root of all evil, or through the pressure of adverse circumstances, they will turn from their legitimate work, and go seeking for salaries instead of seeking for souls. For it will probably be found that many of those who pay most attention to the matter of salary, have least

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success as winners of souls. It is also true that money-seekers are not always money-getters; and the man who does his work for God and minds his own business, is more likely, under ordinary circumstances, to receive that "hire" of which he is well "worthy," than is the man who devotes his life to sharp bargaining and close calculation regarding his pay; though in many instances such men by good words and fair speeches deceive the hearts of the simple, and appropriate to themselves the means which, left to the natural course of things, would go to sustain more able and more faithful men.

One thing ought never to be lost sight of, and that is that he who undertakes to preach the Gospel voluntarily appoints himself to sacrifice, privation, and poverty. He follows a Master who had not where to lay His head, and whose disciples wandered at times with no certain dwelling place. He is forewarned that if he would live godly in Christ Jesus he must suffer persecution, and he is taught that the poor of this world, who are rich in faith, are blessed as the heirs of the eternal kingdom; and hence he is not to think it strange concerning the fiery trial of poverty or reproach which may come upon him. He may remember the example of his Master, and of those men of God who have led His sacramental hosts to glorious victories, and may learn that it is enough for a servant to be even as his Lord.

No mere money-seeker has ever been a power in the Church of God. Covetousness blights and curses everything it touches, and it works utter ruin not only to the *reputation* but to the *character* of any minister of the Gospel. The men chosen to govern Israel were to be able men, fearing God and *hating covetousness*. It was needful that the elders and overseers in the Church of Christ should "not be greedy of filthy lucre," and no man can fulfil his mission as an ambassador of Christ, when his thoughts are largely upon worldly gain. The strong men have been the men who shook their hands free from every stain of gainful wrong, and stood like Samuel uncorrupt in his integrity, or like Luther toiling at his lathe, and turning wooden bowls for a living, that he might preach and write those words which stirred nations, and shook kingdoms to their foundations. On the other hand, we have Achan with his golden wedge, Balaam with his wages of unrighteousness, Gehazi with his silver and his leprosy, Judas with his thirty pieces of silver, and Demas who forsook the Apostle Paul, having loved this present world.

Such are the characters who have striven to make gain of godliness, and have brought on themselves the curse of God who abhors covetousness. The servant of God must keep himself clear from the very taint and suspicion of such things, and if it be necessary for him to labour, working with his hands, he must make tents like Paul, or go fishing like Peter, or do anything honest and honourable, rather than disgrace, by the love of worldly gain, that

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Master who was rich, yet for our sakes became poor. Where God sends, God opens the way; where God leads, God provides; and He can hear prayers, can cause Christians to feel their responsibilities, and can accomplish all that the apostle declared when he said, "My God shall supply all your need, according to His riches in glory by Christ Jesus."

The little that the righteous man hath is better than the treasures of many wicked, and that godliness which joined with contentment is great gain, hath the promise of the life that now is as well as of that which is to come. ARMORY.

FUTURE PUNISHMENT AS TAUGHT IN THE BOOK OF COMMON PRAYER.

AMONG those who accept the Bible as containing a Divine revelation to man, the question of future punishment occupies an amount of attention at present such as it has never done since the days of Tertullian, of Origen, and of Augustine. The views, styled orthodox, no longer obtain their former assent; the rejection of them is no longer confined to men who hold loosely by or who have abandoned Christian faith. They are examined, doubted, questioned, denied, abhorred by multitudes who believe in Christ and in the Scriptures as the Word of God. They are thus being questioned or denied *because* it is no longer accepted that they are taught in that Word at all. Christian men are beginning everywhere to say or to think that the view instilled into them in childhood, as taught by Christ and His apostles, have no other and no higher source than the schools of heathen philosophy or the temples of the Egyptian priesthood.

We do not speak from hearsay, but from personal knowledge. From every quarter of the English-speaking world we see from print and private letter that the traditional faith upon this question is being abandoned. Numbers doubt it. Numbers reject it. Even those who hold it hesitate to speak in the confident tone of a bygone day. Men of ability are chary to come forward in its defence; this is being left to men of a lower grade, and even they, rather by insinuation, and whispering, and force of numbers, and side-long, sullen frown, than by fair and open argument, seek to prop up a cause fast falling to the ground.

We propose in the present paper to consider what is the view of future punishment, which we may draw from the authorised formularies of the Church of England, interpreted by the natural meaning of its language. We are not now inquiring what were the views of the men who originally drew out the Book of Common Prayer; we frankly acknowledge that perhaps without an exception they held the view still commonly assented to. Nor are we

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inquiring whether it is an open question with members or ministers of the English Church to hold or teach any special theory upon this question. There can be no doubt that men may hold and teach any of the three leading theories regarding it; and we rejoice that this freedom is accorded, and would be sorry to curtail it in any direction. Our question is simply this: What is the view which the English Church in her expressions scattered here and there throughout her formularies naturally teaches concerning it? We have no hesitation in saying that it teaches the doctrine of the everlasting destruction of the wicked, commonly, and not incorrectly, called their annihilation. We prefer, however, for various reasons, the Scriptural phrase "destruction," which, according to Webster's Dictionary, has the same meaning as "annihilation."

In the outset of our inquiry we will state simply the principle upon which we conduct it. We take the language of our Prayer Book as we would take the language of our Bible, in its natural, rather than what would be called its theological sense. Thus, if we wanted to know the meaning of a word in our Hebrew Bible, we should prefer the authority of Fürst or Gesenius to that of a Jewish Rabbi. If we wanted to ascertain the meaning of a word in the Greek of our New Testament, we should think Liddell and Scott a higher authority than Poole, or Whitby, or Clarke. If we wished to know the sense of a word in the Latin Vulgate, we should think Smith one of the highest of all authorities. And so, when we want to know the meaning of a word in our English Prayer Book, we really think Dr. Webster, American though he was, will afford us one of our most-to-be-relied-on of commentators. This may seem strange to men who on every disputed passage in Scripture run to see what this great divine or that has said about it, and so, generally, either confirm themselves in prejudice or add to perplexity. If certainly has one great advantage, that it enables a man who cannot afford a large library to do fairly enough without it. Half-a-dozen of the best lexicons are smaller in bulk, but are perhaps of really greater value than the Benedictine Edition of The Fathers, and the Folios of the Schoolmen, and the Commentaries of more modern divines, all put together. In a word, then, we mean to take such terms as "everlasting," "immortal," "life," "death," "destruction," "perish," whenever we meet them in our Prayer Book, in the sense which Dr. Webster says they have in the English language, rather than in the sense which Dr. Poole, or Dr. Whitby, or Dr. Adam Clarke, say they have in theology. We consider that if we are not to accept the usage of language as establishing the sense of words, but are to fly to theology to find it out, that we give up the precious heritage of language, in its noblest of all applications, to the subtleties, and caprices, and perplexities, and contradictions of men, we throw the key to Divine knowledge to the bottom of a muddied pool.

There can be no question, in our opinion, that the Prayer Book

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teaches the eternity of future punishment. It never hints that it may be temporary in its duration. It never suggests the possibility of recovery from it. It repeatedly asserts it to be eternal and everlasting. In that creed which was not written by Athanasius, it asserts of unbelievers that they shall "perish everlastingly." In the catechism taught to all children, it tells us that the death to which sinners are exposed is an "everlasting death." In its noble Litany it makes us pray to be delivered from "everlasting damnation." In the Burial Service it tells us that the death which is produced by the bitter pains of hell is an "eternal death." Other expressions there are of the same kind, but these are sufficient. On this point the Prayer Book speaks with no uncertain voice. It condemns the theory of Origen, which teaches the lost to hope for restoration. This theory is held as true by many within the pale of the English Church. This theory may be taught by members of that Church without exposing them to any legal penalties. But, whether true or untrue, it certainly is not held, but most certainly is rejected, by the Book of Common Prayer.

But some will here say, If such is the case, what need of any further inquiry? If such is the doctrine of the Prayer Book, does it not speak with the same force against the doctrine of destruction as against that of restoration? No, no; for this simple reason, that eternal destruction, *i.e.*, a destruction which is in force for ever, from whence there is no return to life, no resurrection, is when inflicted as a punishment, just as truly an everlasting punishment as is everlasting pain inflicted throughout an everlasting existence. The duration of the punishment is in both cases precisely the same. The nature of the punishment is different. In the one case it is the infliction of pain for ever: in the other it is loss of blessing for ever. As this is a point not universally understood, we will be excused for dwelling upon it for a few moments.

The judgment of those who are best qualified to form a true opinion fully carries out our view. Those who are engaged in the enactment and the execution of laws relative to human crime and its punishment, have ever given their solemn verdict that our reasoning here is correct. Capital punishment has ever been regarded as the greatest and the most enduring of punishments. It is only because it is the most enduring that it is accounted the greatest. The amount of actual pain and discomfort endured by the criminal sentenced to death is far less than that endured in punishments regarded as far lighter. What makes capital punishment the chief and most enduring of punishments is, that it extends over the entire life, which otherwise would have been enjoyed, and takes it finally and irretrievably away. It is not supposed to last only for the moment during which life is being taken away, but throughout that whole period from which life has been taken away. The fact that the criminal suffers no pain when life is ended, does not, in the eye of human legislature, detract from the reality of his punish-

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ment. The application of this principle to Divine punishment is obvious. When eternal life is that which is taken away, and when it is taken away as a sign of the Divine displeasure against sin, it is by parity of reasoning an everlasting punishment. The fact of its being unfelt when put into execution does not detract from the reality of the punishment.

A simple illustration will perhaps make this plainer. Suppose two beings, the one gifted with immortality on certain conditions, the other given a certain number of years of life, say twenty, on certain conditions. Both violate the conditions on whose performance they would have been entitled, the one to twenty years of existence, the other to an immortal life. Both are put to death at the same time. Neither is conscious, after his execution, of the loss he has endured. Yet the punishment of one is felt and regarded as infinitely greater than that of the other. Why? Only because it is felt to extend over eternity, while that of the other extended only over a period of a few years.

But, still, it may be said that, while reasoning of this kind may be correct in the abstract, it does not come home to the feelings of men. We acknowledge that there are many men who profess to feel, and who perhaps really feel, little horror at the thought of annihilation. We apprehend, however, that persons of this character are really little more affected, if at all more affected, by the exhibition of an eternity of misery as their prospect. But we do say that in the case of thoughtful persons, whom fear of punishment might lead to a change of life, or whom the knowledge of punishment inflicted might retain in the path of rectitude, for all such we hold that the prospect of the loss of life eternal to be inflicted in the scene of future punishment will have all the effect which salutary fear may be expected to exercise as a wholesome motive upon the mind. With such as think it a proper part of human or divine punishments to inflict pain when its infliction can have no possible good effect either on the party who is punished, or on those who are aware of his punishment, we do not argue. The idea of all needless and useless pain is banished from the jurisprudence of civilised nations. It never had any place in the jurisprudence of God.

Now that the prospect of annihilation or everlasting death does come home to the mind as a thought of awe and terror, and that its exhibition before the mind as the punishment of the future is calculated to affect the mind with salutary warning, we need only in proof of it appeal to what men have felt and actually feel at its prospect. We say that with thoughtful minds it is not felt to be a trifle, but is felt to be a very terrible and an everlasting calamity.

We can appeal in a case of this kind to no higher authority than, perhaps to none so high as, such a man as Cicero. His was an utterly unprejudiced mind, knowing nothing of our theological disputes; but he was a man of broad comprehensive mind, a lawyer,

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and a statesman. Underived from revelation but springing up within his mind, as in that of every great mind, was the *desire for immortality*. It is the instinct that is still handed down to us from our primitive life ere sin had entered and made us subject to death. Cicero read what Plato wrote on immortality: he studied it with every wish that the reasoning of the greatest intellect of Athens might give him a sure foundation on which to rest his hopes of another and an endless life when this brief life had passed away; in his Tuscular Questions he has produced the reasoning of Plato with additional reasoning of his own; and yet after all he makes the sad confession that shows how little human hopes can rest on what is called the natural argument for immortality: "I have perused," he tells us, "Plato with the greatest diligence and enactness, over and over again; but know not how it is, whilst I read him I am convinced; when I lay the book aside and begin to consider by myself of the soul's immortality, *all the conviction instantly ceases.*" (Tusc. Ques., L. 1.)

But still the Roman orator had the idea of immortality. He had in his mind that grandest of all ideas next to that of God that there might be a life during whose boundless age the ever-searching mind of man might examine into that boundless universe on whose outskirts he now stands and tries to send across it his thoughts as the child stands upon the shore and gazes out over the ocean. This endless life, if it was to be had at all, he was certain was one only of bliss. The poet's tales of endless misery were rejected by Cicero as wholly unworthy of belief. And what—when this great Roman thought of immortality—what was his opinion of its loss? Did he think annihilation the trifle—the momentary deprivation which need scarcely draw forth a sigh? No. He called it an "everlasting calamity." (Œternum malum). (Tusc. Disp. i. 42). If he had known that it would be inflicted as a punishment he would have called it an everlasting punishment, though the idea of pain was wholly banished from his thought.

To some minds, indeed, the idea of annihilation seems more terrible than that of endless misery. Life at any cost. Life even under the condition of woe—seems preferable to its utter loss. So seems to have felt another of those grand minds which rise up now and then and tower aloft over their fellows—the great mountain-tops looking down on the little hills which repose beneath their shadow. Milton is picturing, as no other mind of man could, the assembly and the councils of angels driven from heaven to hell. Moloc is counselling open war with God and His Divine Son, in the hope that if unsuccessful it might at least, if that were possible, lead the Almighty Victor to blot out the Angelic Existences from the book of life:

> Happier far,
> Than miserable to have eternal being.

Belial rises up to dissuade from Moloc's counsel. He addresses the

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minds that had ranged throughout worlds which we are only examining as little sparkling spots in the deep blue of night's sky. He appeals to them that annihilation—could further war with heaven bring it about—would indeed be a most questionable blessing:

> "And that must end us, that must be our cure,
> To be no more: sad cure; for who would lose,
> Though full of pain, this intellectual being,
> These thoughts that wander through eternity?"

It were easy to multiply proofs, even from the mouths of our opponents, that annihilation is a great and endless evil, and therefore when inflicted in displeasure a great and an endless punishment. When we mention the names of Irenæus, of Pascal, of Bishop Pearson, of Witsius, of the younger Edwards, who represent annihilation, not as a temporary but as an eternal calamity to those who might have had immortality, but who threw away from them this priceless gift, we have mentioned names which justify us fully when we call the loss of eternal life an everlasting punishment, and may come to the inquiry whether the loss of everlasting life or everlasting misery is that which is represented to us in our Book of Common Prayer as the punishment awaiting sinners after they are raised up to judgment. With just as much confidence as we say that the Prayer Book teaches us the doctrine of eternal punishment, we say that it makes the eternity of that punishment to consist in the loss of eternal life or existence.

We first draw attention to the fact that the Prayer Book, expressly, repeatedly, all through its various formularies, confines the possession of everlasting life to the righteous.

The ordinary view of everlasting punishment is that it consists in an everlasting life spent in anguish, mental or bodily, or both. But it holds that the lost really have an everlasting life, though of a miserable kind. Thus Tertullian affirms that "eternal life will be the lot of the damned." Richard Baxter appeals to the wicked to repent by the plea—"How wilt thou endure to live on for ever?" Mr. Grant says, "The sinner shall live on through eternity;" and Dr. Angus, another of its recent defenders, says, "The wicked will live on for ever." In defence of this view the immortality of the souls of all alike is constantly brought forward,—a doctrine certainly taught by Egyptian priests, and some few Grecian philosophers, and many of the Christian Fathers, and all the Mediæval Schoolmen, and numbers of our modern divines, but is certainly never taught in Scripture, though it has been sought for there for hundreds of years.

Now, the possession hereafter of everlasting life by the lost is expressly denied by the Prayer Book. We need not quote passages which confine its possession to the redeemed. Every one who is familiar with the service of the Church of England will readily remember such passages. We merely refer for examples to the "Prayer of St. Chrysostom," to the Collects for the Second Sunday

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in Advent, St. John the Evangelist, Easter Day, Confirmation, to the First Prayer in the Office of Baptism, to the Exhortation in the Communion Service.

What the Prayer Book thus affirms of the possession of "Everlasting Life," it affirms of the kindred phrases, "Eternal Life," and "Life Immortal." These, it affirms, will be possessed only by the redeemed. See the Collects for the First Sunday in Advent, the Sixth Sunday in Epiphany, St. Philip's Day, the Exhortation in the Office for Baptism. From all these it is apparent that according to the English Prayer Book eternal life, or immortal life, will not belong to the lost. The question that remains is, What is it that is meant by *Life?* The meaning of "eternal," "immortal," "everlasting," is not questioned.

The disputes of theologians have heaped up such an amount of learned works upon the Prayer Book, such as Church Dictionaries, General Expositions of the Prayer Book, and works especially devoted to the proper explanation of particular parts of it, as The Festivals or the Creeds, that most people think that they must have recourse to one or other of them on every dispute; as, for example, on such a question as our present, What is the meaning of the word *Life?* At the risk of appearing very impertinent, we would suggest to the ordinary user of the Book of Common Prayer that instead of consulting the very learned Bishop Pearson, or the almost equally learned Messrs. Nelson and Wheatly, or some more modern writers who are not quite as learned as the divines aforesaid, that he should consult *Webster's Dictionary.* It will certainly save him a world of trouble. The definition required is concise and readily got at.

But—Webster's Dictionary in a great Theological Dispute! We fancy the horror unutterable depicted on many faces. Webster! Who was he? What was he? What were his religious views? Were they sound? Were they high, or low, or narrow, or broad? What great work on Divinity did he write?

We must plead guilty to not knowing what Webster's peculiar religious opinions were. We fear we shall fall still lower in estimation when we say that here we do not care much what they were. But we know this, that Webster wrote a Dictionary which is now most deservedly a standard authority on the meaning of the English Language. Our English tongue has taken a long stride since our English Johnson wrote his great work "with little assistance from the learned, and without any patronage from the great," and Webster occupies the place in the present generation of English speakers which Johnson occupied in the past. We do not, we frankly own, know a divine in or out of existence so well qualified as Webster to tell us the true leading proper sense of that word Life which is every moment on our lips.

Now the true, original, proper sense of this word "Life" is, according to Webster, *existence.* Life, Webster tells us, is pre

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perly "that state of an animal or plant in which its organs are capable of performing their functions; animate existence; vitality; also, the time during which this state continues, either in general, or in an individual instance; as the life of a tree, or a horse." This definition with us ends the dispute as to the meaning of "everlasting life" in the English Prayer Book: it means "everlasting existence," and none but the redeemed are to possess it.

But our opponents are not satisfied, though we are. They insist that the word "Life" has other meanings, and they point to Webster himself as giving other meanings. It is quite true that he does, and the meaning to which they would point is that eleventh meaning which he gives, viz.: "the attainment or experience of enjoyment in the right use of the powers; especially, happiness in the favour of God; eternal life; heavenly felicity, in distinction from eternal death." Now we freely allow that whenever we speak of animal life we connect with it most commonly that which is required to make it happy. And this requirement embraces the due attention on the part of the living agent to the condition of existence under which he is placed, and also conditions favourable to his happiness. Thus to the physical life of an animal there is required an appetite for food and food for the appetite. If either fails, life ceases. Whenever we think of life as coming from a God of benevolence we of necessity associate it with happiness, and therefore with such conditions of constitution and of outward circumstances as are requisite to its happiness. But that such conditions, strictly speaking, are not life itself, is evident from this that they may be separated from it and yet life continue, for a time at least, to be. Thus, for example, we connect with life health of body, so much so that we say that a state of ill-health and perpetual suffering is not life. But by this we only mean that the sufferer does not enjoy that health which we suppose ought to be connected with life, for so long as this sufferer continues to breathe we say and know that he still lives, no matter how tortured his frame may be, and how undesirable his life. Or, again, we know that a reasonable man ought to regulate his actions and conduct by religious and moral considerations, and so we say of persons who give free scope to their passions, careless of consequences, that they do not live; but we only mean that they do not regulate themselves as every reasonable person possessed of life ought to do, for of the most abandoned characters we still say that they live. And thus we see, that while we constantly and properly associate life with certain conditions, mental or bodily, we see that life is not, strictly speaking, identical with them, for it may be disassociated from them while yet the person really and truly lives.

The entrance of evil into any portion of God's world shows that life is a distinct thing from happiness, or well-being, for here we often find it utterly dissevered from these and linked closely with their opposites. Moral disorder would seem the irretrievable con-

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dition of the fallen angelic natures, yet they possess life. The child of poor and cruel parents, or one abandoned to the care of strangers of this kind, who has never known anything of comfort or kindness, associates life with misery and disorder just as truly as the unfallen creatures of some other sphere would associate it with joy. To such a child *Life is misery*. Byron, when in one of his often miserable moods he desires annihilation as a relief, expresses this when he says that he would wish

> "To be the nothing that I was
> Ere born to life and *living woe*."

And Job assuredly did not in his time of suffering identify life and well-being when he exclaimed, "Wherefore is light given to him that is in misery, and life unto the bitter in soul?" We thus see that existence is the proper sense of life. Association may connect with life other ideas, but they are not identical with it and may be dissevered from it. When life is simply spoken of, as in the Prayer Book, its true and proper sense is existence, and everlasting life or existence is in the Prayer Book confined to the redeemed.

HENRY CONSTABLE.

THE APOSTLE PAUL'S LAST LETTER.

IN reading lately St. Paul's Second Epistle to Timothy, I have been struck with some circumstances which it seems to present to us, but which have not, as far as I am aware, been noticed by any expositors. And as anything that throws light upon this, the last of the great apostle's letters, has a special interest for Bible readers, it may be well to call attention to it.

I think we may conclude, on satisfactory evidence, that this epistle was written during a *second* imprisonment of St. Paul at Rome, in the last part of the reign of Nero; but, whatever opinion may be held on that question, it does not affect the points which I wish now to notice.

It is commonly alleged that the immediate object for which this epistle was written was to request Timothy to come to Rome with Mark as speedily as possible. This, for instance, is the view taken by Mr. Davidson and Dean Alford, and apparently acquiesced in by Conybeare and Howson. But the epistle itself seems to me to show that this cannot be accepted, without at any rate an important qualification; and that it was begun and very nearly finished with a different purpose.

Paul, now a prisoner, and expecting to be almost immediately brought up for his trial, felt convinced, from the prevalent hostility against the Christians, and the malignant persecution which Nero had some time before got up against them, that this trial would at once be followed by his condemnation and death. And he expresses

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this anticipation in those stirring words of triumphant faith: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (iv. 6-8).

With this conviction that his martyrdom was close at hand, and, as the words in the original describe it, "now already, as it were, actually come," he writes once more to his loved and faithful disciple and friend, to give him a last solemn word of exhortation and encouragement in the responsible and difficult post which Timothy held at Ephesus, in the midst of increasing defections and wider and wider departures from Christian truth and godliness. And he says himself in iv. 6, that the reason why he so earnestly charged him to be faithful to his sacred trust, was that his own departure was so very near.

This, then, was Paul's immediate purpose in writing this epistle; and down to the end of iv. 8 he expresses no request for Timothy to come to him. How, indeed, could he do so? or how could he think that there would be time for so long a voyage, or overland journey, as from Ephesus to Rome, when he believed his own death to be so imminently near?

On the contrary, the whole tenor of the epistle, down to this point, assumes that Timothy would remain where he was, and that there was no probability of their meeting on earth again. Nor is this view at all interfered with by the expression, "Greatly desiring to see thee," in i. 4. For at such a time Paul could not have felt otherwise towards one whom he so greatly loved; and it is observable that he here refers especially to the grief which Timothy had felt at their separation, and does not add any injunction or request that he would come to Rome.

At the end of those triumphant words in iv. 8 the writer seems to have stopped. The letter was not at once concluded and despatched; but an interval of at least some days elapsed before the rest of it was written. It was no uncommon thing for Paul to make additions to his epistles, with longer or shorter intervals, even after they had been formally ended; and in his Epistle to the Romans two, if not three, such additions are plainly discernible. This might naturally occur when there was some delay in the departure of the messenger by whom the letter was to be conveyed. What the cause may have been in the present instance we have no means of judging; but that there was an interval between the eighth and ninth verses of the fourth chapter is evidenced by the striking differences which appear between the preceding and following portions of the epistle.

During that interval events took place which changed the apostle's position, and with it his wishes and plans for the future. He

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had been brought before the Roman tribunal to answer to the charges which were laid against him, and he had not been condemned, as he expected that he would be. His danger had been great, but he had providentially escaped. He was, as he forcibly expresses it, "delivered out of the mouth of the lion." It is not quite clear that he was altogether acquitted, and set free. Possibly he was only remanded for another hearing, or acquitted on one charge, to be tried at some future time on another.* And he may be alluding to this when he terms the defence which he had just made "his first answer." But, at any rate, he had obtained a respite. He was freed from immediate danger, and, instead of an instant departure, he had now the prospect of remaining for at least some months to come.

But besides this change in his position, another circumstance is brought to light in this last portion of the epistle. St. Paul had now lost the presence and assistance of almost all his former intimate friends. The great peril to which Christians were exposed at Rome, now brought to a crisis by his arrest and arraignment, had proved too severe a test for the fidelity of some of his companions. No one of them had ventured at his trial to come forward in his defence, or to take their stand at his side. Demas, in particular, had forsaken him, "having loved this present world," that is, having a regard to his own personal safety, and had left the scene of danger at Rome for safer quarters at Thessalonica. Crescens and Titus were also gone, whether their departure was owing to the same cause as that of Demas, or not.

Tychicus he had himself despatched to Ephesus. Erastus, who had formerly ministered to him (Acts xix. 22), was now at his home in Corinth (Rom. xvi. 23). And Trophimus, his Ephesian friend, who seems to have intended to accompany him to Rome, had been left behind on a sick bed at Miletus. Aquila, too, and Priscilla, those faithful friends who before this had risked their lives in his behalf, were now again residing at Ephesus.

Paul was thus left in his time of need with only Luke near him of all those in whose companionship, sympathy, and help, he had formerly rejoiced. And so now he not only "desires to see" Timothy, but urges him to come with all possible speed. This was uppermost in his thoughts when he resumed his epistle somewhat abruptly with the earnest injunction, "Do thy diligence to come shortly unto me." And he repeats this again before he concludes, "Do thy diligence to come to me before winter," a very useless request, if he had been then, as he was when writing the earlier portion of the epistle, in expectation of an immediate martyrdom. He of course knew that Ephesus was a long way off, and that Timothy, holding the position which he did there, might not be able to leave at a moment's notice; but having now the prospect

* See Conybeare and Howson's remarks on this question.

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of a longer continuance on earth, he believed that there was time for his loved and trusty disciple to come and help him: and he accordingly presses him to do so. And then seeing that there was need of more Christian workers at Rome, after so many had left it, he desires him to bring Mark also, who possibly was then at Colosse, and who before this had regained Paul's confidence, so as to be "profitable to him for the ministry."

The points, therefore, in this epistle which I have here endeavoured to exhibit may be briefly expressed as follows:—

1. An interval between verses eight and nine in the fourth chapter, during which St. Paul's trial and partial release took place.

2. Before this he expected immediate martyrdom, but after this a respite of several months at least.

3. The first part of the epistle was written without any thought or expectation that Timothy could come to him; but the last part was written after the change in his prospects had taken place, and when the desertion or other departures of his friends had left him almost alone, with the express purpose of urging Timothy to come.

Whether Timothy succeeded in doing so we do not learn, either from the New Testament or from ecclesiastical history; nor have we any information as to what subsequently befel St. Paul, beyond the bare statement in Eusebius that he was beheaded during the Neronian persecution, from which we must infer that his death took place not many months after the date of this his last epistle.

G. A. Jacob, D.D.

THE CHILD JESUS.

"YEA, daughter," said the rabbi, casting off
His gabardine, "the council hath sat late,
But not without good cause; for, sooth to tell,
We had this day a marvellous visitant,
Which, if I thought as do the Gentile Greeks
And Romans, I should dare believe a god,
Though in the form and semblance of a child.
For, as we probed the deep and hidden things,
The awful mysteries of our Holy Writ—
Whose meaning doth divide us as a gulf—
There came a Boy with large and luminous eyes,
Which he did fix upon us with a gaze
So steadfast and so searching that we saw
Nought save those eyes; whereat his lips he oped,
And in a silvery voice such questions ask'd
As never man, much less a child, conceived!
And when we failed to answer him he smiled
A sad, sweet smile, and answered them himself,

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And in such wise as fill'd us with amaze;
For in the doctrines, prophecies, and laws
He seem'd exact, and yet a twelve-year boy!—
If such, indeed, he was. So sped the day,
Till came a woman pushing thro' the midst
With pallid cheek, tear-stained, dishevell'd locks,
And eyes so like the child's that all could see
She was his mother, e'en before she press'd
Her trembling lips upon his silky hair,
Whispering, 'Son, why hast thou thus dealt with us?
Lo, thy father and myself have sought thee
Sorrowing.' But he said, 'How is it that
Ye sought me? Wist ye not that I must be
About my Father's business?' Yet she seem'd
To understand him not, but silently
Conducted him away; and we were mute.
Mark me, Rebecca: if this be a child
Of mortal mould—the which perplexeth me—
The world will surely hear of him some day."

THE DEAD UNCONSCIOUS.

IF I may be permitted to do so, I heartily congratulate you on the good judgment that you have shown in printing Mr. Micklewood's five letters,* in which he argues for the conscious survival of the dead. You have again vindicated the claim of the RAINBOW as a bold and fearless advocate of the truth, and one that can afford to let a man have his say, on either side, fully and fairly. In May last Mr. Micklewood asked for a clear stage, and he has had it. I suppose that he has also had his say out. He has occupied some nineteen pages of the RAINBOW in trying to prove that the dead are consciously alive, and one of the first printed results of his arguments is that "Mathetes" (RAINBOW for October, p. 459) thanks him for that "his elaborate argument for the consciousness of the dead has broken the last link which attached him to that idea." I have read Mr. Micklewood's five letters with the attention that their subject demands, and with your permission I will reply to them. In doing so I will try to be as short as possible, still I must ask you and my readers to be patient with me. When answering a man in print, and answering letters distributed over five separate issues of a magazine, it is necessary to quote his words at some length, and thus take up more space than would otherwise be wanted. In writing on such a subject one must do so with great caution, sincerity, and much prayer for guidance. "The secret things belong to God," and a confession of ignorance on some points by no means shows that a man is wrong on other points. I must dissect Mr. Micklewood's letters freely, but will, I trust, do so honestly and in Christian charity, and with the respect due to a man who, whether right or wrong in his conclusions, takes the trouble to

* The RAINBOW for May, p. 223; for June, p. 273; for July, p. 315; f September, p. 407; for October, p. 453.

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think for himself. And then Mr. Micklewood is so clearly right on the main point of all, that is, Life in Christ alone.

In his May letter Mr. Micklewood makes many assertions, and assumes things which must be proved, but as he propounds the question at issue fully in the June number, it may be granted that he was only leading up to the question. Still I would point out that the Lord's words to Nicodemus (John iii. 3, 5, 6, 8), translated "born again" and "born," should be "begotten from above" and "begotten." In 1 John iii. 9; v. 1, 17, Tischendorf translates the same verb and the same parts of it "begotten." If so, Mr. Micklewood's conclusion that the dead are conscious, based as it is on the argument of "birth by water" in baptism, is upset. Personally, I must reject the strange statement that "in baptism the spirit only was born," and the other that "Children of God . . . . by baptism are born into the full realisation and manifestation of that present gift of life." Though myself a baptized believer, I cannot, on other grounds, follow Mr. Micklewood in his statement that the "water" referred to by our Lord is the water of baptism. But that is foreign to the matter now in hand.

In his June letter (p. 273) Mr. Micklewood sets forth the question at issue and divides it thus: "(1) Is the death-sleep a sealed condition of unconsciousness till the resurrection? (2) Does it admit of an occasional and frequent awakening? (3) Is the departed spirit habitually awake and conscious, the general condition alone being comparable to sleep?" I honestly confess that I cannot understand the third division. Habitual wakefulness and consciousness constituting a state comparable to sleep!! On page 274, Mr. Micklewood writes thus: "But sleep is a figure of death, therefore probably, during the death sleep, the spirit may awake often to the knowledge and enjoyment of spiritual realities, or to receive Divine teaching and consolation. Or, with some, it may be but to revel in those habits of thought, which, as when in the flesh, are but earthly, sensual, and devilish." He therefore believes that death is an intermittent sleep. Nowhere is death so spoken of in the Word. There it is called merely "sleep." Surely the idea presented is that of an unbroken sleep. Mr. Micklewood professes to show otherwise, and he must submit his words to be tested.

He opens his June letter by saying, "It was the habit of the ancients to speak of their dead as sleeping with their fathers; the figure therefore was not new to them when Jesus used it, and said. 'Our friend Lazarus sleepeth; Lazarus is dead.'" There is much looseness of statement and quotation in this sentence. The ancient Israelites spoke thus of their dead; the other ancient nations did not do so. The juxtaposition of the seven words attributed to our Lord is Mr. Micklewood's own. Referring to John xi. 11-14, I find that when the Lord said "Lazarus sleepeth," the disciples misunderstood Him, and He had to say to them plainly, "Lazarus is dead." (It is necessary, as will be shown, to test Mr. Mr. Micklewood's quotations very closely). Mr. Micklewood then proceeds: "And the figure is further applicable even unto the resurrection, as in the prophecy of Daniel, where it is written, 'And at that time, many of them that sleep shall awake.'" The exact words are (Daniel xii. 2), "And many of them that sleep in the dust of the earth shall awake." This we fully accept. They sleep "even unto the resur-

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rection," *then* they "awake." No word here of consciousness, or of waking at intervals.

Mr. Micklewood says (p. 273), "Man lives in sleep not because the blood courses through the heart, and the air through the lungs, as in mere animal life, but because also, as it is written, "There is a spirit in man" (Job xxxii. 8). He is speaking of natural sleep, and I deny his statement. The Word says that "the blood is the life." If a sleeping man is stabbed through the heart he will die. However, let us turn to the passage on which Mr. Micklewood relies, "There is a spirit in man" (Job xxxii. 6-10)—"And Elihu, the son of Barachel, the Buzite, answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me: I also will show mine opinion." Does this passage in any way refer to the question before us, which is, "Why does a man live in sleep?" No, it does not. It speaks of the spirit that receives understanding, the *ruach*, which, in its secondary sense, denotes the moral and mental characteristics. Without any intervening argument, Mr. Micklewood lays it down that "As in natural sleep the repose is measured and limited, so the spirit in the intermediate state, after the manner of the figure, hath the power and the habit of awaking to the realities of that (to us) unseen world." This is merely begging the whole question. Because Mr. Micklewood thinks that the dead awake several times before the resurrection, therefore we are to set aside the natural figure of sleep as a rest till the morning, and adopt it only as a figure of intermittent wakefulness. I say nothing now of the Scriptures we must set aside to arrive at this conclusion. Again, Mr. Micklewood holds that dreams and visions are exactly one and the same thing. Is that so? I think not. He quotes the vision of Eliphaz. Then seeing, what is undeniable, that the dreams and visions were imparted to men in the flesh, he says (p. 274), "But that does not affect the argument, that if in sleep, as is manifest, there is a capacity of spiritual consciousness and activity, unknown to the body, indicating power to learn and to act, and sleep is a proper figure of death in somewise and to some extent, then within some such some certain limit, to some such certain extent, the like capacity may distinguish the spirit in its sleep life, when out of the body." "Unknown to the body," Mr. Micklewood tells us (p. 273) that animals have no spirit. Yet those who have had much to do with hounds and other dogs know that they dream very frequently. As they have no spirits, and dreaming is a capacity "unknown to the body," how do dogs dream? Mr. Micklewood refers to Paul's saying, that when he had a certain vision he did not know whether he was in or out of the body. Paul was not sure whether he was in or out of the body, but Mr. Micklewood knows that his body had nothing to do with it, for he says, "The most natural allusion of the apostle here is to the intermediate and disembodied state." By no means. For then, according to Mr. Micklewood's own heavy expression, the apostle was dead in one of his "dualities." Here, I may well draw attention to Mr. Laing's paper in the RAINBOW for August, p. 353, on the apostle's expression "Out of

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the body;" Ektos tou somatos, is used by him in 1 Cor. vi. 18, and translated in our version "without the body:" and it means "mentally." Such was the vision of John in Patmos, and of Ezekiel, while Philip, Acts viii. 39, was caught away bodily. Mr. Micklewood, in the last quotation above, is obliged to "whittle" away the figure of sleep, "sleep is a proper figure of death in somewise," to make it fit the place he wants it to occupy. I am not surprised to find Mr. Micklewood contradicting himself, and even cutting away his own ground under him. For as I believe he is trying to establish a wrong thing, he must commit such errors against himself. He says (p. 275) that "the realities of this world, however great or glorious, however dark or sorrowful, are as nothing to the sleeper, though he liveth." True, and as sleep is the figure of death, the dead man knows nothing of the realities to which he is to awake. If Mr. Micklewood stopped here, he would be safe under the Word, but when he goes on to say, "Such is the life of those out of the body, who sleep in Jesus . . . they share with us our earnest outlook for that day; they wait for the rising Sun and the final awaking," he comes to a conclusion without a premise, and gives us his own imaginings only. If by "final" he means "*last*," I see nothing of any preceding awaking for the sleepers in Jesus. He holds, as we have seen, that the death-sleep is intermittent and troubled, and yet says (p. 275) that "it denotes the condition of those who, when the night of death shall be ending, shall awake in the glory of the kingdom to die no more." True, they sleep till the resurrection morn, as the sleeper on earth sleeps till the morning.

I now pass on to July's letter. Up to this point Mr. Micklewood has spoken of the conscious survival of the *spirit*. He now speaks of the *soul*, as if the terms were synonymous. The Apostle Paul prays that his readers might be preserved "body, soul, and spirit." If, owing to this confusion of terms, I should anywhere misunderstand Mr. Micklewood, I trust he will not be hurt thereby. I will not follow his analogies. Nature can tell us but little of man's origin and constitution, nothing of his destiny. All such knowledge must come to us from the Scriptures. All else, however pretty and ingenious, is man's thoughts only. But on what Scriptural grounds does Mr. Micklewood teach us (p. 316), that "it is not improbable that when God, who is a Spirit, created man in His own image and likeness, He may have created separately the soulual body and its living spirit, and then united it to the material and corresponding form made from the dust." He says again, "The substance of man's body is from the dust: the living soul, with the outward and visible form thereof, is from God, and like God. So his body cleaveth unto the dust, to which in death it returns; and the living soul taketh hold upon God to whom in death it returns." Then "the outward and visible form of the living soul" and "the substance of man's body" are two different things. Where is the Scripture warrant for the somewhat Buddhistic expression "the living soul taketh hold upon God?" Mr. Micklewood tells us that our Lord died that He, "through death should show unto us the way of life." Was it not, rather, that He died and rose again to give us life in Him? Mr. Micklewood argues that if the words concerning our Lord's death, "He gave up the ghost" (Matt. xxvii. 50, "yielded up the ghost"), mean that for three days He was unconscious, then the

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figure of Jonah in the belly of the fish cannot be reconciled with the state of the Son of Man in the place of death. No single human type can represent, in His fulness, the glorious antitype, our Lord, so mortal Jonah went down into the fish's belly *alive in the flesh*, and the attempt to force the parallel fails here. Equally does Mr. Micklewood fail in proving that because Jonah prayed in the fish's belly, that that "indicates consciousness in the realm of the dead for a fixed and limited period." The 18th Psalm and the 69th Psalm are prophetic, and also prayers of the Lord Jesus referring to His death "and the glory that should follow." Are we to believe that the Lord prayed these during the time that He was in the sepulchre? Why then are we to believe that because a living man prayed a prophetic prayer in the fish's belly, therefore death is a state of conscious life?

Mr. Micklewood then goes on to write of what we read in 1 Peter iii. 18-20. I am told that the Greek of the passage is disputed, and that the English of it is faulty. I plead ignorance of the meaning of the whole passage, and gladly quote Mr. Micklewood's words, p. 317, that its "purpose is yet incomprehensible." If any one holds that this one passage invalidates all the other testimony of Scripture regarding the unconscious state of the dead, I have nothing to say in reply, except that while there is such overwhelming evidence on one side I am content to wait for light on this one passage. I can therefore say nothing about it except that the Apostle Peter's definition of baptism (verse 21), that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," is very different to Mr. Micklewood's definition, in his May letter (p. 228), that baptism is "the way of life to the living, and only to the living." The penultimate paragraph of his July letter is to prove that "there is a spirit in man, in the first Adam as in the second." We all, I believe, admit this fully, but certainly we do not admit that because there is a Hades, and a judgment to come, therefore Scripture teaching on this subject is "all indicative of conscious survival." He here refers to Enoch and Elijah. But both these men were taken up in the flesh without dying. My own thought is that as "death hath passed upon all men, for all have sinned," and that "it is appointed unto men once to die," all, without exception, must undergo the change. If so, Enoch and Elijah must die, and this affords an argument for the belief of some that the "two witnesses" spoken of in Rev. xi. are Enoch and Elijah.

I will now take up Mr. Micklewood's September letter, in which he sets forth his "Direct Evidence of Consciousness." Here I will take the opportunity of *suggesting* that neither his interpretation nor quotation of Hebrews xi. 19 is correct. We are told that by faith Abraham offered up the son of whom it was said, "In Isaac shall thy seed be called" (18). "Accounting that God was able to raise him up from the dead, from whence also he received him in a figure." Mr. Micklewood turns the verse round, and says of Abraham, "Who in a figure received Isaac his son from the dead, believing that God was able to raise him up again." This has a different meaning. It is best to keep to the Word, and so we shall keep straight. Now turning to Romans iv. 17-22, we see Abraham, believing God who "calleth those things which be not as though they were, against hope believed in hope . . . and being not weak

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in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Here was his faith. He trusted God, and he and Sarah, both being as good as dead, received Isaac the son of promise, and thus, when called upon to do so, he did not hesitate to set about sacrificing him, "accounting that God was able to raise him up from the dead." But all this in no way proves the consciousness of the dead.

Mr. Micklewood then says that after his conversion the Apostle Paul continued a Pharisee. That Paul, after his conversion, still believed in angels and spirits, does not show that he continued to be a Pharisee, any more than it proves that we who believe in spirits and angels are Pharisees. But I altogether refuse to believe Mr. Micklewood when he says, because Paul "was a believer in angels and spirits, a believer in the survival of the spirits of those who had departed 'out of the body,' therefore did he hope for the resurrection from the dead." I prefer the apostle's own reason why he believed in the resurrection from the dead. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (1 Cor. xv. 13, 14, 15, 20, 21). Merely to cite such verses is the best way of answering Mr. Micklewood's strange statement.

Mr. Micklewood then goes on to tell us that because there were wizards and witches in Israel, and such people dealt with familiar spirits, so the Pharisees knew for a fact that the dead were conscious. Let us examine this. He says (p. 407) "There had been among them, from an early period in their history, the offensive practice of consulting and communing with the dead; or as they are called, 'familiar spirits' . . . But who were those familiar spirits? Were they spirits of the dead? We have, at least, one evidence on record that such is the fact." He then quotes the instance of Samuel appearing to Saul and to the witch of Endor. Mr. Micklewood has shut himself up to the statement that familiar spirits are the spirits of the dead. But why should we not believe that other beings, demons, were those who thus deceived men? When we recall the fact of the "lying spirit" that went out to deceive another king of Israel, and when we read of demons occupying the bodies of men, why should we accept Mr. Micklewood's close statement? I most fully believe with him that Samuel appeared to Saul, but I demur to his words, quoted above, that there had been among the ancient Israelites "communing with the dead." The Lord directed that wizards and witches should be killed, because they were of those who "sought to the dead." It does not follow, and nowhere, but in this one specific instance of Samuel appearing to Saul, does the Word of God warrant us in stating, that because wicked men and women "*sought to the dead*"

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therefore they "communed with them." They were deceived by Satan, who cannot raise the dead, nor cause them to appear; but "familiar spirits" may, under the tuition of their master, who can disguise himself "as an angel of light," easily deceive foolish and wicked men. I believe that Samuel did appear alive because it is so written (1 Sam. xxviii. 12), "and when the woman saw Samuel" (15), "and Samuel said to Saul." Mr. Micklewood is right when he says (p. 408), "Samuel was permitted to appear to her and speak to Saul;" but when he adds that because Samuel's spirit was alive in that nether realm, therefore Samuel and all the other dead "are conscious," he adds to God's word, and begs the whole question at issue. Saul was not merely an historical character. He is a typical man, and while I fully believe that Samuel was raised and permitted to appear to him, I cannot go on and say: therefore a wicked man or woman can, by collusion with Satan, bring up the dead and show them to the living; and, even still more inconsequentially, add again, "therefore the dead are consciously alive." I read that Elisha, a man of God, "prayed unto the Lord," (2 Kings iv. 33), and so life was restored to the dead son of the Shunamite. I read that the Lord Himself raised the dead son of the widow of Nain; I read that the Lord Himself cried with a loud voice, "Lazarus, come forth, and he that was dead came forth" (John xi. 43, 44): I read that "the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth" (John v. 28, 29). But it is the voice of the living and life-giving Lord that wakes the dead, not the enchantments nor the voice of a denounced sinner in league with the evil one. The spiritualism of the present day is the outbreak, in the West, of this ancient wickedness, never stifled in the East; and it lives and thrives on the fiction of the conscious survival of the dead, and the blasphemous claim that man and Satan can raise the dead.

Mr. Micklewood next refers to the transfiguration of our Lord on the mount, and to the appearance there of both Moses and Elijah. He makes no further reference to Elijah being there, but the presence there of that saint of old cannot be thus lightly passed over. I cannot but say that Mr. Micklewood's teaching on, and the lesson he draws from, this passage, are not warranted by Holy Writ. He tells us that Moses was there as the representative "of those who from under the law which extended from himself unto Christ, shall be raised and glorified. These are called 'the body of Moses.'" Will he give us chapter and verse for these last words? He then tells us that, "The unity subsisting between Moses and Christ, and of those who, from under their respective heads, shall be gathered in one whole family unto the inheritance of the kingdom, is the lesson apparently taught by the presence of Moses on that mount of glory. If this is not the lesson, then any other representative spirit would have sufficed for the general purpose in relation to the raising and glorifying of the dead." He also says: "In that the living spirit of Moses was there present, it is truth to say that Moses himself was there." This, to me, seems like finding an excuse for God's Word as it stands. The Word says (Matt. xvii. 3), "And there appeared unto them, Moses and Elias, talking with him." It does not say, "Elijah and the spirit of Moses, and, therefore, as good as Moses." Taking the statement of the Good Book, I am sure that Moses was there

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and of that I should be sure if there was nothing else in Scripture to lead me to think so. I will state what that something else is, advancing it with all humility as a man's inference only, but one that seems to me warranted by the Word. Moses was a type of the Lord as Mediator, who died for us. Moses died, and the Lord "buried him in a valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 6). In checking railing accusations against dignities, the Holy Book lifts the veil for a moment, and tells us this striking fact, that Satan wanted to get hold of the body of Moses. In the ninth verse of Jude's Epistle we read that "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Our Lord as Mediator died, but His body was not to see corruption and He was to rise again. Psalm xviii. gives us some insight into the inner depths of the Lord's suffering soul, of His death, of the struggle that took place between the powers of evil and of good over Him in the grave, till we read that God "came down" (verse 9): that He "rode upon a cherub and did fly" (verse 10): that He "sent out His arrows . . . He shot out lightnings and discomfited them," i.e., *the enemies* (verse 14). "He sent from above, He took me, He drew me out of many waters; He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in my calamity, but the Lord was my stay. He brought me forth also into a large place: He delivered me because He delighted in me" (verses 16-19). Satan seems to have claimed and to have tried to snatch away and keep to corruption the body of the Son of Man, our Lord the Son of God. May we not, from what Jude says, infer that Satan thought to have done the same with the body of the type, Moses, and so to mar the antitype. Vain hope, vain struggle! Moses was to appear on the mount with Elijah. There those two great stewards of the kingdom; one the lawgiver (and as Mr. Micklewood says, "representative, too, of those who shall rise from under the law"); and the other the great prophet, another type of the Lord, who offering up a *burnt offering* on Carmel, restored, in type, the nation from idols to serve the living God; spoke of "the decease that He should accomplish at Jerusalem." There they handed over their stewardship to the King in His glory, and then the whole work is left to be accomplished by "Jesus only." Impulsive Peter would have put Moses and Elijah on a level with the King. "If thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elias" (Matt. xvii. 4). Immediately came the voice from heaven, "This is my beloved Son, in whom I am well pleased; hear ye Him" (verse 5). In all charity, I think that Mr. Micklewood has unconsciously followed Peter's example, when he writes of "the unity subsisting between Moses and Christ, and of those who from under their respective heads shall be gathered in one family unto the great inheritance of the kingdom." I have shown why I believe that Moses's body was kept till he, Moses, and not his spirit only, was to appear on the mount. If Moses was there, in his whole nature, then the lesson that Mr. Micklewood teaches is not the right one: no "representative spirit" at all was wanted: and Mr. Micklewood's attempt to show that the presence of Moses' *spirit* on the mount proves

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a conscious survival of the dead, fails, for Moses had been made alive and was there in body. I know that it is said that the Lord hid Moses's body to prevent the Israelites worshipping it. But they had with them, in the wilderness wanderings, the bodies of Joseph and the other patriarchs which they had brought with them from Egypt; and in the land they had the bodies of Abraham, Isaac, and Jacob in the cave of Macpelah. They never seem to have thought of worshipping even the body of their great father; nor does the Word give us any hint of that particular form of sin ever having been prevalent among them.

Mr. Micklewood next appeals, for another so-called indication of consciousness of the dead, to Rev. vi. 9-11, where the Apostle John, in a vision, sees "the souls" of those "slain for the word of God, under the altar." Mr. Micklewood first tells us that "the altar" here is the earth, and to support his statement, quotes the four words, "We have an altar," from Heb. xiii. 10, detaching them altogether from their plain context. What the Lord said to the woman of Samaria regarding the worshipping of God "in spirit and in truth" has assuredly nothing to do with "the altar" spoken of in Rev. vi., as Mr. Micklewood urges. But, if we turn to Rev. viii. 3, we there find that an angel stands at the altar with a golden censer, and, in verse 5, the angel takes the censer, fills it with fire from the altar, and casts "it into the earth." It seems to me more natural to take this altar to be the same as that referred to in chapter vi.; and, if so, "the altar" and "the earth" are two different things. But Mr. Micklewood says that "the altar" is the earth, "the souls" are under the earth, and as they speak, that shows that the dead in Hades are conscious. He holds that the word "souls" in Rev. vi. 9 proves it all, and (p. 410), he says, referring to these "souls," "Where are the dead? Not in heaven, neither in hell, as is commonly believed, but in their graves under the altar. There they sleep, there they live, and are conscious of their condition." He appeals to chapter vii., where a company of the redeemed, who have gone through great tribulation, stand arrayed in white robes and praise God; and he says, and rightly as I think, that these are the same as those in chapter vi. But turning to Rev. xx. 4—6, I find it thus written: "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Will Mr. Micklewood contend (though this whole passage speaks clearly of those who having risen in the first resurrection and live and reign with Christ), that the word "souls," here used, ties us up to the conclusion that these living and reigning saints are really all the time "the dead, neither in heaven nor in hell, but conscious in their graves under the earth," and yet conscious all the time of being somewhere else? I do not believe that Mr. Micklewood would contend for such a reading, but not to do so, he must yield his other contention. As John saw the whole in a prophetic vision, he could not have seen the spirits of those who were not then born, but who were to be born,

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die, and be raised at a future time. The word "souls" in both places clearly means persons, and is a common term in Hebrew, Greek, and English, meaning living men. Slightly changing the thought, we might as well contend that Abel's blood crying out against his brother is not a figure. So while spirits of the dead may be alive, Mr. Micklewood's arguments do not prove that they are consciously alive.

"Finally," says Mr. Micklewood (p. 410, last line), "we have the testimony of Christ Himself that 'God is not the God of the dead but of the living, for all live unto Him,'" and he refers to the contention of the Sadducees with our Lord regarding the possibility of a resurrection of the dead. But the whole thing turns upon the fact that the subject then being argued was the resurrection of the dead; and does not refer to, nor prove anything to show, the conscious survival of the dead. Mr. Micklewood says, "I understand Christ to mean that 'God is not the God of the dead (body), but of the living (spirit), for all (in spirit) do live unto Him, therefore all shall rise.'" These interpolations are wanted to prop up the conclusion Mr. Micklewood wishes to bring in afterwards; but his addition at the end, "therefore all shall rise," is contradictory to Him who said, "I am the Resurrection and the Life." In truth, Mr. Micklewood, by adding to the Lord's words, weakens their force. Turning to Romans iv. 17, I read of God "who quickeneth the dead, and calleth those things which be not as though they were." But how anything that the Lord said to the Sadducees, on this occasion, shows the conscious survival of Abraham, Isaac, and Jacob, as Mr. Micklewood says it does, passes what I am able to see from the plain words.

Again, on page 410, Mr. Micklewood says, "But a far wider application is attached to this part of my subject, in what I believe to be the correct meaning of certain words in the Epistle to the Hebrews, which I read thus: 'Who maketh His spirits messengers, and His messengers ministering spirits to those who shall be the heirs of salvation,' and if the good are so employed, the evil are not idle." But conscious that his thus, on his own authority, misplacing words and running sentences together to make them fit his own conclusions, would be questioned, Mr. Micklewood tells us in his last letter (page 452, October RAINBOW) that such a thing "may seem to require further remark." He explains it thus: "There seems to be no force in the translation, as it reads, "who maketh His angels spirits." It is not only the translation that reads thus. I do not think it necessary to answer Mr. Micklewood here, when he changes God's words, because they do not properly uphold, or give "a wider application to this part of his subject," and because they seem to him to have "no force."

In October, Mr. Micklewood again tells us that the Apostle Paul "believed in the resurrection because of his belief in angels and spirits" (p. 453). I have already replied to this strange imputing of reasons to the apostle.

Mr. Micklewood insists very strongly upon the necessity of the literal rendering of the words "the man Gabriel." "The angel Gabriel would have been more consistent," he writes, "because without ambiguity or misleading, if the angel were a man but in appearance." Mr. Micklewood is quite right to hold to the Word, but why then did he, when the

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Word says "Moses" appeared on the mount, say, "In that the living spirit of Moses was there, it is truth to say that Moses himself was there?" Why does he thus veer round? Let us keep to the Word always, even if it does not fit our theories, let us plead ignorance on some points. The fact that the messenger who spoke to John said, "I am thy fellow-servant," of itself does not prove that he was a man, for there are other beings who serve God. That he also says, "and of thy brethren the prophets," does not involve his being a human foreteller of events to come. But if this is thought to be farfetched, I urge that we know of, *at least*, two men, Enoch and Elijah, being now, in the flesh, in heaven. With regard to "the man Gabriel," I think there are good grounds for believing that the created beings whom we know as the angels are of human race, though not the progeny of Adam. I will, if permitted, enter on this subject on another occasion, and as we all waited on Mr. Micklewood five months, he will, I am sure, not refuse to wait in his turn.

Mr. Micklewood holds that angels are not inferior to men, because of the saying of the Lord that the raised saints, inasmuch as they are not given in marriage, and do not die, are equal to the angels. "Equality is not superiority," says Mr. Micklewood. But because two orders of beings are on an equality in two special points, does it follow that they must be on the same level in all else? We are clearly told that *man* was made a little lower than the angels, but that he is under Jehovah, to rule all things and to have dominion over all. The man spoken of is our Lord Jesus Christ, and we are told that He "passed by the angels;" that He "took not upon him the nature of angels;" that "He is above them." But His own redeemed, quickened and raised saints are in Him; are members of the body of Him who is the fulness of all; when He shall appear they shall be like Him; they shall judge the world: in Him they are "made partakers of the Divine nature." As His nature is not that of the angels, then, we shall, through abounding grace and wisdom, be raised in Him from our present low estate to a far higher level than ever angel has occupied or can ever attain to.

Mr. Micklewood, in his last letter (p. 454), draws "attention to those Scriptures supposed to be negative of consciousness from the first death until resurrection." He refers especially to Ps. vi. 5 (in quoting it he omits the second half, "in the grave" (sheol) "who shall give thee thanks" (Ps. cxv. 17; Isa. xxxviii. 18, 12). This is part of Hezekiah's prayer, and he after, in verse 16, saying to the Lord, "so wilt thou recover me and make me to live," breaks out, in verse 19, with joy that he is not about to die, "the living, the living he shall praise Thee as I do this day." But Hezekiah, like David (Ps. vi. 5), knew that in sheol there would be no giving of thanks, or praising the Lord. Yet surely David looked for a resurrection, or else what meaning is there in Ps. xlix. 14, "the upright shall have dominion over them in the morning." But Mr. Micklewood tells us that the Old Testament testimonies which speak of unconsciousness in death "were delivered before life and immortality were brought to light; before the way of life through the resurrection was made known." I have just quoted verses that show that David knew of the resurrection, while he also knew that in death there was no thanking God. I quote Daniel xii. 18, "But go thy way

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till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Is there no hint of a resurrection here? Is there no hint of a resurrection in Isaiah liii.? No hint there of *incorruption*? I turn to 2 Tim. i. 10, and taking my Greek Testament read the verse, "But is now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished the death; hath brought to light both life (zoeen) and *incorruption* (aphtharsian) through the Gospel." When our blessed Lord and Saviour rose on "the morrow after the Sabbath," He, the Holy One, that day "brought life and incorruption to light." Incorruption is a necessary constituent of immortality. The immortality we know is true, but we wait for the morning to dawn when, too, our corruption shall put on incorruption, our mortal shall put on immortality. Then we shall *see* it, and by the power of the life in Him, we shall prove that immortality through the eternal ages.

Mr. Micklewood does not hesitate to quote Old Testament Daniel (xii. 2) to uphold his theory of conscious survival. The verse I again quote, "And many of them that sleep in the dust of the earth shall awake." The preceding verse shows that the awaking is at a fixed time, and Mr. Micklewood himself (June letter, p. 273) says that time is the resurrection. There is no hint of a conscious survival here, but the verse speaks of the intermediate state, calls it sleep, and speaks of the resurrection. Mr. Micklewood in the closing sentences of his last letter (page 456) quotes Job's words of the resurrection with fine effect. Why, then, does he object to other parts of the Old Testament when they clearly speak of the intermediate condition being one of unconsciousness? Progressive teaching is a marked characteristic of the word, but progress is not made by learning that part of the foundation laid is not altogether to be relied on. What did the Lord say to the Jews? "Ye search the Scriptures, and they *are* they that testify of Me, but ye will not come unto me that ye might have life." What Scriptures but those of the Old Testament did our Lord refer to? And when we read the Lord's statement that "Abraham saw my day, and was glad," I cannot but believe that Abraham, like his children, David and Daniel, looked forward to a resurrection.

I have now gone fully through Mr. Micklewood's letters. It would have been unjust to him, and a useless waste of time, to touch only upon one or two points in them. He brought forward fair objections, and such should be met as fairly and fully. I trust that I have shown strong warrant from Scripture, not only for differing from, but altogether setting aside, the doctrine of the *conscious* survival of the dead. Others must judge between us, but it becomes each and all of us to settle these things each for himself. These are evil days, and our practice must be founded on faith, and that faith must be founded on the sure foundation of the Word of God, or we shall easily be led astray by wiles of Satan, if we are ignorant of his devices. Disguised Romanism, disguised Paganism, open infidelity, and a spurious Christianity which sets aside the divinity of the Lord and the doctrine of the Christ, assail us on all sides. Spiritualism, with its mongrel brood of jugglers imitating it for gain, has in these last days, as the Spirit expressly warned us by the Apostle Paul, come back among us; and we can only effectually meet and drive off that crafty assault of the enemy by a close adherence to

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the Word of God, which shows us that there is no conscious survival of the dead. The popular teaching of the natural immortality of man, of the soul at death soaring to heaven or at once going to torments (thus practically setting aside the resurrection), and the awful error of unending torments for the impenitent, either drive men into infidelity, or universalism, or else lead to such calumnies on Christianity as that lately uttered by one once a clergyman of the Church of England, "Christianity consists of an angry God, a bleeding Saviour, and a gaping hell."

In writing so much at length, I fear I have severely tried the patience of your readers, and I have drawn large drafts on Mr. Micklewood's charity and patience of spirit. I wish now to thank him for his letters, and for the good they have done me personally. They have driven me to search the Word again and again, and he himself must know what pleasure and profit that is in itself. He has by his fair objections made me look fairly at my own position, and I am thankful that I have been thereby greatly strengthened in it. I agree with him in much that he has written. For instance, with a few obvious exceptions, I go with him in all that he writes from the words, "The gift of life is complete in the body of immortality and incorruption," p. 455 of his October letter, to the end of the same letter. The exceptions are where, at top of p. 457, he speaks of "the souls under the altar;" and the places where he insists upon the consciousness of the dead. I can fully grasp the idea of *sleep* being the figure of death, and a healthy living man when asleep is unconscious to all around him. If he dreams, he is to that extent conscious, and so far his sleep is broken. But that broken sleep is not the figure presented to us in the Word. Equally, on the other hand, and accepting the literal meaning of the Bible, I can grasp the idea of continued life in sleep, unconscious sleep, sleep unbroken till the resurrection morn. I am not bound to explain how such things are, but my ignorance of the how and why must not lead me to set aside the Scripture. At the same time, I perceive no contradiction in Scripture, nor can I myself perceive any inconsistency, as Mr. Micklewood does, in believing in Hades, the hid place of the departed, in an unconscious sleep, in the resurrection and in the judgment. The Lord tells me in Matt. x. 28, that he is not to be feared who can only kill the body, but He is to be feared who can kill both body and soul in hell (Greek is, *in gehenna*). At the Great White Throne, "the dead, small and great" stand before it to be judged of the things written in the books. Then these must be those who had died; and if they are not among the just they shall be burnt up in "the lake of fire. This is the second death." So there is a resurrection of the wicked, who have, however, no part in the first resurrection. With regard to the members of the Lord's body, we are told that they will come "before the judgment seat of Christ." The same members who fell asleep here. The Lord Himself, when He died, cried out and said, "Father, into Thy hands I commend My spirit" (Luke xxxiii. 46). The Greek is, *to pneuma mon*, "*my* spirit," not a common spirit of life. Jesus, the man, then breathed forth and died. He was dead till the appointed time, then *He*, the same Jesus, was "raised by the mighty Spirit of God." So He became the Prince and Author of life, and in Him is hidden the life of each of His people. But each must see Him for himself, for thus only can we be made like Him

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when we shall see Him as He is, our *glorified* Lord, and yet "this same Jesus" as the angels told His disciples who had seen Him go up. So, too, Job, inspired, says, "Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 27). Our Father "In all wisdom and prudence hath made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself. That in the dispensation of the fulness of the times, He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him. In whom also we have obtained an inheritance" (Eph. i. 8-11). "He that hath the Son hath the life" (1 John v. 12). "This life is in His Son" (ver. 11): and as that Son can never die again, "death hath no more dominion over Him," so we know that we shall never die. We are begotten of God, and so His seed remaineth in us. But *we* are to be raised up never again to die. I do not see in the Word anything to show me *how* the wicked are raised, but I know that "The Lord knoweth . . . how to reserve the unjust unto the day of judgment to be punished" (2 Peter ii. 9). The Greek word is *teerein*, "to keep in custody." Our Father has, as may be seen in the verses I have quoted above from Ephesians, shown us something of the way in which we are to be kept, so that our hope may be very sure, founded on that rock against which the gates of Hades had no power; but He only tells me that the wicked are kept, and the terrible end that they shall reach is *death*, burnt up in the lake of fire, "burnt up like chaff," to be "as though they had not been" (Obadiah 16): to them shall be left "neither root nor branch" (Malachi).

From the Word I learn that the Old Testament altogether ignores the natural deathlessness of man; that the New Testament confirms the old: that the wicked having no life in themselves shall be kept till the day of judgment, and then shall be destroyed. But the believer, "being begotten again, not of corruptible seed, but of incorruptible through the living Word of God which abideth for ever," shall (if not remaining here till the Lord comes in the air for His own), sleep and "rest from his labours," till the resurrection morn, when he, awaking, will be born into the life that he has now hidden in Christ, and so he shall live because the Christ lives, and the Christ lives because the living Father hath given Him life in Himself: for "as the living Father hath life in Himself, so hath He given to the Son to have life in Himself, and the Son quickeneth whom He will." What a glorious revelation of love, of wisdom, of power! "Who shall lay anything to the charge of God's elect? God that justifieth? Who condemneth? Christ that died? Yea, rather that is risen again . . . Who shall separate us from the love of Christ? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

G. J. VAN SOMEREN.

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A CONVERSATION.

THE COUNCIL OF THREE.—PART II.

In v. 26, Daniel is instructed to "*shut up* the vision," which implies that it was not to be understood for the present. But in Rev. xxii. 10, John is told, "Seal not the vision, for the time is at hand." A direct contrast. The reason is that one referred to times remote. What in Daniel's time was more hidden was more fully explained in the Apocalypse, and as the time of the end approaches it will be clearer still.

The last verse shows the impression made on Daniel's mind and body through grief at the calamities coming on his people. He pathetically adds that "none understood" the nature of the vision. He had heard of kings, but knew not their names; he foresaw the events, but not the time; therefore, he could only leave all to God, in whom he trusted.

Sydney: "The subject is full of interest, although it may be a little complicated. Nevertheless the main thread is seen clearly all through these complications."

Bertram: "Yes, and I remember an observation of yours which seemed to imply that prophecy often related to a double set of circumstances, or even more, and that it was most essential to look well to principles."

Mr. H.: "Just so. You will find this to be the case with the prophecies on the subject under consideration. There is a certain duality about them. As an illustration take Psalm lxxvii. where the blessedness of Messiah's kingdom is predicted and described through the medium of Solomon, and his auspicious reign. Our Lord's predictions again in the Gospels, concerning the destruction of Jerusalem, and the end of the Jewish polity, down to the winding-up of this dispensation, afford another illustration. Others will occur, as you advance while bearing this thought in mind. It tends also to give clearness of vision, making that plain which at first seems involved."

Bertram: "Yes. I see it is so: and feel much helped thereby. And it is there where I have often got into difficulties, till I despaired of finding a solution."

Mr. H.: "Never despair. The truth *must* come sooner or later. We are in school here, and God will patiently bear with our awkward attempts at spelling out our lessons, if we only earnestly persevere."

Sydney: "You made some observations which led me to infer that you expect a Jew to develope into Antichrist. Am I right? The idea has surprised me."

Mr. H.: "It is but an opinion; and must be regarded as outside the main gist of our investigations. The final Antichrist will not rise out of Paganism, therefore he must rise out of some form, spurious or otherwise, of Christianity or Judaism. I am inclined to think the latter. It will take place *after* the Jews are restored to their own land, which is a point of importance. Antichrist will probably trade on the common expectation of the Jews in the advent of Messiah, and, probably, will present himself to the worldly-minded Jews, bent on aggrandisement

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and power. And if he present credentials of Jewish descent, though springing out of, and upheld by the world-powers, it seems to me he would be more likely to win his way to their favour than if an outsider. He will 'come in *his own name*,' and as such he will be received and honoured by the worldly-minded Jews; but the godly will be stricken with grief, and ere long will be subjected to bitter persecution, and, ultimately, will sustain an apparently overwhelming attack, from which they will be suddenly and miraculously delivered. This will be 'the time of Jacob's trouble' spoken of Jeremiah (chap. xxx.), "but he shall be delivered out of it.'"

Sydney: "Your explanation sheds light upon the subject. I admit its feasibility; but you do not present it to our consideration otherwise than as a suggestion. But in connection with this, while reading the characteristics of Antichrist given by Paul, there was a passage with which I was struck. It states that he 'opposeth and exalteth' himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." There are some awful blasphemies here, and if your conjecture be correct, he would gain an introduction to this awful self-exaltation. Then, still speaking of the same individual '*whose coming is after the working of Satan*, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie;' possibly this very lie you have suggested, 'that they all might be condemned who believed not the truth, but had pleasure in unrighteousness.' This gives a strong colouring to your supposition."

Bertram: "It does. May I ask if you will refer to any other Scripture on this point?"

Mr. H.: "Not just now. I have no desire to bias you in any personal direction, but simply urge you to listen to the voice of the Divine Word, not only when it is clear and distinct, but also when its utterances are low, and, apparently, disconnected."

Sydney: "Thanks many. I am certain my brother will be the first to acknowledge the reasonableness of your refusal."

Bertram: "Assuredly. The general idea was so fresh, that it seemed like opening a new field of discovery. But I feel it would be wrong to spend our time now on its pursuit."

"Now with your permission, we will proceed to make some observations on chap. ix., of this book.

"Here the world-powers recede from veiw, and the subject of revelation is Israel, and the salvation wrought by the promised Messiah. Israel naturally expected salvation at the end of the captivity. Seventy times seven must first elapse, and that even then Messiah would not come in glory as the Jews, through misunderstanding the earlier prophets, might expect, but by dying He would put away sin. This ninth chapter prophecy stands between the two visions of the Old Testament Antichrist, to comfort the wise who would be watching events. In the interval between Antiochus and Christ no further revelation was needed, therefore, as in the first part of the book, so in the second, Christ and Antichrist in connection are the theme.

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"In his fervent intercession, Daniel identifies himself with his people, and God's promises are the ground on which he rests his hope, in harmony with Lev. xxvi., 89-42, that if Israel, in exile for sin, should repent and confess, God would remember for them His covenant with Abraham. God's promise was absolute, but prayer was also ordained to precede its fulfilment, this too being the work of God *in* His people, as much as the external restoration which was to follow. So it shall be at Israel's final restoration, as is foreshadowed in Psa. cii. 13-17. Daniel takes his countrymen's place of confession of sin, and as their representative, 'accepts the punishment of their iniquity.' Thus typifiying Messiah the Sin-bearer, and great Intercessor. The prophet's own life and experience forms the fit starting-point of the prophecy concerning the Sin-Atonement. He prays for Israel's restoration as associated in the prophets with the hope of Messiah. The revelation now granted, analyses into its successive parts that which the prophets, in prophetical perspective, heretofore saw together as one, viz., the redemption from captivity, and the full Messianic redemption. God's servant, who, like Noah's father, hoped many a time that now the Comforter of their affliction was at hand, had to wait from age to age, and to view preceding fulfilments only as pledging the coming of Him whom they so earnestly desired to see. So now also Christians, who believe that the Lord's coming is nigh, are expected to continue waiting, and 'in patience to possess their souls.' Daniel is therefore informed of a long period of seventy prophetic weeks before Messiah's coming, instead of seventy years as *he* might have expected. This will strengthen and confirm my former remarks on the twofold scope of prophecy, which sometimes is even of a threefold character, going beyond the present time-state into the eternal realities and glories.

"We will not take up the subject matter of Daniel's prayer, beautiful and touchingly earnest as it is, but proceed to the part of the chapter really connected with prophecy—the revelation which Gabriel was commanded to convey in special answer to his prayer. As soon as Daniel began to pray, the promulgation of the Divine decree was made in heaven to the angels from the Divine Throne. And here, God gives 'information' directly, and not by symbol; and Daniel receives a commendation, and a heart-stirring assurance that must have filled him with rapture, 'thou art greatly beloved,' literally 'a man of deserves," the object of God's delight. One cannot avoid being struck at the similarity of characteristics in the case of Daniel and John, the Apocalyptic prophet of the New Testament, he too was 'the disciple whom Jesus loved;' so the Apocalyptic prophet of the Old Testament was 'greatly beloved' of God. Gabriel was to impart 'skill and understanding,' and to show the Divine mind, and a command is then given to understand the matter, *i.e.*, to direct earnest attention thereto. A similar charge to 'understand' is given in Matt. xxiv.

"He tells Daniel that 'seventy weeks were determined upon his people, and the holy city.' That is seventy weeks of years, literally seventy-sevens, or seventy hebdomads—490 years; expressed in a form of concealed definitiveness, an unusual way with the prophets. The Babylonian captivity is a turning point in the history of the Jews; for it terminated the Old Testament theocracy. Up to that event Israel,

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though oppressed at times, was, as a rule, free. From the Babylonian captivity, the theocracy never recovered its full freedom down to its entire suspension by Rome, and this period of Israel's subjection to the Gentiles is to continue till the millennium, at least as a recognised people, when Israel shall be restored as chief of the New Testament theocracy, which will embrace the whole earth. The free theocracy came to an end in the first year of Nebuchadnezzar and the fourth of Jehoiakim, the year of the world 8388, the point at which the seventy years of the captivity began. Before this Israel might, if subjugated by a foreign power, throw off the yoke as an unlawful one; but the prophet declared it to be God's will that they should submit to Babylon; hence all efforts to rebel were in vain.

"As the Davidic epoch is the point of the people's highest glory, so the captivity is that of their lowest humiliation. Accordingly, the people's sufferings are reflected in the picture of the suffering Messiah. He is no longer represented as the theocratic king, the antitype of David, but as the servant of God and the Son of Man. In chapters ii. and vii. the first coming of Christ is not noticed, for Daniel's object *then* was to prophesy to his nation as to the whole period from the destruction to the re-establishment of Israel; but the ninth chapter minutely predicts it, and its effects on the covenant people. *The seventy weeks date thirteen years before the rebuilding of Jerusalem;* for then the re-establishment of the theocracy began, at the return of Ezra to Jerusalem, 457 B.C. So Jeremiah's seventy years of the captivity begin 606 B.C. eighteen years before the destruction of Jerusalem, for then Judah ceased to exist as an independent theocracy, having fallen under the sway of Babylon.

"The words in v. 24, are not merely 'are determined upon the holy city,' but '*upon thy* people and the holy city,' thus the restoration of the religious national polity, and the law (the inner work fulfilled by Ezra the priest), and the rebuilding of the houses and walls (the outer work of Nehemiah, the governor), are both included in v. 25, 'restore and build Jerusalem.' Jerusalem represents both the city, the body, and the congregation, the soul of the state. The starting-point of the seventy weeks dated from eighty-one years after Daniel received the prophecy. The prophecy taught him that the Messianic redemption, which he thought near, was separated from him by at least a half millennium. Expectation was sufficiently kept alive by the general conception of the times; not only the Jews, but many Gentiles looked for some great Lord of the Earth to spring from Judea at that very time, as Pagan histories inform us.

"I should like to linger here awhile and say a word about the numbers, but time will only permit a short statement. The number seven is associated with revelation; for the seven spirits of God are the mediators of all His revelations (Rev. i. 4; iii. 1; iv. 5.) Ten is the number of what is human; as for example, the world-power issues in ten heads, and ten horns as we have seen. Seventy is ten multiplied by seven, the human moulded by the divine. The seventy years of exile symbolise the triumph of the world-power over Israel. In the seven times seventy years the world number ten is likewise contained, i.e., God's people is still under the power of the world—'troublous times;' but the number of the divine is multiplied by itself; seven

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times seven years, at the beginning, a period of Old Testament revelation by Ezra, Nehemiah, and Malachi, whose labours extend over about half a century, or seven weeks; and in the end, seven years, the period of New Testament revelation in Messiah. The commencing seven weeks of years are hurried over in order that the chief stress might rest on the Messianic week; yet the seven weeks of Old Testament revelation are marked by their separation from the sixty-two, to be above those sixty-two wherein there was to be none.

"The seventy weeks extend to 33 A.D., though Israel was not actually destroyed till 79 A.D., yet it was virtually so at the former date, about three or four years after the death of Christ, during which the Gospel was preached exclusively to the Jews. When the Jews persecuted the Church and stoned Stephen, the respite of grace granted to them was at an end. Israel having rejected Christ was rejected by Christ, and henceforth is counted dead; its actual destruction by Titus being the consummation of the removal of the Kingdom of God from Israel to the Gentiles, which is not to be restored perfectly until Christ's second coming, when it will be at the head of humanity. The interval forms for the covenant people a great parenthesis.

"In verses 26 and 27, Messiah is made the prominent subject, while the fate of the city and sanctuary are secondary, being mentioned only in the second halves of the verses. Also it is well to observe that He appears in a twofold aspect—salvation to believers, judgment on unbelievers; compare Luke ii. 34, with Mal. iii. 1-6; iv. 1-3. He repeatedly during the week of His passion, connects His being 'cut off,' with the destruction of the city, as cause and effects (in Matt. xxi. 37-41; xxii. 37-38; Luke xxii. 20-24; xxiii. 28-31). Messiah was to cause all sacrifices and oblations in general 'to *cease*' utterly. There is here an allusion only to Antiochus' act, to comfort the people of God when sacrificial worships should be trodden down, by pointing them to the Messianic time when salvation would fully come, and yet temple sacrifices cease. This is the same consolation as Jeremiah and Ezekiel gave under like circumstances, when the destruction of Jerusalem by Nebuchadnezzar was impending; see Jer. iii. 16; xxxi. 31; Ezek. xi. 19.

"Jesus died in the middle of the last week—30 A.D. His prophetic life lasted three and a half years; the very time in which the saints are given into the hand of Antiochus—see chap. vii. 25. Three and a half does not designate the power of the world in its fulness, but (whilst opposed to the divine expressed by seven), broken and defeated in its seeming triumph; for immediately after the three and a half times, judgment falls on the world-powers, as we saw in chap. vii. 25-26. So the death of Jesus seemed the triumph of the world, but was really its defeat. The rending of the veil then marked the cessation of sacrifices through Christ's death. There cannot be a covenant without sacrifice. But *here* the old covenant is to be confirmed, but in a way peculiar to the New Testament, viz., by the One Sacrifice, which would put an end to all sacrifices. Thus as the Levitical rites approached their end, Jeremiah, Ezekiel, and Daniel, with ever-increasing clearness, oppose the spiritual new covenant to the transient earthly elements of the old.

"On account of the 'abominations' committed by the unholy people

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against the Holy One, He shall not only destroy the city and sanctuary, but shall continue its desolation unto the times of the consummation 'determined' by God, that is, the curse foretold by Moses will pour on the desolated. Israel reached the summit of abominations, which drew down desolation, nay, which is the desolation itself, when, after murdering Messiah, they offered sacrifices, Mosaic indeed in form, but heathenish in spirit. Christ referred to this passage when He said, 'When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the *holy place*' (Matt. xxiv. 15). Tregelles translates thus 'Upon the *wing* of abominations shall be that which causeth desolation,' viz., an idol set up on a wing or pinnacle of the temple by Antichrist, who makes a covenant with the restored Jews, fulfilling the words of Jesus, 'If another shall come in his own name, him will ye receive,' and for the first three and a half years keeps it, then in the midst of the week breaks it, causing the daily sacrifice to cease. Thus he identifies the last half week with the time, times and a half of the persecuting little horn. The objection to this view is that it makes a gap of 1830 years at least between the sixty-nine weeks and the seventieth week. Sir J. Newton explains the wing ('overspreading') of abominations, to be the Roman ensigns, or eagles, brought to the gate of the temple, and there sacrificed to by the soldiers; the war, ending in the destruction of Jerusalem, lasted from spring 67 A.D., to autumn 70 A.D., i.e. just three and a half years. Perhaps both interpretations of the whole passage may be true; the Roman desolator, Titus, being a type of Antichrist, the final desolator of Jerusalem.

"These, then, are some of the intricacies of detail which should render all cautious of dogmatism. In some features, their scope probably embraces more than one epoch, and the words of Bacon fit aptly here, as close to our lesson. 'Prophecies,' he says, 'are of the nature of the author, with whom a thousand years are as one day; and therefore are not fulfilled punctually at once, but have a springing and germinant accomplishment through many years, though the height and fulness of them may refer to one age.'"

Sydney: "I must here personally tender my thanks for this evening's instructive conversation. Of its importance I am fully convinced, and the light thrown on the subject is most helpful. I have taken notes to write out more fully at leisure, which will be again used at a more private study of this book. But I must frankly say that every step we have taken more than confirms the statements you made at our first conversation."

Bertram: "I too must express my cordial assent and thanks, but ere we separate, there is one question I should like to ask. Have you formed any opinion as to which of the powers it is likely that Antichrist will develope from? I have sometimes thought of one as more likely than another, but conditions and circumstances are so constantly changing, that I feel such attempts on my part are nothing but mere conjecture. But if I had a bias at all, it was in the direction of France."

Mr. H.: "Your inquiry is a natural one. One can scarcely occupy the position of a believer in the coming and kingdom of Christ, and a careful observer of the times, without endeavouring to learn something of the most probable quarter from whence Antichrist will rise. France,

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and the dynasty of Napoleon, has occupied the minds of many as *the* most likely power to foster and develope Antichrist, there being such a combination of the three principal elements of his character in the constituents of that power, being at once military, papistical and atheistic. I admit that there is much that is reasonable in such a supposition, but I cannot say that I adhere to it. That Antichrist will spring from one of the divisions of the Roman Empire is certain, but it is not so safe to point to any as *the one* that shall bring him forth. My thoughts have for many years tended to Russia as the probable cradle of the future Man of Sin. Her restless ambition, her covetous struggles for the possession of Constantinople, and her set purpose to dominate the East, coupled with her yearnings to become the supreme head of the Holy Sepulchre, which means nothing less than the absolute possession of Jerusalem; all these combine to make me think that Russia, at least, will be one of the most important factors in the development of Antichrist, if she does not produce him. But I merely give this as a personal opinion, without the least desire to convert you to my way of thinking. The more unbiassed we are by another's views on such a matter will be more helpful to all, because greater opportunities will be afforded by comparisons and suggestions from independent thinkers."

Bertram: "That is true. When we bear in mind what is now passing in Russia, and the profound mystery that enshrouds it, puzzling the most astute minds, one cannot help agreeing with you that she will have a very important bearing on the future."

Sydney: "Yes. And sooner or later I believe it will be the power that will set the whole of Europe in a blaze. And who shall predicate the outcome?"

Mr. H.: "Ah! who, indeed! I am much of the opinion that when that conflagration takes place, as I believe it must, there will be such changes, that what now appears cloudy and indistinct in our prophetical horizon, will become clear, and develope in its true proportions, to those who are watching and waiting for their Lord. The night is growing darker, a sure sign that the morning is approaching, and through the throes of a terrible tribulation, the saints will ultimately possess the kingdom." S. B.

PAUL'S CLOAK AND PARCHMENTS.

I HAVE purposely omitted the one simple, touching message, introduced so incidentally, and with such inimitable naturalness. "When you come, bring with you the cloak that I left at Troas, at Carpus' house, and the books, especially the parchments." The verse has been criticised as trivial, as unworthy the dignity of inspiration. But men must take their notions of inspiration from facts, and not try to square the facts to their own theories. Even on these grounds the verse has its own value for all who would not obscure Divine inspiration. . . . But even on other grounds how little could we spare this verse! What a light does it throw on the last sad days of the persecuted apostle! The fact that these necessary possessions—perhaps the whole

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that the apostle could call his own in this world—had been left at the house of Carpus, may, as we have seen, indicate his sudden arrest, either at Troas or on his way to it. A prisoner who is being hurried from place to place by unsympathising keepers is little able to look after his property. But now the apostle is settled again, though his home is but a prison, and he feels that it will be his home for life. Winter is coming on, and winter in a Roman prison, as he knows by experience, may be very cold. He wants to get back his rough travelling cloak. It was one of those large sleeveless garments which we should call an "overall" or "dread-nought." Perhaps St. Paul had woven it himself of the black goat's hair of his native province. And, doubtless—for he was a poor man—it was an old companion—wetted many a time in the water-torrents of Asia, whitened with the dust of roads, stained with the brine of the shipwreck when Euroclydon was driving the Adriatic into foam. He may have slept in its warm shelter on the chill Phrygian uplands, under the canopy of stars, or it may have covered his bruised and trembling limbs in the dungeon of Philippi. It is of little value; but now that the old man sits shivering in some gloomy cell under the palace or on the rocky floor of the Tullianum, and the winter nights are coming on, he bethinks him of the old cloak in the house of Carpus, and asks Timothy to bring it with him. "The cloak that I left at Troas with Carpus, bring with thee." "And the books, but especially the parchments." The *biblia*—the papyrus books—few, we may be sure, but old friends. Perhaps he had bought them when he was a student in the school of Gamaliel at Jerusalem; or they may have been given him by his wealthier converts. The papyrus books, then, let Timothy bring, but especially the parchments—the vellum rolls. What were these? Perhaps among them was the *diploma* of his Roman franchise; or were they precious rolls of Isaiah and Psalms, and the lesser prophets, which father or mother had given him as a long-life treasure in the far-off happy days when, little dreaming of all that would befall him, he played, a happy boy, in the dear old Tarsian home? Dreary and long are the days—the evenings longer and drearier still—in that Roman dungeon; and it will be a deep joy to read once more how David and Isaiah, in *their* deep troubles, learned as he had learned, to suffer and be strong. A simple message, then, about an old cloak and some books, but very touching. They may add a little comfort, a little relief, to the long-drawn tedium of these last dreary days. Perhaps he thinks that he would like to give them, as his parting bequest, to Timothy himself, or to the modest and faithful Luke, that their true hearts may remember him when the sea of life flows smooth once more over the nameless grave. It would be like that sheepskin cloak which centuries afterwards the hermit Anthony bequeathed to the archbishop Athanasius, a small gift, but all he had. Poor inventory of a saint's possessions! not worth a hundredth part of what a buffoon would get for one jest in Cæsar's palace, or an acrobat for a feat in the amphitheatre; but would he have exchanged them for the jewels of the adventurer Agrippa, or the purple of the unspeakable Nero? No, he was much more than content. His soul is joyful in God. If he has the cloak to keep him warm, and the books and parchments to teach and encourage him, and Mark to help him in various ways, and if above all, Timothy will come himself, then

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life will have shed on him its last rays of sunshine; and in lesser things, as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in libation of those last few drops of his heart's blood, of which the rich full stream has for these long years been flowing forth upon God's altar in willing sacrifice.

But there are no complaints, no murmurs—there is nothing querulous or depressed in these last words of St. Paul. The characteristic of waning life is disenchantment, a sense of inexorable weariness, a sense of inevitable disappointment. We trace it in Elijah and John the Baptist; we trace it in Marcus Aurelius; we trace it in Francis Assisi; we trace it in Roger Bacon; we trace it in Luther. All is vain! We have lived, humanly speaking, to little or no purpose. "We are not better than our fathers." "Art thou He that should come, or do we look for another?" "I shall die, and people will say, 'We are glad to get rid of this schoolmaster.'" "My order is more than I can manage." "Men are not worth the tronble I have taken for them." "We must take men as we find them, and cannot change their nature." To some such effect have all these great men, and many others, spoken. They have been utterly disillusioned; they have been inclined rather to check the zeal, to curb the enthusiasm, to darken with the shadows of experience the radiant hopes of their younger followers. If in any man such a sense of disappointment—such a conviction that life is too hard for us, and that we cannot shake off the crushing weight of its destinies—could have ever been excusable, it would have been so in St. Paul. What visible success had he achieved?—the founding of a few churches of which the majority were already cold to him; in which he saw his efforts being slowly undermined by heretical teachers; which were being subjected to the fiery ordeal of terrible persecutions. To the faith of Christ he saw that the world was utterly hostile. It was arraying against the cross all its intellect and all its power. The Christ returned not; and what could his doves do among serpents, his sheep among wolves? The very name "Christian" had new come to be regarded as synonymous with criminal; and Jew and Pagan—like "water with fire in ruin reconciled," amid some great storm—were united in common hostility to the truths he preached. And what had he personally gained? Wealth? He is absolutely dependent on the chance gifts of others. Power? At this worst need there had not been one friend to stand by his side. Love? He had learned by bitter experience how few there were who were not ashamed even to own him in his misery. And now after all—after all that he had suffered, after all that he had done, what was his condition? He was a lonely prisoner, awaiting a malefactor's end. What was the sum-total of earthly goods that the long disease, and the long labour of his life, had brought him in? An old cloak and some books. And yet in what spirit does he write to Timothy? Does he complain of his hardships? Does he regret his life? Does he damp the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight? Not so. His last letter is far more of *pæan* than a *miserere*. For himself the battle is over, the race run, the treasure safely guarded. The day's work in the Master's vineyard is well-nigh over now. When

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it is quite finished, when he has entered the Master's presence, then and there, not here or now, shall he receive the crown of righteousness and the unspeakable reward. And so his letter to Timothy is all joy and encouragement, even in the midst of natural sadness. It is the young man's heart, not the old man's, that has failed. It is Timotheus, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit which God gave was one not of fear, but of power, and of love, and of a sound mind. "Bear, then, afflictions with me. Be strong in the grace of Jesus Christ. Fan up the flame in those whitening embers of zeal and courage. Be a good soldier, a true athlete, a diligent toiler. Do you think of my chains and of my hardships? They are nothing, not worth a word or a thought. Be brave. Be not ashamed. We are weak, and they may be defeated; but nevertheless God's foundation stone stands sure, with the double legend upon it—one of comfort, one of exhortation. Be thou strong and faithful, my son Timothy, even unto death." So does he hand to the dear but timid racer the torch of truth which in his own grasp, throught the long torch-race of his life, no cowardice had hidden, no carelessness had dimmed, no storm had quenched. Glorious apostle! would that every leader's voice could burst, as he falls, into such a trumpet-sound, thrilling the young hearts that pant in the good fight, and must never despair of final victory.—*Farrar's Life and Work of St. Paul.*

CORRESPONDENCE.

THE "RAINBOW" GUARANTEE FUND.

DEAR SIR,— While the "Answers to the Question" in the October number of the RAINBOW are eminently satisfactory so far as they go, as tending to show the high estimation in which your work is held, and an encouragement to you for its continuation in that respect, yet a practical suggestion of wider import is necessary to relieve you from the pecuniary responsibility. It is therefore with great pleasure that I offer the following proposal for the earnest consideration of all those of your readers who love the splendid truths it is the glory of the RAINBOW to teach: That those who desire the continuance of the RAINBOW, and are able to subscribe, should at once send their names to you, offering a subscription of one guinea per annum, payable in advance, for the ensuing year, which should entitle them to receive three copies of the RAINBOW monthly, if they so wish. Personally, I can only say that I shall esteem it a great privilege in thus helping to strengthen your hands, and ask you therefore to include me in your list. This proposal, if adopted, would answer the double purpose of assuring the continuance of the Magazine, and extending the sphere of its usefulness, by the circulation of the *extra* copies. I have no doubt that this effort would be attended by great blessing.

And now a few words to your readers individually as to the great responsibility that attaches to them in this matter. I desire to commend to their prayerful considera-

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tion your much valued address printed in the October number, entitled "Responsibility Measured by Privilege." The readers of the RAINBOW are greatly privileged; let me courteously remind them of their responsibility in this matter. We must keep burning this lamp of Divine truth in the midst of prevailing scepticism and unbelief. I am under great and sincere conviction that this privilege will not continue much longer. The Lord is at hand.

If I am not greatly mistaken, I can see a time when large sums of money will be given for the RAINBOW. It is the most splendid commentary of Holy Scripture in print. Join with me in saying, "It shall not cease!"

Yours faithfully,
THOS. CLARK WESTFIELD.
Tottenham, Oct. 7th, 1880.

NOTICES.

"DULY RECEIVED."

"D. B."—The expression "The fellowship of the mystery," Eph. iii. 9, does not give a thought that one can clearly grasp. "Administration," or "stewardship," is better; but to my mind "dispensation" is best. This is the age of mystery, the *aion* of conflict between good and evil; and then you have the contrast between it and the glorious period called in i. 10, "The dispensation of the fulness of times," or as it should be rendered with the article, "the times."

"ANON."—We dare not trifle with our convictions. We have to give account to our MASTER and yours; and although it would be pleasant to have the smile and help of a man of influence, as we presume you are, we cannot modify our teaching to secure that pleasure. We will buy the truth at any price; but, by grace, we will sell it at none. It is, moreover, clear to us that you have not read our writings, and therefore do not understand our teaching, and have consequently no moral right even to offer an opinion, far less to speak in a style of which you have no reason to be proud. That you have listened to the exaggerations and misrepresentations of an enemy is obvious. For your own peace of mind, we are sorry for it.

"S. L. J."—Read Titus ii. 13, and the passages referred to in the margin—not to speak of many others—and you will surely change your mind. "Death the coming of Christ!" O, do not identify our glorious "Life" and life-giver with that merciless enemy!

"J. C." writes:—"I beg respectfully to make a proposal to your readers. Let special prayer be made on the first of every month for the success of the RAINBOW, and our Heavenly Father will grant special blessing to His faithful witness. I have been greatly blessed thereby, and earnestly desire to see the circulation of your delightful Magazine greatly increased. May the Lord wonderfully bless you in your labours!"

"DELTA."—Your definition of orthodoxy differs materially from ours. We *are* orthodox, gainsay it who will! Webster, the prince of English lexicographers, defines "orthodoxy" thus: "Soundness of faith; a belief in the genuine doctrines taught in the Scriptures." This *exactly*

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describes our case. We believe, and love, and teach "the genuine doctrines taught in the Scriptures." As for the things you call "subordinate standards" and the "voice of the Church," we owe them no allegiance.

"G. L." wants the RAINBOW for October and December, 1876; November, 1877; and February, April, and May, 1878. Any friend willing to supply these will please forward them to the Editor, who will pay for them.

"P. R. M."—Truth, like light, always travels in straight lines, and therefore it is ever consistent with itself. There are no crossings and entanglements requiring the skill of a theological expert to unravel them. When, therefore, you are asked to believe things that disturb the straight lines—"God is light," and "God is love"—*don't!* But be ready to show from Scripture the "reason" of your refusal. "Chapter and verse" are the best ammunition in the wars of the Lord.

"ZENAS."—Those who have dogmatically fixed dates for the end of the age have brought the doctrine of the Second Advent into ridicule, both in England and America. It is often found that the friends of a great truth are practically its chief enemies, as time proves their hasty assertions false; and then the scorners laugh. Blank is a big sinner in this way. How many ends of the world he has given us during the last quarter of a century! And he is still unabashed. When his date expires he coolly winds up the world again to run a few years longer. This is highly reprehensible. It does incalculable mischief. Why cannot men cherish the "blessed hope," without daring to rob the Father of the secret which He keeps to Himself?

"J. M.," whom we thank, writes:—"A friend some time ago writing me, says, 'I can assure you that the RAINBOWS I got from you have made me a wiser man, as they contain so much valuable matter.' Another to whom I had given a number of RAINBOWS I expect will have become a subscriber before now, or will be shortly, as he said as much the last time I saw him."

"Z."—Surely there is no difficulty in the matter. Apply the test. You will find it in 1 John iii. 14.

"C. F."—Thanks. Every new subscriber is a help to the diffusion of truth and the maintenance of testimony.

"A. B."—Tabitha and Dorcas (Acts ix. 36) have the same meaning—*doe, gazelle.* "Mathetria" signifies a female disciple, *i.e.*, a female Christian.

Mr. JAMES WAYLEN sends us the following notes:—

"That is a gun which I would rather stand in front of, than behind it." Such was the quiet remark of the late Dr. Lyman Beecher, after listening to the argument of some rampant opponent—some *quasi*-logician who felt cocksure that he knew all about it, and a little over. Are there any readers of the RAINBOW who still shake in their shoes at the arguments of the Everlasting Tormentors? Let them take example from the New England divine—stand right in front of the orthodox battery, whether masked or open, and cry, 'Fire!'

"Orthodoxy has treated Common-Sense sometimes as an enemy, sometimes as a hostage, often as a captive, and more often as a child. But Common-Sense has come of age; and Orthodoxy must either renounce her acquaintance, or introduce her as a companion, and respect her as a friend."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1880.

BELIEF AND SPEECH.

"We believe, and therefore speak."—2 Cor. iv. 13.

IT is morally unhealthy, as well as contrary to the principles of the Gospel, to conceal honest convictions. If it had been lawful for Christian men to hide their views, which of course it is not, an untold amount of sorrow, suffering and agony, would have been escaped. The historian would have had nothing to say about the implements of torture, the horrors of the Inquisition, and the fires of martyrdom by which holy officials of "the true Church" manifested their love to their Christian brethren. Foxe's *Book of Martyrs*, Fuller's *Worthies*, McGavin's *Protestant*, and a thousand other books illustrating papal wickedness on the one hand, and Christian faithfulness on the other, would never have been written. But in that case the loss to the Christian Church would have been terrible, if indeed one can imagine the existence of a Christian Church at all, when the men who should have been heroic witnesses to the glorious Christ, His redeeming love, and His marvellous gift of immortality, were such poltroons as to save their worthless lives by dastardly silence.

No, this is *not* the material that the soldiers of our great Leader and Captain are made of! They have been, and ever must be, brave! The truth that is in them has a Divine life which no persecuting power can destroy. And this is the way it shows itself:—

"And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to

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all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard."

Just so. This is the tone of Heaven's truth. Any other tone would be unworthy of it. Its supremacy *must* be asserted—priest, prelate, pope, Church, creed, and theology notwithstanding! What are all these, separately or united, if their *dicta* contradict the teachings of Holy Scripture? But for faithful witnesses, who "loved not their lives unto the death," where would the Gospel of Christ be to-day? And it must not be forgotten that the chief enemies of truth have always been its professed friends. "Jerusalem" killed the prophets; "the Church" killed the martyrs. God's elect minorities have had to bear witness for Him in the face of overwhelming majorities of avowedly *Christian* men. This is the painful fact of ecclesiastical history, and it calls aloud to us all to see what manner of spirit we are of.

But though men are not now, as in past times, hunted to death because of their loyalty to Christ, let it not be thought that the pure truth of God is popular in the ecclesiastical world. Far from that. Faithful witnesses are still needed; for tradition and vain philosophy have corrupted theology; and those who point to the fact and prove it, "speaking because they believe," are rendering very important service to the Churches both of the present and the future. It is a matter of profound thankfulness to Divine Providence that devout men are watching over the purity of the Gospel message with "godly jealousy;" testing doctrines that have come down through suspicious channels; and endeavouring, by careful and unwearied examination of the Holy Scriptures, to ascertain what they teach about God and man. It is clear that in the

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region of religion nothing is authoritative but what is divine. The rejection of that which cannot prove its apostolic origin will, instead of weakening the hold of Christianity upon men's hearts, greatly strengthen it. We speak this, not as an obvious and axiomatic thing which probably no one would deny, but as a fact of personal knowledge witnessed in many cases through a number of years. What a rich reward this is to those who are trying to serve the Lord and their generation in this way!

Esteemed Reader! You hold in your hand the last number of the *seventeenth volume* of the RAINBOW. This fact excites our wonder and gratitude, as well it may, for reasons which need not be mentioned here; but we will just quote two short sentences which we *know* to be strictly true, and leave the inference to your intelligence:—

1. "God is our refuge and strength, a very present help in trouble" (Psa. xlvi. 1).

2. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. xxvi. 3).

It is no small pleasure to know that whilst we *had* to "speak" because "we believe," the adherents of the truths advocated by this journal have increased in number GREATLY. It would be no exaggeration to say that to-day thousands openly, instead of tens secretly, a few years ago, are in full sympathy with us. How can it be otherwise if Christian men will just take the trouble to examine their Bibles for themselves? To the Bible we have constantly pointed our readers all these years. It is our *only* source of information. It contains all that we need to know, or want to know, and much more than we can know until mortality is swallowed up of life.

And now we wish our kind readers and helpers in witness-bearing, all blessing and joy at the coming season, which reminds us all of the greatest fact of history; and when, after the Christmas festivals, they make up their lists of literature wanted for 1881, *we hope they will not forget the* RAINBOW.

PUNISHMENT.

HOW terrible is punishment! terrible to the victim,—almost more terrible to the beholder! Who has not felt his lungs and his heart strangely racked at the sight of it, or, it may be, only at the narrative, or at the pictures which fancy will ofttimes force on the shrinking soul? Is it sympathy with torture, or a strong revolt against the torturer, that stirs within us? or has the sudden vision of a wailing world, whose existence we never suspected before, spell-bound us for a moment to shake hands with the pitiless powers of darkness and swell the chorus of despair? Such revery have not unfrequently landed their innocent dreamers in a lun

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asylum, and the din of battle between the forces of law and pity has more or less wearied the brain of every thinker. Yet, is not the discipline wholesome? Is it not the necessary counterpoise to false repose? For the majority are not innocent dreamers; and even if they were, the silent universal assent to a day of doom as something more than a romance, keeps a chord of kinship thrilling from breast to breast.

"Infinite pity, yet also infinite rigour of law," ejaculates Thomas Carlyle, "It is so Nature is made. It is so Dante discerned that she was made. . . . A man who does not know rigour, cannot pity either. His very pity will be cowardly, egoistic, sentimentality or little better."—*Hero-worship*, 153.

Kinship then being humanity's tenure, requiring us all to share the common yoke, and dignified by One who in the days of His flesh accepted its conditions though He was holy as well as innocent, has the power to sustain us in the contemplation of rigour and to rectify our estimate of its true mission. Honest kinship will affect neither to love the species more than its Maker loves it, nor to hate sin more than He hates it; but while rejecting an effeminate God, will reverently crave permission to apprehend the *rationale* of the threatened rigour. This is an inquiry to which the Bible scheme offers a trustworthy solution; but this is just what human despotism, by the aid of superstition, has systematically obscured. By distortion and exaggeration it has done its utmost to change the credibility of the coming woe into masquerade, to make pity herself fantastic, and to eliminate from the scheme all common-sense ideas of retributive justice, to say nothing of mercy. Hence the flippancy with which the sentence of unending agony has often been pronounced in the pulpit; a flippancy manifested, not so much it may be, in the tone of voice, as in the facility with which both speaker and hearer are able to dismiss it all, as an unbelievable thing, and pass to pleasanter themes. Such utterances may consort well enough with robust health, or with youthful presumption when it finds itself suddenly elevated into a false position and invested with a quasi-magic function. But true manhood anticipates a sentence of true justice, and scorns alike your half-truths and your mimic thunder.

An execution for murder, which took place at Dumfries near the commencement of the present century, revealed this innate verdict of the human heart. One who was an observant watcher of the event has assured the writer that when the whole country-side came together, it was not as men who flock to witness a spectacle, but rather as an earnest population impelled by a sense that they were one and all called to take part in a terrible religious drama, an act of pure administrative justice. And one cannot help thinking that an execution thus conducted and thus understood might have a more salutary influence than the modern English practice of strangling men in the dark.

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Indeed, it might be no bad discipline for divinity-students who intend to become experts in Augustinian ethics, to be compelled first of all to realise a little what human suffering is, by witnessing the administration of the cat. Something more burning than mere formularies would then be stamped upon their memories for life. To hear the piteous entreaties and the hysterical screams of an otherwise stern and silent man has made many a brave comrade faint; and the experience of all the spectators testifies one way or another that the process is of the most saddening and humbling kind. Callous natures may become habituated to it; but the generous heart is conscious of an indescribable outrage having been committed on his moral susceptibilities. Those groans of a fellow-worm which will never cease to echo in his memory, kindled, when he first heard them, a spectral sense of wickedness enveloping the whole transaction, more sulphureous than the battle-smoke, more exasperating than defeat, more cruel than the slaughter of a host. Even where the punishment has been endured in silence, as appears to have been the case with Somerville of the Scots Greys, the strain on the nerves of the spectators must have been equally lacerating. The man who has thus been brought into personal contact with Pandemonium, and especially if in any Christian sense he has then shared a brother's woe, will hereafter, we fancy, be very reluctant to picture the lurid scene as going on for ever; nor will a miserable dread of forfeiting the *esprit de corps* with which professional status may have shrouded him, suppress his honest testimony to the more majestic judgment of the Eternal.

That judgment will meet every requirement of rigorous law. Who can doubt it? In the meanwhile, "Be ye merciful even as your Father in heaven is merciful," is as much the becoming attitude of the evangelist as of the political philanthropist. There need be no fear that the tenderness and modesty begotten of true sympathy will have any relaxing affect on our sense of justice. We shall only ask that the motto "*Vermis sum*" may be chiselled on our own tomb rather than on that of our neighbour.* In this frame of mind it will do us no harm to become familiar with woe; and if the following scene revives atrocities which are becoming obsolete, we may remember that human brotherhood embraces the past, the present, and the future. The case is not selected for the purpose of throwing exceptional odium on any particular form of governmental discipline, all ruling agencies being alike based on the law of force, but as offering the aptest illustration of the foregoing remarks.

Somerville, in his *Autobiography of a Working Man*, has recorded his personal experience of the lash, while a private in the Scots Greys. For insubordination in the riding-school he was awarded two hundred lashes, May 29th, 1832, and the sentence was carried into

* To have no other epitaph than *Vermis sum* is said to have been the dying request of Mr. Speaker Lenthall.

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effect the same afternoon; the regiment being formed round, four deep, and the officers standing within the lines. The sergeant of the band, with a green bag, containing a relay of cats, and the hospital orderlies, also Farrier Simpson and a young trumpeter, each armed with a cat, being in readiness, and a supply of water at hand; the minutes of the court-martial were read to the prisoner by the commanding officer, concluding thus, "You will take your punishment. Strip, sir." To the first executioner the command was, "Farrier Simpson, you will do your duty." The manner of doing that duty was to swing the cat twice round the head, give a stroke, draw the tails of the cat through the fingers of the left hand to rid them of skin, or flesh, or blood; again swing the instrument twice round the head slowly, and come on; and so forth.

In the words of the narrator, "Simpson took the cat as ordered, at least I believe so, I did not see him, but I felt an astounding sensation between the shoulders under my neck, which went to my toe-nails in one direction, my finger-nails in another, and stung me to the heart as if a knife had gone through my body. The sergeant-major called in a loud voice, 'One;' and I felt as if it would be kind of Simpson not to strike me on the same place again. He came on a second time, a few inches lower, and then I thought the former stroke was sweet and agreeable when compared with that one. The sergeant-major counted 'Two.' The cat was swung twice round the farrier's head again, and he came on somewhere about the right shoulder-blade, and the loud voice of the reckoner said, 'Three.' The shoulder-blade was as sensitive as any other part of the body, and when he came again on the left shoulder and the voice cried, 'Four,' I felt my flesh quiver in every nerve, from the scalp of my head to my toe-nails. The time between each stroke seemed so long as to be agonising, and yet the next came too soon. It was lower down, and felt to be the severest. The word 'Five' made me betake myself to mental arithmetic. This, thought I, is only the fortieth part of what I am to get. 'Six' followed, and so on up to twenty-five. The sergeant-major then said, 'Halt.' Simpson stood back, and a young trumpeter, who had not flogged before, took his cat and began. He had practised often at a stable-post or a sack of saw-dust, and could handle the instrument as scientifically as any one. He gave me some dreadful cuts about the ribs, first on one side and then on the other. Some one bade him hit higher up, I do not know who. He then gave them upon the blistered and swollen places where Simpson had been practising. The pain in my lungs was now more severe, I thought, than on my back. I felt as if I would burst in the internal parts of my body. I detected myself once giving something like a groan; and to prevent its utterance again I put my tongue between my teeth, held it there and bit it almost in two pieces. What with the blood from my tongue and my lips which I had also bitten, and the blood from my lungs or some other internal part

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ruptured by the writhing agony, I was almost choked, and became black in the face. It now became Simpson's second turn to give twenty-five. Only fifty had been inflicted, and the time since they began was like a long period of life. I felt as if I had lived all the time of my real life in pain and torture, and that the time when existence had pleasure in it was a dream long, long gone by. Simpson got up amongst the old sores; the strokes were not so sharp as at first; they were like blows of heavy weights, but more painful than the fresh ones. It was now that he, probably more inclined to remember that he was my friend than a farrier, was commanded in a loud voice in these words, 'Farrier Simpson, do your duty.' He travelled downwards, and came on heavier than before, but, as I thought, slower. It seemed a weary slowness for the sergeant-major to be only counting the fifteenth and sixteenth of the third twenty-five. When the other youngster had reached his five-and-twenty, which made a hundred, the commanding officer said, 'Stop, take him down; he is a young soldier.'"

Somerville was thereupon unbound, and a wet towel being spread on his back, he was led away to the hospital to have the usual lotions applied. But for a long time he was unable to raise himself in bed, and when the lotions were changed he had to be lifted up. His sentence afterwards became the subject of an investigation.—See *History of the Rod*, by the Rev. William M. Cooper, B.A.

J. WAYLEN.

THE DISPENSATION OF THE MYSTERY.*

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—EPH. iii. 8-11.

THE words "fellowship of the mystery," in the ninth verse, struck me forcibly the other day. Of course we see to what Paul refers, not perhaps all that he means, but it is clear that he alludes to the Church, the Body of Christ, and a certain truth therewith connected which was not revealed until Apostolic days.

The word mystery signifies something which is known only to the initiated; it does not mean something which cannot be known to anybody, because that would be an absurdity; it signifies a thing which is known only to some persons, but a thing which can be

* A gentleman in the congregation took down this discourse in shorthand. It is printed from his notes.

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made known to others, if they will. There are mysteries around us every day which some of us understand and others do not; the initiated understand them, the uninitiated do not.

I am not now to speak about the meaning of the Christian system—I hope you all understand that—but about the Gentiles and the Church of Christ.

The words "fellowship of the mystery" do not give me a clear idea; I do not quite understand what such an expression can mean. I may *guess* that it means that these Ephesian Christians were to co-operate with him in maintaining the truth of the Gospel and the honour of Jesus Christ. That is a true enough thing in itself. We have fellowship one with another both in sorrow and in joy. But that cannot be the meaning here. "Stewardship" would give a very good idea—referring to himself—that he had received the stewardship of certain things from God, which he had to give to others. "Administration" would not be far from the mark. But I choose the word "dispensation" as perhaps the most expressive—the word that I have little doubt the apostle used, or an equivalent word, of course, "The Dispensation of the Mystery."*

In the evening I intend to speak from another passage in this Epistle, upon the "dispensation of the fulness of the times." The two dispensations must be looked at, and then we will have, I hope, a clear and intelligent idea of the whole thing.

And I take this great idea to start with—the well-known fact of the Dispensation of the Gospel or of grace—the time between the Day of Pentecost and the Second Advent—do not misunderstand me—that is, "This is the accepted time, and this is the day of salvation." Be it a period long or short the words apply, "Behold, now is the accepted time and the day of salvation."† The dividing vail between Jew and Gentile has been rent, and now grace is proclaimed to every creature. To all men without distinction God's grace is preached in this day of grace.

Very well. The economy or arrangement of things to meet a certain object or dispensation—the age during which grace is dispensed—is brought from the treasures of the Great Head and put into the hands of faithful men to dispense. God rules during this dispensation of grace, but it is most mysterious—conflict, contradiction, strange utterances constantly at work. I do not at all wonder that some philosophers supposed that the world had two great Beings, one good and the other bad, constantly at work; and that the evil one seemed a rival to the good one, and seemed actually stronger. I do not wonder at this. To this hour the

* "Stewardship," Conybeare. "Arrangement" or "Regulation," Ellicott, Fausset. "Fellowship of the Secret," Young. "Administration," Rotherham. "Economy," Eadie. "Dispensation." *So, and not* fellowship, *all the most ancient authorities of every kind*, Alford.

† See and compare Isa. xlix. 8, to which the apostle alludes.

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dominating power of evil is apparently greater than that of good, if you take in the geographical idea, the extent of land. If you take in the vast multitudes of heathen who worship demons to this day, and that vast numbers are possessed by demons—do not be surprised—I am quite sure of it, and that evils are working so actively and persistently. You say sometimes in your prayers, "Evil runs down our streets like a river." It is true; if you take in the other fact that even we who have the first-fruits of the Spirit groan within ourselves, that men who love God more than themselves, with all their heart and soul, are buffeted, perplexed, annoyed, distressed, terrified, agonised from time to time. And yet you come here and you read, "God is Love," "God is Light," and you heartily believe both statements. Where is the family that has not had trouble? Where the heart that has not ached? Where the man or the woman that has not wept, or wished that they could weep, which is worse; and I have done that many a time. Taking the fact that many of those who profess the Christian faith dishonour it; taking the fact that the finger of scorn is pointed at Christians through them, "Is that your Christianity?" Well, we have it explained in our text; it is "the dispensation of mystery." There it is.

A man said to me the other day, "I can hardly believe Christianity, because Christians are such strange people." "What do you mean?" "Why," he said, "I wanted to borrow a hundred pounds of a man and he would not lend it; and yet this man calls himself a Christian!" I said I did not see what that had to do with the matter; but evidently he was not satisfied.

Good and evil are both actively at work. The dispensation of the mystery was seen by God to be a moral necessity—in fact, that the great adversary of good was the prince, and is the prince, of this world—that the great usurper has obtained the homage of the majority of mankind, and that truth itself, in consequence of that fact, would be spotted, stained, caricatured, made repulsive to honest consciences, so that they do not know what to make of it; so that Christ's most loyal friends would be insulted, imprisoned, tortured, killed for His sake; so that famine, pestilence, war, would occur from time to time, like huge black waves, and fill the earth with lamentation and mourning and woe.

You know all this, brethren; and you know, and I know, Christians who have said with John Newton, "If I am His, why am I thus?" Faith comes in and says, "You are thus because you are His." But that faith is apt to stagger, and I don't wonder at it. But understand, brethren, that God has distinctly told us that it is the dispensation of mystery, of conflict, of light and darkness, of thunder and lightning, of storm and sunshine, of ice and dew, of winter and summer. The course of the seasons preaches to me in fine harmony with Scripture; the infinite variety in Nature gives testimony that variety harmonises with the dispensation of mystery.

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But are there any initiated? Oh! yes. "Wherefore speakest Thou to them in parables?" "To you it is given to know the mysteries of the kingdom, but to them who are without it is not given." And, for want of understanding about the mysteries of the kingdom, men have gone wrong in the whole matter from beginning to end.

The last thing I did last night was to run over the summaries of the chapters in the Book of Isaiah, the great prophet of the kingdom. Our translators have put a little summary over each chapter, as you know; I knew about it before, but I went over every one of them last night, and I was amused and pained at the same time to see such a thorough misunderstanding. "The Church." Why, Isaiah knew nothing about the Christian Church. The prophets of Israel prophesied about their coming King; the Church was an unknown thing to those men of God, and remained so until the nation had rejected its King, and that opened the way for disclosing the grand secret of an elect Church; an assembly of divinely educated, consecrated men—new creatures in Christ Jesus. That was kept in the mind of God, who foresaw the rejection of the promised King by the nation; and, until that King comes back and asserts His authority, the dispensation of the mystery will continue.

The dispensation of the mystery runs parallel with the time of the King's absence; and He is receiving the Church now as His reward for being rejected by His own countrymen. The prophets of God knew nothing about this Church. They spake of salvation from their enemies; they spake of the splendours of the world when the Lord shall be King of all the earth, when the name of the city shall be, "The Lord is there."

Think of that, and picture the exquisite beauty of it. The highest kind of Divine poetry is found in the pages of the seers of Israel; but that poetry is all about the Christ; their holy songs are all concerning Him; and the blessedness of the nations under His wondrous sceptre.

Hence, when Jesus began to preach, He preached—what? The Gospel which I am preaching this morning about the cleansing of souls in the blood of atonement? No. He preached the Gospel of the Kingdom, and His messengers preached the Gospel of the Kingdom, so as to leave the Jews without excuse for rejecting Him; He placed before them the kingdom; the key-note of His Divine eloquence was, "The Kingdom of Heaven is at hand," and it was in His own person; but they crucified Him, they would not have Him.

Behind that fact stood this Divine purpose to send in a new idea to the nations—salvation from sin through the blood of Him whom His own people slew and put to death. Hence, the casting away of them has been the riches of the world; we have been carried by angels into Abraham's bosom; we are living on the good things, the treasures, the dainties; we have the joy of the Lord. But uni-

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versal peace, or the ending of the dispensation of mystery, will come only when the Lord shall crush the serpent's head so that he deceive the nations no more.

And all this time, brethren, Christians are trained by opposites —by good and evil, by light and darkness; brought into conflict— why?—until the Prince of Peace comes. Listen: "Think not that I came to send peace on earth; I came not to send peace, but a sword." He saw that He was to be rejected; He saw what the consequence would be. And that period continues still—father and son divided about the Gospel; mother and daughter divided about the Gospel. The contests about Christianity have been most wonderful, and are to this day, and are worse and louder to-day than they have ever been before.

So, to recur to Isaiah's headings by our commentators, every picture of blessing to Israel and Judah they speak of as increase and blessing to the Church. We can hardly blame them. They escaped from the darkness of Popery so far as the doctrine of justification by faith is concerned through the atonement of Jesus Christ; but Popery had crushed out the idea of the kingdom; two kings in the same sphere won't do, and the Pope said, "I am king, and the Church is the kingdom." Our translators did not see this. "Seal the Book until the time of the end;" "Unseal the Book; the time of the end is come. Many shall run to and fro, and knowledge shall be increased." Give to each of these Scriptures its proper place.

The Prince of Peace *is*, but He is not *here;* He is waiting the time, which the Father hath put in His own power, for that is another of God's secrets; He would not tell Jesus when the Second Advent should take place; the Son of Man did not know; it is a great secret, just as the Church was a secret concealed from the days of Adam to the days of the pentecostal outpouring of the Holy Spirit.

"To make all men see what is the dispensation of the mystery, which, from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Now, dear brethren, we have reached this fact in expounding this passage. Paul uses this expression three or four times; you will find it three or four times also in the Evangelists, used by Christ in relation to the mysteries of the Kingdom. The parables are mysteries. "The Kingdom" was at once revealed and concealed in parables so that the majority of Christ's hearers seeing, saw not, hearing, heard not; but unquestionable evidence of the Messiahship of Jesus was put before them by His works. He appealed to them: "The works that I do in My Father's name these bear witness of me: if you believe not Me, believe the works." "Tell us, Who art Thou?" "I have told you, and ye believe not."

You remember last Sunday about the reed-sceptre and the thorn-crown, how Christ was recognised as King in mockery, and how He

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was declared King of the Jews by Pilate. Well, now, here it is in other words—"the dispensation of mystery;" the evils in the world continue; evil men shall wax worse and worse, deceiving and being deceived. "Be not surprised," the Apostle tells us again and again. "Do not be astonished to meet trials; as though some strange thing happened to you." These fiery trials are no more than may be expected in a dispensation of mystery. Do not expect a bed of roses here as long as your Master is from home. This is His home, the place of His kingdom. As long as He is away evil servants smite their fellow servants, and cherish bitter sectarianism, instead of brotherly love; they have been doing this for a long time, and they do it still. The fires of Smithfield will not kindle now, but still there is beating going on—oh! yes—sect against sect, school against school, and Christian people to their shame speaking bitterly of fellow-Christians. Mystery, mystery!

Sometimes you say it is very mysterious that your prayers are not heard, or, at least, not answered. Then I will remind you of the testimony of Daniel, the man greatly beloved; he prayed and was heard, but the answer was intercepted—by whom? by what? Just read this: "And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the Prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" (Dan. x. 10–13). Your prayers have been heard, but the messenger of mercy on his road has often been intercepted; God has sent a blessing, but the messenger has not had free course; things have occurred which have hindered the execution of the purpose of God; but it will not ultimately fail; not one word will fail; but God must have time. And the period is coming when the angel will stand upon the earth and the sea, and, with uplifted hands, swear by Him that liveth for ever and ever that there shall be time, that is, delay no longer. In what? Clearing up the mystery and justifying the faith; putting down the opponents of God and His truth; chaining the adversary; and cleansing the region where the prince of the power of the air and his demons dwell.

What a blessing it is that we are not left in darkness as men were in former days, when the Father kept to Himself His great purpose respecting the Church and the dispensation of mystery! There were hints which a thoughtful Israelite might ponder as meaning much, although he could not say what, such as this in Isaiah xlix.: "And now, saith the Lord that formed me from the

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womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Gracious purpose! Christ is rejected of men; He is accepted of God. And God takes Him up to His right hand and says virtually, "Now I will gather out of the nations a people to My name—to Thy name, and these shall be the sons of God—the living temple—the shekinah in which the Holy Spirit will dwell—the children of the first resurrection—and these shall be manifested with Thee, when Thou returnest to claim Thy throne on earth; these are the redeemed body; these shall shine as the sun in the kingdom of their Father, that all nations may see that I have chosen Thee and chosen them in Thee."

No wonder that they who pierced Him will mourn! No wonder that there will be lamentation when they see the Lord in His holy majesty—that divinely royal One, regarding whom they said, "Crucify Him! crucify Him!" That wondrous One upon whom they spat their venom!

Now, brethren, be not troubled by the "mystery." If you cannot get things your own way take them in God's way. If we cannot get our wishes gratified, each of us will say, "Very well; not my will, but Thine be done." That is the solvent with which we can meet the mystery. When we mourn for ourselves or others we shall recall the oath of the angel. The time is coming when it will all be cleared up; the time of conflict will cease, and the mystery of God will be finished.

One thing more. I read in this Book about something which is called the "mystery of godliness." I should like you to think about that. Some commentators have been perplexed what to make of it; they do not understand it. I do not pretend fully to understand it, but I will tell you a little of what I think about it. Paul says: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now, in the person of Christ we see the condensed essence of all mystery: Jesus of Nazareth—a poor man, amongst poor men—who was crucified as a malefactor under the false charges that He was a rebel against Cæsar, and a blasphemer of God. In that poor man God dwelt; that is, He manifested Himself in the works and words of Jesus Christ, the Nazarene; He spake through Him; He wrought miracles before the people through Him; and He gave Him life in Himself that He might give life to others.

Very well. The wonder of all history has been the life and per-

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son of the Lord Jesus Christ, accounted for by the fact that God was manifested in Him—namely, God with us. He is the mystery of godliness. But what of those in whom He dwells? He is the all-sufficient power in the hearts of all believers. What do I mean? Why, this: In Christ-like Christians we see it. What? We see a man resisting evil; what prompts him to do it? We see a man crucifying the flesh with its affections and lusts, although that is against nature; we see a man bearing patiently the insults of others, although the law of nature is revenge; and we see men benevolently giving their property to others, although the law of nature is thorough selfishness. Explain it all. Why, it is the mystery of godliness. God's grace operating upon the minds and hearts of these persons. They are the living contradictions of the law of nature. "We know that we have passed from death unto life, because we love the brethren." Here is a man praying earnestly for his enemies. What is that? Why, Christ in him, of course. Praying for enemies! Who can do it? No one, except he has Christ in him. So that the principles of the Divine economy which God has given us act against—fight with—nature. Now, the prince of darkness is still exalted; from his throne in the air he lords it over the earth. Hence, you see, the Body of Christ, the true Church, are the children of light; the light of Christ shines through them; it is in them a principle of light, of truth, of veracity, of thorough, honest, transparent piety—that is what it is. These men of God have no carnal weapons to fight with. "Mystery!" Why? Because they are of God. There is a man shamefully entreated, and he takes the very first opportunity of doing a kind act to his enemy. Why? Because one of his principles is, "Be not overcome of evil, but overcome evil with good." Just like Christians, you know. You hear of a man who has injured you; he is in trouble; you go and see him, and you ask him what you can do for him. It has happened ten thousand times, and will happen ten thousand times again. It is the mystery of godliness, opposing the evil in the world; and this will continue till Christ comes to claim His own.

Now, brethren, I need not extend these remarks; you have the clue to the whole matter of the mystery as far as I see it; and you have the assurance that it will come to an end at the time determined of God.

When "the dispensation of the fulness of the times" shall come there will be a glorious deliverance. Meantime, let our conflicts in this age of mystery make us strong soldiers of the great captain of salvation. Our Leader was made perfect through sufferings. Shall we refuse to learn in His school? When we are buffetted let us show patience; when we are evil spoken of let us keep quiet. The angry word will not blister a clear conscience. When we meet disappointments and vexations, let us be patient, for there is a bright and beautiful day coming, without storm or darkness, right royal weather—coming when the King comes. Amen.

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DID JOB BELIEVE IN A FUTURE LIFE?

AS the words of Job are so often quoted and appealed to as proof positive of his belief in the grand doctrine of the Resurrection, it is important that we should clearly understand what the testimony of this illustrious patriarch really amounts to. It is my firm belief that there has been long and widespread misconception upon this point. It is almost universally believed that Job *did* believe in a future life, and a resurrection, and that he has enunciated this belief in the clearest and strongest terms. My sincere conviction is that he had no such belief, and never gave expression to anything which involves it; but that, on the contrary, he speaks of death in the most emphatic language as the end of a man and of the grave as a place from which he was to have no resurrection. Let us not be afraid to examine this matter fairly and fully. It is perhaps best to examine the strongest passage first. If the citadel be taken the outposts will not occasion much trouble, but if we begin at the outposts there will be a lot of mere skirmishing before anything decisive is done.

I give a new translation, and I make no apology for doing so—even if I were the first to propose a new rendering, the fact of there being no less than eleven marginal readings and seven words in italics in the compass of these three verses would be my more than sufficient justification. I feel confident that the following translation will stand severe criticism.

Job xix. 25–27.—I, I have known my Vindicator, the Living and the Last. He shall arise upon the earth, and after they have destroyed my skin this [shall be]; and without my flesh I shall see God, whom I, I shall see, and my eyes shall behold on my side, and not an enemy's. My reins are consumed within me.

I now give my reasons for the more important departures I have made from the Authorised Version.

The living, Heb., Hai.—See Isa. xxxviii. 19, "The living, the living (Heb., hai hai), he shall praise thee;" also, Isa. xxxvii 4-17, The living God (Heb., Elohim hai).

The last, Heb., acharon.—See Isa. xliv. 6, "I am the first and I am the last;" also, xli. 4, "I, the Lord, the first and the last (acharonim).

They have destroyed.—The verb here is probably impersonal; and the phrase would thus mean, "has been destroyed. Compare the Greek of Luke xii. 20, Apaitousin apo sou.

Without my flesh, Heb., mibsari. The particle translated "in" means "from" and "without" and is rightly rendered by the latter word in ch. xi. 15, "Then shalt thou lift up thy face *without spot* (Heb., mimmsom). The phrase may appear to favour the idea of a disembodied state, and it has been so understood by several scholars, but that it is only a strong expression for the wreck to

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which his wasting sickness would reduce him is proved by a reference to chap. xxxiii. 21, where a still stronger expression is used, "My flesh is consumed away so THAT IT CANNOT BE SEEN." Such language is clearly hyperbolical and was never meant to be taken literally.

On my side.—This appears to be the force of the word (li) wherever it occurs, and I cannot find any instance of its meaning as given in our present version.

And not an enemy's.—The word (zar) means both a stranger and an enemy, but the nature of the sentence appears to demand the latter word. Job's meaning being, that God would arise and vindicate his cause and not his opponents'; and this is exactly what befel. See chap. xlii. 7, "Ye have not spoken of me the thing that is right as my servant Job hath."

Now let us look at chap. xiv., one of the most touchingly pathetic chapters in the whole Bible. Its whole contention appears to me to be the utter and hopeless mortality of man. According to verse 7, "There is hope of a tree," but verse 10, none of a man. It has been asserted that verse 12 contains a distinct statement of a belief in the resurrection. The words, "Till the heavens be no more they shall not awake nor be raised out of their sleep," have been interpreted to mean, that men will not awake from the sleep of death till this event, but they will afterwards. But this is an altogether too far-fetched and fanciful way of interpreting Scripture. The analogy of Scripture is opposed to such a rendering. Suppose if we carried out this rule with Ps. lxxii. 5, "They shall fear thee as long as the sun and moon endure." Was it meant to be asserted or over suggested here that they will not fear Him after these have passed away; or verse xvii. of the same Psalm, "His name shall be continued as long as the sun" (but no longer)? See, also, Psa. lxxxix. 36, 37. The simple fact is that the continuance of the heavens and the sun and moon are taken as equivalent to eternity, and Job therefore means that the dead *never* shall awake.

Chap. xiv. 13, "O that thou wouldest hide me in the grave," &c. Gesenius, in his Hebrew lexicon, where illustrating the force of the Hebrew word translated "for," at the beginning of ver. 16, has the following, "O that thou wouldest hide me for a while in Hades, and afterward recal me to life, though I know this to be impossible; but, no (on the contrary), so far from dealing with me kindly thou art even almost lying in wait against me." The words are simply the expression of a strong though hopeless desire. Ver. 15 should read, "Thou wouldest call and I would answer thee, thou wouldest have a desire for the work of thy hands."

Ver. 14, "If a man die shall he live again?" The question plainly demands a negative answer. I have heard the words, "All the days of my appointed time, will I wait till my change come" explained as meaning, "All the days of my disembodied condition in hades, "I will wait till the resurrection comes;" but the word

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translated "appointed time," means "a warfare," and refers not to the conscious sojourn of the soul in Hades, which, even according to those who believe in such a thing, bears no manner of resemblance to a warfare; but the reference is to *this* life, which is verily a great fight of afflictions. Job likens himself to a soldier on active service and waiting to be relieved and released.

That the foregoing explanations are in harmony with *all* Job's other utterances is manifest. Chap. vii. 9: "As the cloud is consumed and vanisheth away, so HE THAT GOETH DOWN TO THE GRAVE SHALL COME UP NO MORE," &c. Can anything be more explicit than this? Such a belief as this fully explains ver. 11, "THEREFORE I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul." Chap. x. 21, "Before I go whence I shall not return;" xvi. 22, "When a few years are come then I shall go the way whence I shall not return."

These passages, I contend, absolutely preclude the possibility of any belief in a future life on the part of Job, and what is true of Job must be true of his friends also. If *he* had no such belief, certainly *they* had none. They came to comfort him for the loss of his children. Do we find them, or any one of them, saying, "Thy light affliction is but for a moment." "Sorrow not without hope." "Thy children shall come again from the land of the enemy." "It will all be put right in the other world." I don't mean did they use these very phases, *did* they say *anything like this?* We are bound to answer, they did not, and if they did not, it was because they could not. They had no such consolation to offer him.

I think we might safely say that had Job and his friends held the belief in a future life the book would never have been written at all, for such a belief would have explained their difficulties, as it does ours. The great truth of a future life where what is crooked shall be made straight, and what is wanting shall be numbered, is the key that solves our problems; the absence of such a solution in the case of Job and his friends accounts for their utter inability to explain the Divine dealings.

The Book of Job is a portion, and one of the noblest portions, of the Divine Record; but the utterances of this much-tried man concerning death are but the passionate statements of his own belief, and not revelations from God. If Job did not believe in a resurrection it was not because he thought it too hard a thing for God, but because God had not revealed this thing to him. Well might He who is the Resurrection and the Life say to His disciples, and through them to us, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and RIGHTEOUS MEN have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

The foregoing is not a hastily-arrived-at conclusion from insuffi-

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cient data, but the clear outcome of honest and grammatical exegesis and a dispassionate comparison of Scripture with Scripture, and as such the writer recommends it to the devout consideration of the thoughtful readers of the RAINBOW. R. PHILLIPS.

REVELATION AND ITS EVIDENCES.

No. I.

IN reading over the "Three Essays on Religion," by the late John Stuart Mill, it occurred to us that it might not be without use to draw the attention of the readers of the RAINBOW to some of the objections to the miracles of Scripture which a man of undoubted ability has brought forward.

After labouring to the utmost of his power to disparage them, both as regards their nature and their evidence, Mill proceeds to add to the weight of his objection by comparing them to other alleged miracles, viz., those claimed by the modern Church of Rome as having been wrought by persons, or at places, which would make them attestations to the truth of her lofty claims to be the one true Church of Christ upon earth.

An argument of this kind is most desirable in the cause of truth. If we were to believe what sceptics sometimes tell us, we would come to the conclusion that nothing in the world is so common or so easy as to establish a belief in miracles. Under certain circumstances, and these the exact circumstances, in every particular, of the miracles of Scripture, we affirm that nothing in the world is so difficult as to establish such a faith. If we were to believe some people, any one, no matter who, has only to claim the exercise of miraculous power in order to find ready acceptance for the claim with multitudes of his contemporaries. This is far from being the case. Mohammed did not dare to lay claim to miraculous power in attestation of the religion which he set up. The claimants to be the mediums of divine communications in the darkest ages and countries, and among a population disposed to accept their claims, as, for example, Numa Pompilius among the Romans, did not venture to bring forward any miraculous power in the faintest degree bordering upon that advanced in Scripture, but appealed to secret visions, of which no one but themselves could be cognisant, or to natural signs and omens upon which they pretended to affix a significance. While Scripture constantly speaks of prophetic and other visions, these are never appealed to by it in proof of the truth of the revelation, nor are natural signs and omens ever mentioned in this light except where they had been previously foretold and so advanced as proof of the miraculous gift of prophecy (1 Sam. xii. Ezek. xiv. 21). And the infidel Hume is our witness to the

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fact that the claim to miraculous power constantly only ends in exposing the vain pretender to ridicule and contempt. Speaking of the strong tendency in man to claim and to accept miracles, he yet says, "How many stories of this nature have, in all ages, been detected and exploded in their infancy?" (Essays, vol. ii, sec. x.) It is not the simple thing which some suppose to obtain credence for works which in their nature are miraculous. Under certain circumstances we would say that to obtain such credence is of all hard things the hardest, and that such circumstances are precisely those under which the alleged miracles of the New Testament enforced and won belief.

It is for this purpose especially valuable when we can get men like Mill to advance special cases in which they suppose that miracles, refuted alike by them and by the great majority of those with whom they reason, are yet supported by what they hold to be an evidence equal to or superior to that which attests the miracles of Christianity. They have before them the records of miraculous claims of various ages and various peoples. They can select at their pleasure cases which appear to them to be the very strongest, viz., such as are in their nature supernatural and at the same time well attested. They know perfectly well that in no other possible way, and in no other easier way, could they, if their depreciation of Christian miracle is indeed just, bring Christian miracle into more reasonable disrepute. They have only to show us cases of alleged miracle, and to say, "Here are cases as truly miraculous as any of those which Scripture records, and as well attested. You reject these either on the score that they are not necessarily supernatural or that they have not a sufficient attestation. We call upon you, as reasonable and consistent men, to reject the miracles of Scripture which possess no higher claims to faith. Or, if you choose for any reasons of your own to adhere to your belief in Scripture miracle while you reject other miracles of as high claims, you must at least permit us, without condemnation from you, to reject the one as we reject the other. In so doing it seems to us that we act the more reasonable and consistent part."

Hence it is that we are so pleased when we can induce our sceptical opponents to come to particulars. As long as they deal with vague generalities we find it hard to answer them. But when they come boldly and honestly to particulars, as they ought more frequently to do, and as they have in history the means of doing, and say to us, the advocates for Christian miracle, "Here are cases as strong as any of your Christian miracles, and yet you reject them," then we are able to meet them fairly face to face. What we affirm now and always is, that in that most extensive range of religious history which is not embraced within the writings of the Scriptures of the Old and New Testament, there cannot be advanced individual cases of miracle, or a series of alleged miraculous interpositions, which can for a moment compare with numerous individual cases

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of miracle or the great series of miraculous interpositions recorded in the Scripture, either as regards their nature or their evidence, or both combined. Mill tells us that there are such. We will proceed to put his claim to the test.

It is in the miraculous power claimed by the modern Church of Rome that Mill finds cases which he asserts to possess not merely equal but superior claims to belief as true miracles as any of those recorded in Scripture. We cannot accurately fix upon the time when the miraculous power claimed in the apostolic age was supposed to have been withdrawn. There is here a debateable territory into which, we confess frankly, we are unable to find our way. But we can fix a time when men of our mind are agreed that miracle had ceased. It was long before that period which the modern Church of Rome points to as her great period for the exercise of miraculous power, and from which modern sceptics bring forth examples to compare with those of Scripture. Pope Gregory the Great, in a homily on Mark xvi., confessed that Christian miracle had ceased long before his time, and gives an admirable reason for it. "My brethren," he said to his hearers, "are ye without faith because ye do not perform these signs? But these were necessary in the *first days* of the Church. For that the multitude of believers should be added to the Church, this faith must be nourished by miracle, just as we, when we plant trees, water them until we see that their roots have stuck fast in the earth; and when this is done we cease to water them. For this is what Paul says, 'Tongues are for a sign, not to them that believe, but to them that believe not."* We will not therefore go farther back than Gregory's time for instances of miracle which we refuse to allow as the continuation of the early Christian miracle. And, indeed, it is only to times later than his that the modern advocate of Rome points as the great age of miracle, or in which the sceptic searches to find his cases which are to parallel or excel the miracles of Scripture. Among these modern records Mill finds his cases. It is true that he does not refer to special cases, as we should greatly wish that he had done. He only speaks of them generally, and to him therefore we can only reply in the general. When we have done this, however, we will apply ourselves to some special instances which Mill's great favourite, Hume, has selected from these Roman miracles for the very same purpose for which Mill has referred to them more generally, viz., to establish that as no man of sense believes the Roman miracles, so no man of sense should credit those Christian miracles which come to us with no better attestation.

We will now give Mill's proposition. It is that "These miracles which no one but a Roman Catholic, and by no means every Roman Catholic, believes, rest frequently upon an amount of testimony greatly surpassing that which we possess for any of the early

* Breviarium Romanum, bern. Inf. Octavam Ascensionis.

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miracles" (238). This we now proceed to examine. We do not think it would be easy to lay our hands upon a statement more inconsistent with the real facts of the case.

In the passage immediately before that just quoted from Mill, he tells us that the miracles of the Romish Church of which we are now speaking, are "brought forth and believed, even in the present incredulous age. Yet, if in an incredulous generation, *certainly not among the incredulous portion of it, but always among people who, in addition to the most childish ignorance, have grown up (as all do who are educated by the Catholic clergy) trained in the persuasion that it is a duty to believe and a sin to doubt; that it is dangerous to be sceptical about anything which is tendered for belief in the name of the true religion; and that nothing is so contrary to piety as incredulity*" (238). We think that the mere reading of the above statement ought to convince every one that the circumstances under which the miracles of the New Testament were "brought forth and believed," were in every respect of any consequence as diametrically opposite to those under which the miracles of Rome were "brought forth and believed," as it is well possible to imagine.

In the first place, the miracles of Rome have been "brought forth" under the auspices of the ruling and most influential parties in that Church. The priesthood of Rome, backed up by the power of the State, have been the parties under whose auspices the Roman miracles have been brought forth. These parties always taught those to whom they were to present the miracles that it was the part of heresy to deny or even to doubt the truth of any thing presented to them by their religious teachers. And the circumstances have been in general such as to make it impossible to examine the accuracy of what was asserted and very dangerous to attempt to do so. The suspicion of heresy in the most common periods of alleged Roman miracle was the tolerably sure introduction to imprisonment or death.

The very opposite to this was the case of the miracles of the Gospels. They were in no instance whatsoever brought forward under the auspices of the ruling parties in the Jewish Church, and were never backed up by the civil powers. Jesus Christ, a poor man, of no authority whatsoever apart from his personal character, and some others of as little authority and weight, publicans, fishermen, and the like, were the men who "brought forth" the miracles of the Gospels. The ruling powers in their Church, the Pharisees, the Sadducees, the scribes and lawyers, and priesthood and council, were bitterly opposed to them. The civil powers never backed them up in the smallest measure. They were either indifferent or hostile. Examination into the reality of the alleged miracles was always easy. Detection of them if false would have been hailed by the ruling powers as the highest piety to God, and an act of the truest fidelity to the law of Moses. In this most important respect,

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viz., the worldly position of the parties by whom respectively the miracles of Rome and of the Gospel have been "brought forth," there is an utter dissimilarity. This one matter makes the two classes of miracle utterly unlike. We venture to say that if the Christian miracles had been brought forth as those of Rome in this respect have been, that they would be regarded as having scarce any claim to credit with reasonable men.

There is another circumstance in the case of the parties who have brought forth the miracles of Rome which is altogether unparalleled in the case of the Gospel miracles. As a rule, those who brought forth the miracles of Rome, and who were possessed in all matters relating to religion of a practically unlimited power, were also parties who had been trained to believe, and who believed, that *pious frauds* were not only lawful but praiseworthy. Anything which would make the people more devoted to the dominant faith, and more unhesitating followers of its religious teachers, would be considered praiseworthy to impress upon the mind as true, even though it were really untrue. Of all such things none could exercise so mighty an influence as the belief in miracle, and the exhibition of miracle before the eyes of the people. And so we see that the parties who brought forth the miracles of Rome were not only possessed of a power which would enable them to impose a good of pretended wonder and sign upon the people, but were also educated in principles which would make them fully persuaded that it would be a most praiseworthy act in them to do so if they possibly could. They would thereby attach them to that which the wonder-workers considered to be the true saving faith, and to themselves whom they also considered to be its only lawful ministers.

Nothing of this appears in the bringers forth of the Gospel miracles. No text from the Old Testament has ever been advanced in support of pious frauds. Many very strong texts could be brought forth from the Jewish Scriptures in denunciation of all pretended supernatural power. No saying of Jesus Christ can be advanced in favour of pious frauds, but many against them. And no stronger condemnation of them has ever been uttered than St. Paul has expressed when such a charge was made against himself (Rom. iii. 8). The bringers forth of the Gospel miracles neither possessed any power to palm off false miracles for true upon the people, nor were they actuated by any principle which would lead them to do it if they had the power. The exercise of such a power also, instead of binding the mind of the people to them would have had the effect of sending them away.

In the places, too, in which the bringers forth of Roman miracles have generally laid the scenes of their miracles there is a marked and striking difference. As the general rule, it will be found that the chief places for Romish miracle have been the precincts of churches, convents, monasteries, tombs, and similar places, all in

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the charge and power of that priesthood who bring forth to view the alleged miracles.

This was never the case with the miracles of the New Testament. It is true that some of the most remarkable miracles of Christ and His apostles were wrought in the precincts of places of worship, as the Temple and the synagogues. But these were the very places of all others where it would be least possible for them to have palmed off false for real wonders, for they were all under the power and the charge of their bitterest enemies. Luther or Calvin going into the Church of St. Peter at Rome, or a parish church in Spain, to work a miracle, would be parallel to Christ and His apostles healing in the Temple at Jerusalem and in a synagogue in Galilee. Such would be the very last places where imposture would be either attempted or would succeed. When the miracles of the Gospel were not wrought at such places, they were generally wrought in the open air, at the gates of cities, and in similar places where imposture is most difficult, if not altogether impossible.

Again, the nature of the miracles generally alleged on the part of the Church of Rome has been of a kind which does not by any means bring them, even supposing them true, necessarily out of the region of the purely natural. This is a most important consideration. We define a miracle to be an effect beyond the possibility of having been brought about by human means or by the spontaneous agencies of nature, as those agencies have been experienced by mankind. Now when we come to read the history of Roman miracle, we will see that in general it is not beyond human means or the spontaneous agencies of nature, and that we might in very many cases, or perhaps in the larger proportion of cases, admit the alleged occurrences to have been facts without being at all compelled by that admission to acknowledge them as miracles.

We will not be convicted of exaggeration or falsehood when we say that Romish miracles, as a rule, are of the following kinds:— Visions of the dead appearing to the living; the imprinting of certain stigmata or marks on the hands, feet, and other parts of the human person; an unusual preservation of the bodies of the dead from corruption and decay; reputed relics giving signs, as the thorns of Christ's crown dropping blood, and the blood of St. Januarius annually liquefying; pictures and images in churches and monasteries speaking, moving the eye, bleeding. Such are very usual classes of reputed Romish miracles: and if we add to these the cure, for a longer or shorter period, of various maladies on the part of a few as compared to the multitudes of sick folk who have visited tombs, wells, and other places in the full faith that cure was there to be obtained, we will have enumerated, beyond any question, Roman miracles in their prevailing and common character.

It is very plain that some of the above classes of alleged miracle

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might, not only possibly, but very easily, be effected by human means. The annual liquefaction of the blood of St. Januarius, which used to be witnessed at Naples; thorns dropping blood; pictures and images appearing to speak, or moving some part of them as the eyelids, or having drops of blood flowing from them: all of these signs are quite within the power of man to effect by a little skill upon his part, in fact just as much within his power as for the conjuror to perform many of his tricks. When such signs are wrought within places over which the parties interested in their success have complete control, and when liberty is not permitted to the incredulous portion of the spectators to examine fully into the matter, all such signs are justly to be rejected as not coming within the class of miracle, inasmuch as they are perfectly within human power to accomplish. A ventriloquist could make his voice to come from a lifeless statue; a little machinery could make it appear to move in some part, or to drop down blood; heat applied to the bottle in which the blood of St. Januarius was said to be, would liquefy the contents. The extraordinary stigmata, or marks which have appeared upon the persons of some Romish devotees, in imitation of the wounds of Christ on the cross, are quite within the power of artificial means to produce. Appearances of the dead to the living may be simulated by living persons. The signs that would authenticate a revelation to reasonable men must be signs which are allowed by such to be beyond the power of man to perform.

Again, it is quite plain that several others, or indeed all the other of the above classes of alleged Romish miracle may be brought about by what may be called, as distinguished from conscious human agency, the spontaneous agency of nature. The extraordinary preservation of the dead body is a quality of certain soils, and can account for signs of this kind. It is well known to physiologists that the imagination of man, in temperaments of a peculiar kind, nurtured in the indulgence of it, and under circumstances that correspond to the natural faculty unduly stimulated, is capable of producing many wonderful effects. The heated imagination can bring up spectres before the mind which have no real existence, but which to the fancy of the subject may have all the reality of a real existence. The power of imagination may effect for a longer or a shorter period cures of various maladies. And thus the alleged visions of the dead to the living may be accounted for without supposing any intentional fraud upon the part of those who say that they saw them or on the part of any others; and those cures which are so often related as having taken place at the tombs of Romish saints, or before their images, may really have happened without any other power effecting the cure than the spontaneous agencies of nature working chiefly through the imagi-[illegible]tion—the range of whose power has by no means been ascertained [illegible]e student of physiology. Even the stigmata or marks, corre-

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sponding to the Saviour's wounds, may well be supposed to be not beyond the mysterious power of this mighty but purely natural agent, for surely the marks produced upon the child in the womb by the imagination of its mother are fully as wonderful and as unaccountable as the stigmata upon the hands, feet, or side of a Roman devotee. If a sceptic would advance Romish alleged miracles as equal in their character and nature to those of Scripture, he must not confine himself to general statements, but must bring forward specified cases and show us that they take their rank as works of the same kind with those related in Scripture. Mill has not done so in his Essay. Hume, whom he so much admires, has done so, and to the special cases advanced by Hume we will draw attention in our next paper. The subject is one of such vast importance that we will be excused from dwelling upon it. Miracles are the main external evidence upon which we rest the truth of our Christian faith, and at no past time whatsoever were miracles so tenaciously and so insidiously attacked from every point of view as in this age of ours.

HENRY CONSTABLE.

THE MAN OF SIN.

2 THESS. ii. 1-8.

Second Article.

IN last paper I mentioned the two principal views which are held of this passage, namely, that held by the great body of Protestants—that "the man of sin" is the Bishop of Rome, of course, in his official capacity as the head of the Roman Catholic Church; and that held by many millenarians that "the man of sin" is to be a single individual man, who is to be revealed shortly before the time of Christ's second appearing, and to be acknowledged by the Jews as the true Messiah, &c.

It is right to mention that this latter view was originated by the Roman Catholic Church. In a note on the passage in hand in the Douay, or Roman Catholic translation, the following explanation is given:—"Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ὁ*, *the* man of sin, *the* son of perdition, the opposer, *ὁ ἀντικείμενος*. It agrees to the wicked and great Antichrist, who will come before the end of the world." On the phrase "in the temple," it is added, "Either that of Jerusalem, which some think he will rebuild, or in some Christian Church which he will pervert to his own worship, as Mohamet has done by the churches of the East." This translation was "first published by the English College at Rheims, A.D. 1582." I presume the notes are of the same date, as it is not likely that an English version would be allowed to go to the public without such explanations. Peter Jurieu, a French Protestant minister, in a work entitled, "The Accomplishment of the Prophecies," which was published in English in 1687, refers to this in a very pointed manner. He says: "The term of *apostasy*, which signifies the *Empire of Anti-*

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christ, evidently shows that the Antichrist of the Romish doctors is a mere chimera. According to them he must be a Jew that must style himself the Messiah, assemble all the Jews at Jerusalem, make war on the Christians, and destroy Christianity." The note in the Douay Bible shews that the "Romish doctors" held the Man of Sin and Antichrist to be identical, so that Jurieu's description will apply to the Man of Sin as well as to Antichrist. Bishop Newton, in his chapter on this passage, quotes Calmet's "Commentary and Dissertation on the Antichrist," as follows: "The fathers and the best interpreters understood this unanimously of Antichrist who will appear in the world before the great day of judgment, to combat religion and the saints."

In considering the general question as to the identity of "the Man of Sin" with the Pope of Rome, it might be well to do so in connection with the different terms in the passage which have been already passed under review. As far as possible we must be guided here by the facts of history, and we might frame our questions somewhat in the following manner:—

(1.) Do facts bear out the idea that "the temple of God" in this passage is to be understood of the Christian Church?

(2.) Do facts bear out the idea that the Bishop of Rome, as the head of the Roman Catholic Church throughout the world, has been developed out of an apostasy in the Christian Church, which had begun when the Apostle Paul wrote this letter to the Thessalonians?

(3.) Do facts bear out the idea that the Bishop of Rome has opposed and exalted himself against all civil or ecclesiastical rulers, or both?

(4.) Do facts bear out the idea that the Bishop of Rome is the "Man of Sin" in the sense of being "the lawless one?"

(5.) Do facts bear out the idea that the Bishop of Rome "sits in the temple of God shewing himself that he is God?"

In regard to the first question, I have already pointed out three senses in which the phrase "temple of God" may be used. The first is the Temple which existed at Jerusalem at the time of Paul's writing the epistle. But it will hardly be maintained that the "falling away" spoken of by the apostle could apply to the Jewish institution, for the simple reason (already stated) that the cup of Jewish iniquity was already full, and doom pronounced, "Behold, your house is left unto you desolate." Execution was inflicted by the instrumentality of the Roman power some thirty years after Paul's intimation. In these circumstances there need be little hesitation in setting aside this sense as entirely inadmissible.

Another use of the phrase "temple of God" is that future temple which is to be erected under express Divine authority, in connection with the re-establishment of the kingdom of God upon the earth under the Messiah. The question which here occurs is, Have we any intimation in the Scriptures that there will be, under that institution, any such usurpation of authority arising out of an apostasy, as shall answer to the description given by the apostle? I am not aware of any such intimation, or even of any scattered hints, from which such an idea could be gathered. I must therefore pass from this sense as entirely out of the question.

But the idea is entertained by many that there will be erected in the

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future, *without Divine authority*, a temple which will answer to the requirements of Paul's description. So far as I am aware, the only evidence in support of such an idea is derived from the passage in hand, by insisting that the mere use of the language is sufficient to warrant the idea, if it be accepted in its literal sense. But there is no absolute necessity for the literal sense here. The usage of the apostle in other parts of his writings, and the reasonableness of the metaphorical sense, ought to satisfy the strongest advocate of literality. But granting the literal sense probable, not to say proved, would it be justifiable to call such a temple "the temple of God." The former Temple at Jerusalem could claim to be of Divine authority, and if other circumstances were favourable, it might so far be admissible. The Christian Church was also a Divine institution, and existed when Paul wrote. But the existence of a temple in the future under any other than Divine authority, and yet worthy of being termed "the temple of God," is so extremely improbable, that it is matter for wonder that it was ever seriously entertained.

The only remaining sense in which "the temple of God" is employed is that of its being applied to the Church of Christ. When the apostle penned the phrase in his letter to the Thessalonians, the Church was still in a state of comparative integrity; and though it has become corrupted in a very great degree, it is still in a very important sense represented by the Church of Rome. This sense may be to a large extent only lineal and historical, and to a very small extent either doctrinal, ritual, or constitutional; but it cannot be denied that the institution which now exists in the Eternal City, over which Cardinal Pecci, publicly known by the assumed style of Leo XIII., is bishop—has a pedigree of a certain kind which has been directly derived from that community of Christian disciples to whom the apostle wrote his letter, addressed to "all that be in Rome called saints." The extent to which a departure from the original has proceeded either now or at any former period in the history of the Roman Church cannot deprive it of the designation "the temple of God," for the very sufficient reason that the apostle, in employing the term, anticipated such a departure from some Divine institution in which a personage (official or individual) should occupy the position of "the Man of Sin."

So far there is fitness in applying the phrase "temple of God" in the passage under consideration to the Christian Church. But not only was apostasy matter of prediction by the apostle, but as matter of fact it had actually begun. It was only in the incipient stage, however; and as these letters to the Church at Thessalonica are supposed to have been the earliest of the Apostle Paul's writings and none of the other epistles written by the other apostles are of so early a date, we cannot expect to find records of the fact. It was at an earlier date than this, however, that the Judaising element came into operation in subverting the true faith and obedience of the Gospel. The momentous character of this error may be estimated from the fact that a meeting of the apostles and elders at Jerusalem was held to consider it, and that Paul's letters to the Romans and Galatians were written with direct reference to it.

The further development of the apostasy, predicted by the apostle, was noticed in the first article, to which the reader is referred. The second

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letter of Peter and the letter of Jude are also full of testimony to the same effect. The case of Diotrephes, mentioned by John in his third letter, is also worthy of note in regard to that "love of pre-eminence" which forms so striking a feature in Paul's description of "the Man of Sin," as well as in the Roman Catholic Church.

From what has been advanced I submit that an affirmative answer has been given to the question, "Do facts bear out the idea that 'the temple of God' in 2 Thess. ii. 4 is to be understood of the Christian Church?" No other institution is to be found which answers to the description given by the apostle; and the Christian Church, especially under its Roman phase, furnishes ample evidence of identity with that description.

(2.) Do facts bear out the idea that the Bishop of Rome was developed out of a falling away in the Christian Church, which was begun when the apostle wrote? Here it is undeniable that the apostasy was first, and the Pope next. But the question is as to the second being the effect of the first. In the text it is plainly intimated that there is a close connection between the apostasy and the Man of Sin. The apostle says: "That day shall not come (or be present) except there come a falling away first, and that man of sin be revealed." And again, "For the mystery of iniquity doth already work; only he who now letteth (or hindereth) will let until he be taken out of the way. And then shall that wicked be revealed," &c. The words "only" and "then" in this quotation show very clearly that the working of the mystery of iniquity is only prevented from bringing about the revelation of "that Wicked" (one) by some intervening obstacle. Can it be shown that the Papacy was a growth, however slow and gradual, from the corruptions of the primitive Church? It is admitted on all hands among Protestants that there has been apostasy in the Church; and although the "falling away" is left undefined in the passage under consideration, it is amply delineated in other places, and finds full illustration in the early centuries of the Christian era.

In treating a subject like this it is impossible to avoid repetition. I have already referred to the error of the Judaising teachers who sought to impose the law of Moses upon Gentile disciples as a condition of justification in the sight of God. And we know that one of the principal features in the Reformation from Popery in the sixteenth century was justification by faith without the deeds of the law. In addition to this, however, the faith itself was subverted. The kingdom of God, which was the theme of apostolic preaching, lost its Israelitish character, and found a substitute in a so-called spiritual kingdom. The throne and kingdom of David promised to the Messiah, was exchanged for a kingdom in the hearts of men. "THE ANNUNCIATION" of the angel to Mary has been made a prominent subject of pictorial illustration in the Roman Church, while the important matter which was announced has been lost sight of. "He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end," is, even according to the Roman Catholic English version, the concluding part of the promise. I need not dwell on the fact that this, in its plain sense, as it must necessarily have

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been understood by Mary, has no place in the creed of the Pope. "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus," is the first portion of the intimation, and I need not say how literally this is accepted, and with what inconsistency, by the same personage. And not only so, but how absurdly this simple announcement has been exalted into what is termed a "dogma," in which the conceit of the immaculate conception of the Virgin herself is declared to be the belief of the Church.

I need not dwell on the way in which other important truths of Scripture have been subverted. The readers of the RAINBOW do not need to be told how the great truth concerning eternal life has been set aside. Our Lord announced Himself as "the resurrection and THE LIFE"—as "the way, the truth, and THE LIFE,"—"as the Father hath life in Himself, so He hath given to the Son also to have life in Himself," and "as the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will." "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever." "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." In direct opposition to this plain teaching, which I have quoted from the Douay transalation, it is well known that the philosophical figment of Plato, that every man has life in himself, subsisting in that "immortal soul" which is never once mentioned in the Bible, is the faith of the Romish Church. On this has been grafted the docrines of purgatory for departed souls in Hades, and of eternal suffering for the finally impenitent in the place of future punishment.

In a similar manner the simple ordinances of Baptism and the Lord's Supper have been "corrupted from the simplicity that is in Christ." The so-called "baptismal regeneration" of unconscious babes, has become the prevailing idea connected with Christian baptism in the Roman Church. The eating of bread and drinking of wine, as a solemn act of remembrance, has been degraded to a level with certain things, such as penance, extreme unction, &c., none of which can be Scripturally regarded as ritual in their character, but which are classed with Baptism and the Lord's Supper as the "seven sacraments." The doctrine of "transubstantiation" again, has deprived the elements of bread and wine of their simple representative character. and stamped them with a mysterious and supernatural significance, nowhere attributed to them in the New Testament. Only a blind credulity in the ministerial efficacy of a so-called priest (or sacrificer) and in his utterances at the so-called altar, could lead intelligent beings to give any countenance to such pretensions as being of Scriptural authority.

Another feature of the apostasy is seen in what is termed "orders" in the Church of Rome. This proceeds on the assumption that the apostles chosen by our Lord must have successors. I only touch on this point for the purpose of showing that one important privilege of unofficial disciples of Christ has been taken away. The primitive bishops were to be "apt to teach," but this was evidently not their principal duty. To a number of qualifications, all directed towards the true function of a bishop, which was simply overseeing, aptness to teach is added as a desirable quality. But whatever share of the teaching in the Church

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pertained to the bishops, it is plain that there was scope for the other brethren who were so qualified, participating in this exercise. There are various apostolic exhortations to the disciples generally to "edify one another;" but one of these so manifestly connects this duty with the assembly of the saints that I quote it in full: "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching".(Heb. x. 23, 24). I need not say how this privilege has been monopolised by those in "holy orders" in the Church of Rome; and how in this particular the Pope himself represents officially the "falling away" from this portion of primitive Christian Church order.

I submit, therefore, that these remarks may suffice as an affirmative answer to the question, Was the Bishop of Rome developed out of a "falling away" in the Christian Church, which was begun when the apostle wrote the Second Epistle to the Thessalonians.

Edinburgh. J. CAMERON.

(To be concluded in our next.)

THE BURIAL OF ABRAHAM.

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre."—GENESIS XXV. 8-9.

THROUGH all the land the rumour gathering spreads
That Abraham is dead: from Hebron's gates,
From Mamre's plains, the messengers go forth;
And from the swarthy tents where dwell the men
Of Midian, Medan, Dedan, mighty sons
Of Syria's Sheikh, the voice of wailing swells.
From Egypt's stream to far Damascus' groves,
From Chaldea's plains, beyond the swelling flood
Of mighty Phrath, to where the tideless waves
Of the Great Sea lie still at Carmel's foot,
The sound of mourning rises loud and long;
The cry of nations for their father dead.
From far and near the gathering clans advance,
And gathering wait; for one is wanting still.
"Will Ishmael come, our father's eldest son?"
In Horeb's caves, 'mongst Sinai's rocky heights,
'Neath waving palms that cast a fretted shade
On desert tents, whence wild-eyed warriors roam,
(Their hand 'gainst every man and every hand
'Gainst them), the roving sons of Ishmael meet,
And meeting wait their chief's command. While he
The cast-out one, by varying passion swayed,

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Speaks *now* of wrongs of old,—the jealous wrath
Of her that drove his mother forth to die,—
And *now* the grand wild heart breaks forth with love,
And reverence, due to his great father's name,
While Isaac's messenger, with head bowed low,
Repeats the word, "*Thy brother calleth thee.*"
The storm is past, the rugged brow grows smooth,
The angry glance is quelled, and Hagar's son,
The wild free child of her that once was bound,
The mighty archer, goes to meet the son
Of Sarah, by the grave of Abraham.
There brother brother meets and lays to rest
Deep in the shadows of Machpelah's cave
Till the last trump shall sound, the day shall dawn,
"The Father of the faithful," and "The Friend of God."

G. J. VAN SOMEREN.

THE ABSORBING TOPIC OF THE TIMES.

NOTHING is more obvious to the observant mind of the present day than that the absorbing topic of the times, as a recognised factor in the solution of the many problems of human existence that distract and divide public opinion, relates to the future and involves the development of the destiny and the duty of man as a moral, responsible and religious being in the broad and comprehensive sense of these terms. Heretofore, in modern society, what we are and what we may become, what the destiny of our race and world—have been referred by common consent to the theologian and the priest, as topics with which scholars and philosophers and scientists had no concern.

But we have changed all this. A clearer solution of our future—one more certain and satisfactory than we have been made to put up with heretofore—is now demanded, and the Bible and its revelations are beginning to be resorted to, as the only door of hope—the only resource open to the reflecting mind, in order to resolve these difficulties.

Such discussions enter, at the present day, as a prominent element into nearly every department of literature, science and art. A modern writer * says, "There never was a time in the history of our race when without being irreligious there was a more general demand, a more earnest yearning of our nature for a firm faith which was self-evident, steadfast, satisfactory." And Max Müller truly says, "Whether we descend to the lowest roots of our own intellectual growth or ascend to the loftiest heights of modern speculation, everywhere we find religion as a power that conquers, and conquers even those who think they have conquered it." Not only do confessed Christians urge its paramount influence in these discussions, but the philosophers of the Tyndall and Darwin school bear witness in their writings to its overshadowing potency in estimating the values and reaching the conclusions proposed

* Lacordaire—"History of the Dominicans."

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in social science. One of their number, an American disciple of this school, concentrates their opposition to this religious tendency in a work, the very title of which makes full confession of their drift. He ventures to style his book "A History of the Conflict between Religion and Science;"* a title singularly deficient, we may say, in its presentation of the real character of the controversy which the book undertakes to develope, for we may admit that religion in general and science may be in conflict, but what religion? That of Buddha, of Confucius, of Moses, of Mohamet? and if we even add that of Christendom, under which of the many symbols in respect to the last, claimed by the Catholic and the Protestant creeds shall we treat the subject? If we concede that these ecclesiastical systems may all be found in conflict with science there yet remains the Bible religion—"the faith once delivered to the saints"—and if that be free from such conflict, we are logically bound to the conclusion that that system is not within the sweeping conclusions of the author, and thus the book becomes in its title a misnomer. To be satistory, Dr. Draper's history must be comprehensive enough to embrace the Bible religion and should exhibit the title—"The Conflict between the *Bible* and Science," as indicative of the true controversy in its modern development; otherwise we do but skim the surface of our subject and waste our time and work. Let us not confound *Creedom* or even Gentile Christendom with the Christianity of the Bible. It behoves us to heed the Divine admonition, "Let God be true though every man a liar."

The press teems with such books as this, and those of their modern congeners, Strauss and Renan, who whilst boldly denying to the Author of our holy faith all that is divine in origin, character and destiny, are yet forced to acknowledge His unapproachable perfection in wisdom, life and morals. Indeed, there is now springing up, not from infidel sources alone, but from all quarters, constantly accumulating testimony to the wonderful force of the Divine Word and to the religion which it teaches. This concurrent testimony is by unconscious witnesses, who have had no design or ability to conspire in their work, and the readiness and method with which they marshal themselves for this combat of faith shows that the force of this involuntary tribute is external to themselves, and affords recurring proof of its growing interest and importance in solving the mysteries of humanity.

It is obvious to all that each year brings from the East, under the patient labour of the archæologist, testimony to the truth of the Scripture records: "Nineveh shall rise up in the judgment with this generation (γενεα, race) and shall condemn it." Nineveh has opened her mouth to the confusion and discredit of all who would impeach the Divine Word. These revelations from every region of sacred ground have left scarcely a statement of the Scripture narratives without corroboration. Even the great Pyramid is being interpreted, and is delivering its testimony to the same effect; its very dimensions according with the great historical periods of the world's progression. Fiction, too, has become tributary in her works to the same general result, for the very novels of the day are brought into the service of this great, absorbing interest. And why not? The poem and the novel speak to men's hearts and imaginations, and he who wields the pen in either successfully,

* By Professor JOHN W. DRAPER, of the University of New York.

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while apparently dealing in fiction, is relating truths of moral character that affect greater issues than any that merely physical science can reach. That the writers of this species of literature in our day are far in advance of their predecessors is acknowledged, and among them, with a true prescience of its moral grandeur, the religious is fast becoming the all-absorbing element. Not only does Disraeli, in his last novel, discuss faiths and their tendencies, but one of the most popular poems of the present day owes its success to the presentation of the Christian diagnosis of character and its mode of effecting moral purification. *Lucile*, by Owen Meredith, derives its entertaining interest from this source, and it is admitted in all the reviews of George Eliot's works that the moral and religious problem is handled by her in such a manner as to constitute the great interest of her books. She never swerves from this one direction. It is true that neither she nor her reviewers thus characterise it, but they attribute to her writings a system of morals to be traced, as its fountain head, not to Socrates, but to Christ—not to Plato, but to Paul. The motto of Daniel Deronda embodies the teaching which breathes through every line which she has written, and which is identified at once by all familiar with the Christian ethics.

> "Let thy chief terror be of thine own soul,
> There, mid the throng of hurrying desires,
> That trample o'er the dead to seize their prey,
> Lurks vengeance, footless, irresistible;
> As exhalations laden with slow death,
> And o'er the fairest troop of captured joys,
> Breathes pallid pestilence."

In "Gwendolen," she paints a being endowed with rare personal charms and a strong impulsive nature, awake only to the world of sense around her, who goes forward with a glimpse at times of the great unseen circle, which hath God for its centre and human destiny for its circumference. The glimpses frighten her, and she recoils from them back to the world of sense. She would ride fast to prevent her thoughts from penetrating into the unseen, the eternal, the God-view. Thus she shuddered when the opening panel brought death to her view, but when time passed on, and under the gentle training of Deronda she had let her eye rest steadily upon the widened horizon, she grew courageous enough to say, "It is better—it *shall be* better with me," until at last the impulsive and reckless Gwendolen confronts the future and stands at length among those who look beyond time to eternity. It is to be hoped that the work, done by those whose perception of the great truths of nature is in harmony with and therefore mutually attested by the Divine Word, will more than counterbalance the grim skeleton presented to us in the name of Science.

To take from the rose its colour, its freshness, its perfume, and present us in their place with its wintry bark and thorns, is but a poor illustration of the sceptic's withering work. The world which the scientist examines is not the world in which intellect and soul live and move. Take, for example, this extract from a work by Huxley: "When oxygen and hydrogen are mixed in certain proportions, and an electric spark is passed through them, they disappear, and a quantity of water, equal to the sum of their weights, appears in their place. Is the case in any way changed when carbonic acid, water and ammonia, disappear under the influence of pre-existing protoplasm, and the equivalent weight of the matter of life

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makes its appearance?" * If the case is not "changed," why cannot he recombine the same ingredients, as in the case of water, and make the living being again? Because *the most important element*, of which he makes no count, is wanting—*the life*—God's spirit—which gives it character, whether it be to the plant or the animal. This important link in the chain the Scientists ignore, together with the whole moral world to which all that has been seen by microscope or telescope is, by comparison, as the small dust of the balance. It is this moral world which George Eliot, Dickens, and Owen Meredith, the novelists and poets, have sketched and photographed, which finds interested spectators among men. It is this moral world which the Son of God has made the theme of His discourse, to the utter neglect of all questions of physical science. Truly, it is the kernel, not the shell, the jewel, not the casket, which alone is worthy of our highest admiration. The Scientists do but consume their time upon the shadow whilst they lose the substance.

Not only do the poet and the novelist, and the explorer of earth's hidden recesses, bring forth proofs of the Divine character of the Bible Religion, but the very political questions of the day have it as their special basis. Do the questions that agitate the nations now concern rights of succession to thrones—of navigation of the high seas—of territorial disputation? By no means. The religious question is about to put the world in arms. The Eastern question involves religions and races. It will precipitate the Moslem and the Christian into deadly conflict. It will draw all nations into its wide vortex. Religion has *ever* been the impulse that has achieved the greatest deeds. The sculptor and the painter have never wrought such miracles of art as when the subject has been the cross and its accessories, or when temples have been constructed to its praise. In the immense cathedrals that make men hold their breath with awe—the architects seem to have been angels, not men, who could make marble and metal weave themselves into visions that seem more spiritual than physical. Even among the heathen nations of antiquity, it was this religious sentiment, which had not yet found the proper investment, that reared temples of such exquisite proportions as to claim the admiration of ages. It was under the impulse given by the visions of even the false gods of Pagan antiquity that Ajax fought and Hector fell—that Apelles painted and Phidias gave life to stone.

But added to all the arguments that can be found against the modern schools of infidelity drawn from archæologists, poets, novelists, sculptors, painters and statesmen, the deductions of sound logicians find for these sophistries an easy refutation. Few better exhibitions of this, in a very condensed form, have been given than an article in the *Contemporary Review*, styled "Automatonism and Evolution," by Dr. Elam. In this paper the author has pursued the plan of confronting these philosophers with themselves and thereby exposing their contradictions. For example, after assuming that man is an automaton, Dr. Huxley amplifies it by saying he is "an automaton with free will." As these things are opposites and destroy each other, what he says is as if he had said nothing. The Professor is warmly pursued through his writings, and by his own admissions found to have taught contradictions and nonesense—to wander

* Huxley's "Physical Basis of Life."

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in a labyrinth out of which he cannot extricate himself. This exposure of error does signal service to the cause of truth, and, properly pursued, will soon leave the speculations of these theorists among forgotten dreams, whilst the drama for which the world was formed, shall be acted out victoriously to its destined end.

The sceptic and the scoffer have indeed, in many instances, followed at the funeral of their own fame, and been forced to write their own epitaph. Examples of this are frequent. Such was his conviction that neither man nor society could exist without the sustaining support of a supreme power, that Voltaire said, "If there were no God it would be necessary to invent one." Humboldt, dying at a protracted age, and rejecting all faith and hope in the future life, says, despairingly: "I die, joyless, at eighty-seven." In his posthumous memoirs he writes, bitterly: "The whole of life is the greatest insanity, and if for eighty years one strives and enquires, one is still obliged finally to confess that he has striven for nothing and found out nothing. Did we at least only know why we are in this world! But to the thinker everything is and remains a riddle, and the greatest good luck is that of being born a blockhead."

Such is the natural consequence even for the largest intellect of discarding the Bible—of living for more than eighty years in the world without belief in the being of its Author and Architect, and the Disposer of its destiny—with no nobler purpose than that of amassing human learning only to gratify a comparatively ignoble curiosity and minister to a morbid pride. Such a life, however dignified with the sounding name of philosophy and progress, is really without dignity, grace, or value. We need not encumber this paper by the citation of other examples equally illustrative. Every thoughtful reader will readily recall them. One only we take from the noble army of Christian martyrs. Contrast Humboldt's piteous despair with Paul's courageous faith, each in view of the opening tomb. We have heard Humboldt's wail of despair; let us hear Paul's song of triumph—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy chap. iv.)

The later writings of the laymen, Ruskin, Mallock, and others—of which the English press is now so prolific—show the absorbing interest and the dominating tendency of the more advanced minds of the present age to put the Bible on the witness-stand and to interrogate that Divine Oracle as to the satisfactory solution of the old and now universally mooted questions relating to the nature, powers, constitution and destiny of our race and world.

Mallock's New Republic is a great stride in the new direction, and his satirical demonstrations of the folly and absurdity of all modern attempts to propound any other than a Divine solution of these problems, are well deserved and eminently successful.

It may not be amiss to glance at the mass of books industriously accumulated on the bookshelves of our libraries for the last few years on this all-absorbing topic of Christian truth or falsehood; though, for want, of space, only a few hints can be sketched. They may suffice how-

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ever, to draw the attention of others to their fallacies and suggest the wisest means for their refutation.

A recent work has boldly challenged public attention on the religious question. It is called "*The Bible in India*," by M. Jacolliet. It is very observable that all the modern assailants of the Bible religion have several points of agreement. First, they all admit the truth of the Christian system of morals, but they presume to consider it a theft from their own ideal, whether found in the superstitions of the East, in reason or in philosophy; and, secondly, in taking from us the Christian faith. And if they offer us any substitute, they propose in its place a transcript of its morals, but undigested and not adapted to the level of popular comprehension, as in the Christian system. Where, we ask, is the improvement to be found in this course? What is particularly the result aimed at after all this effort? These are questions that naturally suggest themselves to us and demand a reply. The book referred to is a case in point. The author takes the position that the laws and religions of modern times are all derived from India. He cites many extracts from the sacred books of the Hindoos, to prove that they enjoin the same laws for the regulation of life and contain the same prophetic and historical system as the Hebrew Bible. He says:—

"They have notations, according almost entirely, in their important parts with the Scripture account of creation—the fall of man, the final destruction of the present state of things," &c.

It may be asked, if Mr. Jacolliet believed these things to be true, is it not an additional claim which the Bible establishes on his confidence, that it has so much admitted truth in it? He takes the position that all men have a common origin, and proceeds to prove it as if the Bible denied it. When he has proved that the duty toward parents, children, brothers and sisters, &c., is said to be the same in the Bible as in the Veda, he thinks he has disproved the veracity of the former, but as the consciences of men in all ages are scintillations of light from the same God who is the author of the Bible, this accord is but a proof of their oneness of origin, and bears witness to the truth of Moses and the prophets. The logic of this author actually proves the opposite of what he is endeavouring to establish. We give a specimen of his irresistible reasoning. On page 49 he says: "The more I advance in these comparative studies, the more obvious does it become that all people and all civilisation proceed as fatally from preceding peoples as do sons from fathers—as do the inferior links of a chain hang from the superior." But where, we ask, do these preceding peoples come from? The chain must have a beginning, and are we to believe that at that beginning "preceding peoples" stand?

The Veda is more logical than he. He says it finds all things in God. The Bible says the same. Why does he not accord to it this merit? He affirms that India possessed a perfect system of religion and laws, but complains that men were forced into particular though right paths, until they lost all independence of character. Then why not admit the superior wisdom of the Divine Founder of Christianity who left man free to obey or disregard His laws. He laments that India has been brought to destruction by *caste*—that within her borders is seen the forlorn pariah—an outcast from men. Then why not give due credit to

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the Christian religion that destroys *caste* and makes all men brothers? As to the similarity of the prophecies found in the Veda and the Bible, we may adduce the fact that the Scriptures teach that the great Jehovah gave not only to His people—the Jews—a written revelation of His will, but that the wicked Balaam and other lying prophets—not Jews—were made to prophesy the truth in His name. If the fragments, gathered here and there in the past history of the world, accord so entirely with Christian revelation as to make this discoverer believe that the Christian's Bible is a plagiarism, the Christian logically concludes either that they were all taken from the Divine original, or that the same God had made other revelations than those contained in the Scriptures. If Mons. Jacolliet should reply that the history of Christ under the name of *Christa* is found among the Hindoos, and claim for it a date anterior to the Christian era, it may be answered that prophecy anticipates events—and that sacred prophetic language is often in the present or past tense, while referring to the future. For example: "Unto us a Child *is* born—unto us a Son *is* given." This prophecy of Isaiah was uttered ages before the event which it foretold occurred. And the Bible account of the visit of the wise men from the East, at the birth of our Saviour, contains clear indication that the people of that region had prophetic warning of His birth.

That with these glimmerings of truth, error should have been mingled by the agency of man is not surprising, but instead of discerning in the treasures of Eastern lore a disproof of Bible statements, they seem so many witnesses rising up from the now brightening Orient that indicate that the morning breaks, and that the World's great Jubilee in the intellectual, moral, and even physical regeneration and happiness of our race is nigh—even at the doors. ALLAN B. MAGRUDER.

Winchester, Virginia, U.S.A.

A CHRISTMAS CAROL.

25TH DECEMBER, 1880.

CHRISTMAS! what hallowed thoughts that word doth bring
Of Him who once was born a Jewish King;
Who trod this earth in lowly human guise,
But now He lives exalted in the skies.

Rejected first by those He came to bless,
He so fulfilled the "work of righteousness"
For whomsoever gladly Him receive.
Is "unto and upon all who believe."

But Christ the Lord, the King, will come again,
And Jew and Gentile loudly Him proclaim;
The Saviour of the world will claim His own,
And take His saints to share with Him His throne.

Then, Christmas! strike the chord of heavenly joy,
And every note thereto in praise employ;
The incense of pure homage humbly bring
In honour of our glorious coming King. L. L. WADESON.

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SCRIPTURE QUESTIONS.

1. What does Paul say God said of His Son?
2. What does Paul say Jesus is?
3. What does Matthew say the prophet said the name of the Virgin's child should be?
4. What does David say the Lord is?
5. What does Paul say Christ Jesus became?
6. What does Isaiah say the Lord shall do?
7. What does Isaiah say the Messiah should do?
8. What does Isaiah say shall occur when Christ comes?
9. What does the Baptist say Jesus is?
10. Who does Paul say the gift of God's grace is by?
11. What does James say is dead?
12. What does Paul say Christians are translated into?
13. What does Peter say Jesus is?
14. What does Isaiah say the Lord hath sworn?
15. What does David say the Lord is?
16. What does Isaiah say the Lord says of Himself?
17. What does Peter say there is not among men?
18. What does John say Jesus was full of?
19. What does John say all who believe in Christ have passed from?
20. What does Peter say Jesus was?
21. What does John say Jesus said was His meat?

The Initials to the Answers give what Matthew says Jesus preached.

SCRIPTURE QUESTIONS ANSWERED.

1. T hy Throne, O God, is for ever and ever.—Heb. i. 8.
2. H eir of all things.—Heb. i. 2.
3. E mmanuel, God with us.—Matt. i. 23.
4. G overnor among the nations.—Ps. xxii. 28.
5. O bedient unto death.—Phil. ii. 8.
6. S hall prevail against His enemies.—Isa. xlii. 13.
7. P roclaim the acceptable year of the Lord.—Isa. lxi. 2.
8. E yes will be opened, and ears will be unstopped.—Isa. xxxv. 5.
9. L amb of God which taketh away the sin of the world.—John i. 29.
10. O ne man, Jesus Christ.—Rom. v. 15.
11. F aith without works.—James ii. 17.
12. T he kingdom of the Father's dear Son.—Col. ii. 12, 13.
13. H e is Lord of all.—Acts x. 36.
14. E very knee shall bow, every tongue swear to Him.—Jer. xlv. 23.
15. K ing for ever and ever.—Psa. x. 16.
16. I am the first, I also am the last.—Isa. xlviii. 12.
17. N one other name whereby we must be saved.—Acts iv. 12.
18. G race and truth.—John i. 14.
19. D eath unto life.—John v. 24.
20. O rdained of God to be the Judge of quick and dead.—Acts. x. 42.
21. M y meat is to do the will of Him that sent Me.—John iv. 34.

"THE GOSPEL OF THE KINGDOM."

S. J. T.

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CORRESPONDENCE.

A CRITICISM.

DEAR SIR,—As a long-standing and attentive reader of the RAINBOW, I have, after reading an article by your excellent contributor, Mr. J. Mill, ventured to reply. His subject, "The Scripture doctrine of the Kingdom," is one very generally misunderstood; not that I am opposed to Mr. Mill's definition of the nature of the "Kingdom of God," but I am impressed with the non-necessity of founding a treatise upon that subject in the verse Luke xvii. 21, "The Kingdom of God is among you."

I am only a layman, but were I "set apart for the work of the ministry," my first aim in preaching from a text would be to deeply examine it, and never attempt to fetch anything out of it which was not contained in it. Agreeing as I do with all the motives which induced Mr. Mill to furnish such a list of apt Scripture references to prove that Christ's kingdom will be a literal and visible kingdom, in contradistinction from a very prevalent but untenable belief that it is simply a spiritual one; I nevertheless demur to the exposition of the text, for it suddenly flashed into my mind on reading the passage—Christ is here prohibiting in His rebuke to the Pharisees all future curiosity about the time of His coming in the kingdom; and prophesies that "they shall not say see here or there, for behold the kingdom is among you," i.e., they shall not be able to say the kingdom of God is among you, for it comes without observation.

This reading is independent of adopted punctuation, which is certainly not inspired. I therefore cannot allow what appears to me to be the sense of the passage, to be interfered with in this case.

I am prepared to expect that my view of the point in this portion of Scripture will not meet with general approval; but as I look down the whole paragraph from which the text has been *isolated*, I see nothing but the most elaborate illustration of what our Lord intended to teach His audience. It is an invaluable warning against the attempts of misleading teachers to antedate His coming by plausible reference to existing events: this view of the text accords with that other text—"It is not for you to know the times or the seasons which the Father hath placed in his own authority."

If, then, my apprehension of the meaning of the text be correct, there is no scope for treating upon the nature of the "Kingdom of God" to be found in the passage; and it avails not to furnish argument to either party upon that subject.

I have a growing desire that every portion of sacred Scripture should be expounded so as to convey the intended sense of the expression. To me, it appears that Christ is *not affirming* the kingdom of God is among you; but simply forewarning his hearers that there would arise men delusive teachers, whom he described as endeavouring to catch the attention of others, by the cry, "See here, see there, behold the Kingdom of God is among you." The speaker is the King Himself, and if we make a sermon on His words, let us not go beyond what He says. F. MOORE.

Hornsey Rise.

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SIR ISAAC NEWTON ON PROPHECY, AND THE SPREAD OF PROPHETIC TRUTH.

DEAR SIR,—It may not be generally known to your readers that before or after his great discoveries in Natural Science, or in the very midst of the labours of his long and useful life, Sir Isaac Newton found time—or made it—for prophetic research; and so it came to pass that we have a quarto volume in two parts, the first containing 230 pages, entitled, *Observations upon the Prophecies of Daniel*, and the second, containing another 100 pages entitled, *Observations upon the Apocalypse of St. John*. From the latter of these it may be interesting to your readers to have the following extract, as the book is rarely met with, and the edition before me bears date 1733:—"The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make *them* prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. As the few and obscure prophecies concerning Christ's first coming were for the setting up the Christian faith which all nations have since corrupted, so the many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting but *for effecting a discovery and re-establishment of the long-lost truth* and setting up a kingdom wherein dwells righteousness. Amongst the interpreters of the last age there is scarcely one of note who hath not made some discovery worth knowing, and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it, and if I have done anything which may be useful to following writers, I have my design."

Thus was this man of giant intellect truly good as he was truly great; great in humility as he was in truth. Sir Isaac died 20th March 1727, and just a century latter the Rev. Edward Irving dated the preface to his "Ben Ezra," from the *Caledonian Church, 27th Jan.* 1827, a work on the second coming of Christ, for the translation of which expressly, he made himself master of the Spanish tongue. Then from the year 1830 to the year 1833 he edited a quarterly periodical called *The Morning Watch*. And ever since, the circle of testimony has been widening until the American Continent as well as the British Isles is covered with witnesses to the Lord's speedy coming. George Storrs, of Brooklyn, New York, lately called to rest, and Daniel T. Taylor, of Rouse's Point, New York, now about issuing his tenth edition of *The Voice of the Church*, have both been for forty or fifty years honoured instruments for the spread of this truth in the United States of America.

In 1878 a Conference was held for three days in the Church of the Holy Trinity, New York (Dr. Tyng's), which was convened at the instance of no less than 120 bishops, professors, ministers and brethren, the report of which appeared in the *New York Tribune, Extra No.* 46, reaching a circulation of 50,000, and now embodied in one volume of closely printed matter covering 500 pages.

The first Conference in this country was held at Albury Park, the seat of Henry Drummond, Member of Parliament and High Sheriff of the County of Surrey. "Early in 1827 there assembled about *twenty* men (says Irving) both ministers and laymen of every rank and church and orthodox communion in these realms, and under the

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moderation of the Rev. Hugh M'Neil, the rector of the parish of Albury, we spent six full days in close and laborious examination of the Scriptures.

About the same year testimony to the same truth went forth to South Africa by the Rev. Samuel Roland, of the Edinburgh Missionary Society, who, after nearly fifty years' labour entered into rest, leaving a son, the Rev. Emile Roland, in the same line of testimony (and now General Superintendent of Education in all Basutoland).

For nearly twenty years past the Annual Conferences held first at Barnet, under the combined influence of Captain Trotter and the Rev. Wm. Pennefather, and for the rest of their days at Mildmay, Islington, have borne earnest and persistent testimony to the same truth, having for its keynote, "*Behold, I come quickly.*"

And last, not least, you, my dear sir, as pastor of Maberly and editor of the RAINBOW, now in the seventeenth year of its age, for the light and teaching of which so many have to be thankful, we are hoping will continue in life and health for service "*till He come.*" And not only hoping but helping thereto, I gladly second the proposal of our friend, T. C. Westfield, in becoming a subscriber of two guineas in advance for six copies monthly for the ensuing year, and remain

Very faithfully yours,
N. STARKEY.

PRACTICAL SUGGESTIONS.

DEAR SIR,—Your readers having asked God to bless the RAINBOW, as "J. C." wisely proposes, will go forth determined to increase its circulation; and this, I suppose, they will do in some such way as follows:—

1. By lending a copy to interested parties, or to parties likely to be so, in their neighbourhood; and then, if such parties after reading the Magazine express their approval of it, by trying to obtain them as subscribers.

2. By sending a copy to friends outside of their own neighbourhood, and writing to draw attention to the Magazine, asking for their support and recommendation; and

3. By giving a copy monthly to any reading room where the secretary will allow it to lie on the table.

I suppose your readers will not dispute the fact that what one can do another can. Well, I have obtained extra subscribers by one or other of the above means, and your other readers can do the same if they will try.

It seems to me, that with such a band of workers as you have, the future of the RAINBOW must be a happy one. Certainly it ought to be, when we consider the richness and variety of thought we get in each number.

By the way, I wish Mr. Constable would publish, through the "Conditional Immortality Association," his article entitled, "Future Punishment as taught in the Book of Common Prayer." I should be able to use copies from time to time.

I am, yours faithfully,
C. FOOKS.

A FRIEND OF EDWARD IRVING.

DEAR FRIEND,—As you intimated a desire for your subscribers to address you on the subject of continuance of your Journal, I ask permission to appear, wishing GOD speed thereto. I believe I am your

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oldest, or one of the oldest, subscribers.

A suggestive letter in last number from Mr. T. C. Westfield, will, I trust, be successful; and as a Christmas offering I hope to send my humble tribute (per mutual friend, Mr. N. Starkey).

Meantime, "Tell it not in Gath, or to the Goths," publish it not in the vicinities of Dalston or Islington, that a veritable, if not venerable, archdeacon of "The Catholic Apostolic Church," gives benediction to "THE RAINBOW"—the able and worthy successor to "The Morning Watch"—in which he was a humble reviewer, Edward Irving and Henry Drummond being chief contributors.

When (fifty years ago) I was in active labours and favourable influence, I induced many ministers and members of the Church aforesaid "to aid that journal." Now I ask them to "look upon the RAINBOW," and may their hearts leap up when they behold "the Rainbow in the sky" (*Wm. Wordsworth*).

Yours truly, with grateful respect, OLIVER LYNDALL.

2, Oriel Road, Homerton, E.

P.S.—I may have lost *prestige* by *past-age*, but desire to die in harness.

THE GREAT VALUE OF THE "RAINBOW."

DEAR SIR,—Respecting the Guarantee Fund, I am thinking that probably, among the readers of the RAINBOW, there may be found enough generosity and means, in addition to what is being done now, to place at your disposal from 120 to 150 guineas, annually, to help you in your complicated and arduous though honourable work, and toward the responsibility of defraying the expenses as they recur month by month. You have my name for one guinea, which I hope to increase ere long, or supplement by donation. Would the amount named suffice? When would be the most desirable time for *all* so disposed to forward the amount of their annual subscription? I feel persuaded there is no time better than *now*. We shall soon be home; let us work while we may, and as best we can, with all our heart. Let none hold back or be deterred because of differing opinion on matters of minor importance. We have in the RAINBOW a thorough advocacy and defence of the Lord's personal coming and reign; of His kingdom on and through all the earth; of Life alone in Him; of the first and second resurrections, with their respective character and order; of the Divine purpose concerning the ancient people of God, whom He will yet gather unto *their own* land, and bless according to that which is written; with the free and fair statement and admission of other matters related thereto, and arising out of the study of the Scriptures. But there is yet one thing more, prominently and persistently defended in the RAINBOW, which should commend it more widely to the lovers of God and of humanity, viz., the just and merciful limitation of life and suffering to the unsaved, and the vindication of God and of His word from the horrible doctrine of unending life in torment and agony. Thanks be to God for deliverance from this intolerable doctrinal incubus. The thoughts and ways of God are higher than ours; and His tender mercy is over all His work.

Yours faithfully,

Plymouth. EDMUND MICKLEWOOD.

P.S.—I have been ill for several weeks, and shall have no reply to correspondents on my letters for some little while.

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NOTICES.

"J. C. McC.," a clergyman, has gratified us by his hearty word respecting the sermon and address at Liverpool.

"J. W." writes:—"Will the Editor of the RAINBOW kindly explain what was the particular theological bias which induced the early churches so long to reject the Apocalypse—nay, which in fact has shrouded it in a cloud of suspicion down to modern days? The fact is amply shown in Davidson's *Canon of the Bible*, but not accounted for."

"P. A."—The words in Micah, "Arise ye and depart, for this is not your rest," are not addressed to us, have no reference to "the journey of life," and contain no allusion to "heaven." They predict captivity to the Jews for national sins. They were not allowed to "rest" in Canaan, but were driven out "with a sore destruction." We wish gentlemen who provide "skeletons for sermons"—otherwise, crutches for the lame—would try to be accurate. They might then be of some slight service to those who need their aid.

"SIDMOUTH."—MS. received. Thanks.

"QUERY."—He who would do the Lord's work must do it "heartily." Perfunctory service, mere officialism, is distasteful to earnest men, even in secular affairs, but in Christian work it is *shameful!* He who would "diligently teach" and "mightily convince" men, must be "fervent in his spirit," like the eloquent Apollos; and eloquence, in the popular sense of the word, is not needed where there is fervour of spirit. In fact this *is* eloquence.

"W. W."—The dissolution of the Turkish empire is a foregone conclusion, as you should know. It was determined upon and announced before that empire existed! Party politics have nothing to do with it. Whatever the "foreign policy" of statesmen may be they *must* execute the doom of Turkey. That is certain; they can't help it!

"JAMES."—The identification of power with noise is a vulgar mistake. The silent dew is more powerful than the thunderstorm, and the sunbeam than the earthquake. Noisy words are fireworks, which end in darkness; clear thoughts, earnestly expressed, enlighten and edify men. I have sometimes tried to fancy the MASTER shouting, and stamping, and swinging His arms in the air; but I can't succeed; the thing is a complete failure!

"NEPHOS."—The thing is clear enough, why a cloud? Oblige us by asking your friend to read the following words. They may be of use to him:—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it

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shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"X. Y." says:—"It is no matter what a man believes if he is sincere." *Can* any rational being "believe" such an obvious fallacy? An American paper deals with it thus:—"Let us see. A family was poisoned in Montgomery county last year, by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference? A man endorsed a note for a friend, whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note. Did it make no difference? A traveller takes the train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all the same? If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make it all right? The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, *he will take pains to know the truth.* For, where facts are concerned, all the thinking in the world will not change them. A toadstool *remains* a toadstool, whatever he may think about it."

"Wood Green" writes: "I have read with great interest your address and sermon at Liverpool. Are they likely to be published in pamphlet form? They deserve a very wide, an almost universal circulation, and if this were the case they would lead many to think. O that men would read the Bible without reference to current theology!"

"A Reader."—No, no! The grand Apostle was *not* "crafty," and he *never* "caught men with guile." We cannot have the character of this royal man defamed! His bitter enemies charged him with this dishonest meanness; but he hurls it back with moral indignation, in a passage of robust eloquence, which we advise you to read again. If you try to catch men with craft that you may increase the contributions, even to a good cause—and *this* was a money question—you are not a successor of the Apostle!

"Anxious."—It gives me joy to counsel the perplexed and to comfort the sad, as far as I can. Your case is "peculiar" simply because it is *your* case. Do you understand? No. Well, the explanation is simple. Trials are "common to men;" but after more than forty years' pastoral experience, whilst I have never met with a Christian person or family without some trouble, I have never met with two Christian persons or families that had exactly the *same kind* of troubles. The variety has been as great as the number of individuals or families. There is undoubtedly an adaptation, a purpose, a hidden reason in this. Therefore, while each feels his own wound, let him go to the Great Physician and ask, and he will get, comfort. (1 Cor. x. 13; Heb. iv. 14-16; xii. 5-7; Jas. i. 3; 1 Pet. i. 6, 7; iv. 12, 13.)

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"M. K."—1 Kings xvii. 22, "soul," Hebrew, *nephesh*; verse 17, "breath," Hebrew, *nephesh*. For soul and breath the same word in the Original. In answer to Elijah's prayer, verse 21, the child "revived," re-lived or lived again. His breath came back. "Raised to life again," Heb. xi. 35. We suppose the translators did not like to say (ver. 17) "there was no soul left in him," but they did not hesitate to say (ver. 22) "the soul of the child came into him again." Thus they have mystified, as in many other places, a very simple thing.

"J. R. B. is thanked for the grateful way in which he speaks of the light and comfort derived from the RAINBOW.

"C. F."—Both the *usus loquendi* and criticism must reject the reading to which you refer. "The falling away"—the apostasy—ἡ αποστασια—of 2 Thess. ii. 3, cannot mean a "departure" in a good sense, that is, going to meet the Lord in the air, . . . but that defection from the faith which has its development in the uprising of the man of sin, the son of perdition. Probably the hindrance to the revelation of antichrist is the presence of the witnessing Church, and its removal will no doubt clear the way for this Lawless One, but this is not the *apostasia*. Evil men and seducers, sceptics, atheists, mockers, false Christians, are the heralds of the great blasphemer, in whom they will culminate, and with whom they will meet their doom.

"J. C. McC." says—"I shall be happy to do all I can to promote the circulation of a periodical which has been so blessed in the propagation of truths so plainly revealed, and indispensable to the comprehension of the Word of God, which has been so long rendered comparatively unintelligible by the admixture of pagan traditions."

"O. P."—Take the entire paragraph thoughtfully and its meaning will come to the surface:—"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." There is here a marked contrast between those who "mind earthly things," and those who have their conversation in heaven." The end of the former is destruction—*apoleia*—ruin, death—the latter look forward to a glorious body like unto the Lord's. "Conversation" is *politeuma*, the life or state of a citizen, with its interests and privileges. The mean and evanescent is brought in to show how contemptible it is in the presence of the noble and durable. The apostle's "life"—Christ—was in heaven, and when He returns He brings with Him resurrection and glory to His saints. There will be a transfiguration of those who look for the Saviour, and the argument used to assure us of the fact is His omnipotence. "*He is* ABLE." The words, "enemies

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of the cross," clearly point to those licentious men, like the Corinthian free thinkers, who hated the cross because it was the symbol of mortification. It is precisely the same to-day as it was eighteen centuries ago.

"J. S." writes: "The truth advocated in the RAINBOW is indispensable at the present time. I feel assured that there are among your subscribers those that can and will uphold your hands. Those who are in full sympathy with your teaching are sure to come forward nobly to help the glorious testimony for the Lord's sake."

"E."—Alas! what can we do more? We would rejoice exceedingly to reach the ears of the superintendents of Sunday Schools, and to implore them to make their lessons "scriptural" in fact as well as in name. The hearts of dear little children have been terrified long enough. Stop the pagan falsehood, *stop it!* Tell them of the love of Jesus Christ!

"S. S."—The man who said, "The soul of Christ was alive in heaven during the time that His body was in the grave," revealed gross ignorance both of the facts of Scripture and of redemption. And he was a "preacher!" We wonder that people with a moderate share of Biblical knowledge could listen to such folly. Verily, some of our pulpits stand in need of light!

"S. H. REEVE" (Maine, U.S.A.) writes: "I sincerely wish the RAINBOW to live! It instructs, elevates, and comforts, and is needed for the teaching of such truths as you have so forcibly set forth in your Liverpool sermon, 'The Divine Test of Doctrine.' I hope that you will continue to speak to us through the RAINBOW, and that your Christian countrymen will give it a large circulation. I pray God to bless you and your labours."

"THOMSON SHARP" (Stratford-on-Avon), referring to Ezek. xiii., sends us this "Reflection":—"What a vain thing it is to seek to set up what God puts down, or to seek to put down what God sets up! Let us beware of the error, for it is great and full of danger."

MR. MINTON'S deeply interesting Lecture on the Great Pyramid, which appeared in this Journal, is published by Mr. Elliot Stock, price Sixpence.

"D. L."—Yes; we have glanced over the debate; but what is the use of arguing with an atheist? The works and word of God are blanks to him. You may as well talk to the blind about the harmony of colours, or an idiot about the laws of logic.

Chaloner & Cooke, Printers, Old Bailey, London, E.C.

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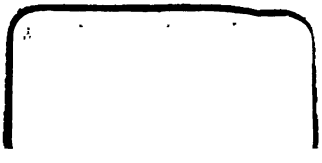

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